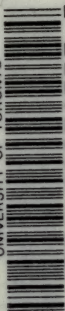


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I

# An Alphabet of Tales.

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ORIGINAL SERIES. No. 126.

1904.

"THESE TALES ARE BRIEF AS THE BOOKS OF OUR CHILDHOOD."

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VI  
Early English Text Society.

ORIGINAL SERIES. 126.

# An Alphabet of Tales.

AN ENGLISH 15TH CENTURY TRANSLATION OF THE  
*ALPHABETUM NARRATIONUM*

OF

ETIENNE DE BESANÇON.

*FROM ADDITIONAL MS. 25,719 OF THE BRITISH MUSEUM.*

EDITED BY

MRS. MARY MACLEOD BANKS.

PART I. <sup>2</sup> A-H.

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## NOTE.

FOR facility of reference this text quotes the Harleian MS. 268, and the Arundel MS. 378, of the British Museum, at all points where these Latin copies of Etienne de Besançon's collection of exempla throw any light on difficult or confused readings. A further clearing-up will be undertaken in the notes, which with an introduction and a glossary are to follow Part II.

Words and letters which have been obliterated or worn away from the MS. are restored conjecturally in brackets; words and letters inadvertently omitted by the writer of the MS. are also conjecturally supplied in brackets, but in italic, to distinguish them from those for which the MS. leaves a space. Capitals have been given to names of persons and places, and have been left in some common nouns as they stand in the MS.; modern punctuation has been adopted throughout. Scribal errors are corrected by footnotes. Signs standing in earlier MSS. for final -e are represented by a small stroke curved to the right or left, only the diminutive curl after short r has been left out.

A list of *errata* will be printed with Part II, also an Index to the Tales.





# AN ALPHABET OF TALES.

## I.

Abbas non debet esse nimis rigidus. Vnde Anselmus.

Som tyme *per* was ane abbott pat asked cowncell of Saynt Anselme, & sayd vnto hym<sup>1</sup>, "what sail w[e] do with childer pat er nurysshid & broght vp in our clostre? ffor," he sayde, 4 "we sese nott day & nygh[t to] bete paim, & yitt pai er ay pe langer pe wers." And pañ Saynt Anselme ansswerd hym agayn [&] sayd, "ye spend full wele your nurysshing & your almos, pat of<sup>2</sup> meñ makis b[estis], ffor, & þou sett in my garthyñ 8 a yong plante of a tre, & closyd it rownde aboute, straye on [evur]-ilk side, pat it mot nott sprede furth no bewis, whatkyñ a tre wolde spryng þeroff? ffor sut[h, an] vnprofitable tre. On þe same maner of wise," he said, "do ye; ye kepe straye in 12 your clostre chi[lder] & yong meñ, with ferdnes & thretyngis, so at pai may hafe no libertie; whaþ-oppoñ it happe[ns], for als mekiñ as pai fele in you anence paim selfe no maner of luff nor swettnes, nor hafe no fai[th]<sup>3</sup> of no gudeness afterwerd in you, 16 þerfor it happyns of paim be a mervolos maner, & a wrichid. ffo[r] evur as pai grow & waxis in bodis, Right so in paim growis haterid & suspicioñ of all<sup>4</sup> [yñ]; and þerfor, for als mekiñ as pai of no mañ war nurisshid in trew nor in þerfite 20 charite, þerfor [pai] may not luke of no mañ, bod with a sowr cowntenance and a froward luke." *et c.*

## II.

Abbas debet esse compaciens peccatoribus.

We rede in a buke pat is callid 'Vitas Patrum,' how som tyme 24 *per* was a monke pat happen[yd] on a tyme to syñ flesschlie with

<sup>1</sup> MS. *hyr*.

<sup>2</sup> After of, bestis makismen, *erased*.

<sup>3</sup> Latin MSS. *fidem boni*. (This reference and others following, are

to the Latin MSS. Harl. 268, and Arundel, 375, in the British Museum).

<sup>4</sup> Latin MSS. *omnis mali*.

a womaṇ; & he went & schrafe hym þerof vnto ane of his brethyr,  
 ane alde monke. And þis monke take not his confessiō tendirlye,  
 bod chiddid hy[m], & flate with hym, & said he was vnworthi  
 4 to be a monke & for to bere þe name of þer ordur, because he fell  
 so lightlie vnto flesschlie temptaciō; To so mekull att, when þai  
 war partid, þis y[ong]er monke begaṇ to fall in a despare, So þat  
 oṇ a nyght he gat hym se[cular] wede, & stale away oute of his  
 8 cell, and liffid as a seculer maṇ in þe werld. So oṇ a ty[me] as  
 he went be þe way, it happend he þe dispensaciō of almighty  
 God, hym happend to mete with ane abbott þat hight Appollinius,  
 whilk þat knew þe cauce of his gate oute of his ordur, whilk  
 12 abbott comfurthid hym with fayr wurdis, and said vnto hym þus :  
 “ turn agayṇ, brother, vnto þi self, & hafe no mervell at þou, at is  
 a yong maṇ, be tempid with syn, ffor I my selfe, now in myne  
 olde age, is hugelie tempid with þe same syn.” So, purgh his com-  
 16 furthable wurdis, þis monke turnyd agayṇ vnto his cell. And þan  
 þis Abbott Abbollinius oṇ a tyme come vnto þis olde monke cell  
 dure, þat had made þis yong maṇ to despayre, & þer he prayed<sup>1</sup>  
 at þis olde monke myght somwhatt fele of þe temptaciō of his  
 20 oder bruder, & at his oder bruder myght be delyverd. And when  
 he had done his prayer, he was war of a little blak felow like a maṇ  
 of Ynde, shotand byrmand aro[ws] at þis olde maṇ, vnto so mekull  
 at þis olde monke was so stirrid with syn & temptaciō of his  
 24 bodye, þat he stale oute of his ordur in-to þe werld. So oṇ a tyme  
 þis abbot come vnto hym þer he was, & said vnto hym: “ Turn  
 agayṇ in-to þi cell, & hafe compassiō oṇ þi neghburs.” And þan  
 þis abbott went vnto his prayers, & prayed for hym; [& he co]me  
 28 home vnto his cell, & onone he was delyverd of his temptaciō.

## III.

*Abbas discretus peccatores a peccato retrahit.*

We rede in ‘ *Vitis Patrum* ’ þat in þe tyme of Valenciaṇ þer  
 was a passand [fayr maydyn] þat hight Thaysis, whilk maydyn

<sup>1</sup> MS. prayer.



hur modir in all hur yong age lete [do accordand to] hur wiſſ<sup>1</sup>. So  
 when hur moder deyed, sho become þe moſte common ſtrompyd in  
 all þe land, vnto ſo [m]ykill þat men come vnto hur infenytelie.  
 So þer was ane Abbott þat hight Paſuncius<sup>2</sup>, whilk [p]at, when he 4  
 harde tell on hur, he take oppoñ ſeculaſ wede, & take in his purs  
 a ſhelyng, [and] went vnto hur and gaſſ hur þis ſhelyng to lat hym  
 haſe his wiſſ of hur. And sho [grawn]tit, & led hym up into  
 a chambre, and when sho was in þe chambre, hur bed was [ga]ylie 8  
 dyght & clenlie, & sho did of hur clothis & went þerto, & bad hym  
 com vnto hur. And þan he ſpirryd hur iff þer wer no moſ priualie  
 place þat he & sho mott lie ſamen in, and ſho ſaid, “yis.” And  
 þan he ſaid, “Go. we þerto.” And sho led hym þerto, & ſayd: 12  
 “Sir, & þou drede any man, Be nott aferde, for here commys no  
 man, nor no man may nowder ſe the nor me. And if þou be ferde  
 for Godd, or drede Hym, dowte nott þatt whar-euer we [b]e,  
 Almyghtie God ſeis vs.” And þan þis olde Abbott aſkid hir puff 16  
 sho knew almyhti [G]od, And sho anſſwerd agayn & ſaid þat sho  
 knew almyghti God & att his kyngdom was for to com; & alſo sho  
 ſaid þat turmettrie & payn ſulde be for ſyn. And þan he  
 anſſwerd hur agayn & ſaid: “Thow þatt knowis almyghty [God], 20  
 why haſe þou loſte and myſchevid ſo many ſawlis as þou haſe  
 done? for þou moñ nott aloneli be dampnyd in þine awne ſawle,  
 bod alſo þou<sup>3</sup> moñ giſſ acompte for þer ſawlys at þou haſe  
 dampned.” And when sho hard þis, sho ffeſt down on hur kneys 24  
 att his fette, & wepid ſore, and made mekuſſ ſorow; & evyn furth-  
 with all þat evur sho had getty[n] with hur ſyn and hur wrichidnes,  
 aforñ all þe peple sho put it in a greate fy[re &] burnyd<sup>4</sup> itt; and  
 ſo, be cownceſſ of þis abbott, not aloneli for hur ſyn-doyng, 28  
 bod s[o] sho take itt vppoñ hur to name all-myghti God, sho  
 was ſparred in a cloce ceſſ iij yere, and grete penance was enioynyd  
 hur for hur ſyn; and emang all hur oper penance, þis was hur<sup>5</sup>  
 prayer: “Qui plasmasti me, miserere mei! Thow Lord at made 32  
 me, haſe mercie on me!” And when sho had bene þer iij yere,

<sup>1</sup> Latin MSS. quam mater eius a  
 pueritia statuit in prostibulo.

<sup>2</sup> Harl. MS. prasencius, Arun. MS.  
 pasuncius.

<sup>3</sup> MS. repeats, bod also þou.

<sup>4</sup> After burnyd, id, erased.

<sup>5</sup> MS. his.

4 4. *Abbot should give Alms.* 5. *Should study those in his Care.*

pis Abbott had in a reuelacio<sup>n</sup> a knowlege þat all hur synys was forgiffy<sup>n</sup> hur<sup>1</sup>. þan this abbott tuke hur furth of þis celi, and sho tolde hym þat sho had made a grete pakk of all hur synys, 4 and þat sho layd<sup>r</sup> euer-ilk day in hur eye-syght, and euer þis pakk wex les & les, vnto þer was noght lefte in it; & þerby sho wiste þat hur synys was forgiffy<sup>n</sup> hur within þat iij yere penance doying. et c<sup>o</sup>.

#### IV.

8 Abbas debet esse elemosinarius.

Frendis, we rede how þat þer was ane Abbott þat hight Petrus Damanus<sup>2</sup>, and [on a tym]e he made a grete feste; and vnto þis feste he garte by a grete fyssh þat [coste] xx d<sup>r</sup>; and onone it was 12 sode<sup>n</sup> & sett befor<sup>r</sup> hym. And as he sett att [mea]te, þer come vnto his yate a pure man; and with a greate noyse & a cry [he besogh]t þat þe Abbott wold<sup>r</sup> giff hym þe beste mete<sup>3</sup> þat stude befor<sup>r</sup> hym; [& þe] Abbott harde hym, and with a gude 16 harte sent hym itt, þe fyssh þat had<sup>r</sup> coste hym xx d<sup>r</sup>, evy<sup>n</sup> hale as it was; and a monke bare hym it. And onone as he had it delyverd<sup>r</sup>, þis monk lukid after þis pure man, & he saw hym stegh vnto hevy<sup>n</sup> with þe dubler & þe ffish in his hand. And he 20 went in, and tolde þe abbott. And þis abbott pankid almyghti God, & trustid þat it was God Hym selfe þat come to feche his almos at his yate. et c<sup>o</sup>.

#### V.

Abbas debet esse conformis subditis in vestibus  
et victualibus.

24

We rede how som tyme þer was ane Abbott, þat euer-ilk day fure gaylie att his meate, & w[ent] euer gaylie arayed<sup>r</sup>, & lett for no coste, bod boght of þe beste mete & drynk & clothis þat he 28 cuthe gett for any sylver, after his astate. So it happend o<sup>n</sup> a day when he had gaylie far<sup>n</sup> att his meate, and his brether in þe covent had far<sup>n</sup> bod badlie, & had little mete to ete, it happend

<sup>1</sup> MS. *repeats*, all hur synys.

<sup>2</sup> For Petrus Damianus.

<sup>3</sup> MS. *mece*.



after meate þat he mett ane of his brethir, a monk, & with a grete haste & a prowde cowntenance he bad hym faste his erand. And þis monke tarid, & went nott furthwith as þe Abbott bad hym. And þe Abbott saw þis, & sayd vnto hym with a grete indignacion: 4  
 “frater! frater! non audisti que iussi? Brother, brother,” said he, “þou harde nott whatt I commawndid þe?” Thaṇ þis monke ansswerd hym agayn & said, “fforsuthe I know wele I am your bruther, bod trewlie nowder your kirtyll nor your cowle, nor 8  
 your welefare at your meate is my sister; for fra ye far wele at your meate, ye rakk nevur & we þat sulde be your brethir fare neuwer so ill; & if ye may gett gay cloth yng & gude, ye rakk neuwer how we fare.” *et c<sup>o</sup>.* 12

## VI.

*Abbas interdum debet gaudere cum subditis suis.*

We rede in þe life of Saynt Antoṇ how oṇ a tyme ane archer, þat was a gude sh[oter], fand Saynt [Anton] syttand emang his brethir makand merie with þaim. And þis archer was displesid 16  
 þerwith & þoght þai sulde hafe bene in þer clostre, & tente þer bukis & þer serues, & nott hafe bene att no sporte nor no welefare. And onone Saynt Antoṇ purseyyd his menyng, and callid hym to hym, & bad hym putt ane of his arows in his bow, & shote 20  
 als fer as he myght, & he did so; and þaṇ bad hym take a noder, and do oṇ þe same wyse, and he did as he bad hym; & þaṇ he bad hym take a thrid, & draw hys bow als fer as he myght, at it mott fle far fro hym. And þaṇ þis archer <sup>1</sup> [ansswerd] hym 24  
 agayn and said, “Sir, I dar nott, for I may happen draw so fer þat I may breke my bow, & þat wold I nott, for þaṇ I monde make mekuill sorow.” Thaṇ Saynt Antoṇ sayd vnto hym agayn, “loo! soṇ, þus it is in þe werke of allmyghtie God; ffor and we draw it 28  
 oute of mesur, we may sone breke itt; þat <sup>2</sup> is to say, and we halde ouṛ brethir so straye in aw patt þai com to no myrth nor no sporte, we may lightlie <sup>3</sup> cauce þaim to breke þer ordur. And herefor vs muste soṇ tyme lowse ouṛ pithe, & suffre þaim hafe soṇ 32

<sup>1</sup> MS. archerd.<sup>2</sup> MS. þan.<sup>3</sup> MS. lighlie.

recreacion & disporte emang all þer other chargis, as Catoñ says,  
 \* Interpone tuis interdum gaudia curis." et c<sup>o</sup>.

Abbas malus eternaliter punitur. Infra de Ebrietate.

4 Abbas non mansuetem <sup>1</sup> debet corrigere. Infra de correccione.

## VII.

Abbas quantum potest debet peccatores reuocare.

8 We rede how som tyme þer was a thefe þat had many other thevis at his reule a[nd] gouernance, & he was prince & maister of paim all, vnto so mekull þat with his robro[rie &] his thifte he distroyed nerehand all þe region þat he dwelte in, in spolyng  
 12 now of ane & now of a noder. So þer was ane Abbott þat harde tell of hym, & he tuke a gude hors, & þe beste clothis þat he had, & rade into þe wud þer þis thief lay; and onone he was taken with þis thief & his felows; and þis abbott askyd paim what pai wolde  
 16 with hym; And pai [an]sswerd hym agayn & said, pai wold hafe his hors & his clothis. And þis abbott [a]nsswerd paim agayn & said, "ye sail hafe paim all redie; for þe gudis of God, pai eñ common, and I hafe worñ & occupied þis gudis þis many yeris,  
 20 and, þerfor it is right at ye hafe paim now & vse paim als long as I hafe done." And þan þis maister thefe said vnto þis abbott, "Sur, þis day we will sell all þis gere, and bye vs such thyng as vs nedis vnto our fyndyng." & þan þis Abbott said vnto þis maister  
 24 thief, "Whi laburs þou þus, & puttis þi selfe in so grete pereñ as þou dose, for þi lifelod? Com with me vnto our abbay, & I sail so ordand at þou sail nott myster to be a thief no moñ." Thañ þis thief said, "Sur abbott, I may not eate your benys nor your cale,  
 28 nor I may not drynk your thyñ ale." Thañ þis abbott ansswerd hym & said, "I sail giff the gude fissch & flessch to ete, & gude wyne to drynk." So vnnethis yit he wold graunt þerto, bod yit att þe laste he went home with þis abbot, & þoght he wold prufe  
 32 whethir he wold holde his promys or noght. So þis Abbott garte ordayn for hym a fayr chawmer & a fayre bed, and assigned hym a monk to seryff hym, & for to gar hym hafe all þing þat he

<sup>1</sup> MS. mansuetem.



desirid'. And euer-ilk day when þis thief had etyñ & dronkeñ of þe beste meate þat cuthe be getteñ, þis monke, be commandment of his abbott, befor þis thieff ete no thyng bod brede & watir. And when þis monk had done þus a long while, on a day þis thief 4 said vnto hym, "bruthir! whatt grete syn hase þou done, þat þou pynys þi selfe so evur-ilk day with brede & watir? hase þou slayñ any men?" And þis [monk] sayd, "Nay, sur, God forbede þat euer I kyll any man." Thañ þis thief askid' hym if he had done 8 any fornycacion or avowtrie, or done any sacrelege; and þañ þis monke saynyd' for mervell & said, "sur, whi say ye so? I hafe bene broght vp in þis abbay of barñ litif, & I tuchid' nevr no womman with syn." Thañ this thief was compuncte, & said vnto 12 hym selfe, "A! how wrichid' & vnhappie am I, þat hase done so mekuil ill as I hafe done, as thifte, & mansslaghter, fornycacion, & avowtrie & sacrelege; & I neuer fastid' nor did no penance." And þañ þis thief garte call þis abbott vnto hym, & fell on kneis 16 befor hym, & besoght hym þat he myght<sup>1</sup> be receyvid' into þe abbay to be a bruther; & he grawntid' hym, and so he was made a monke in þat abbay. And afterward' he become so gude a man & so halie, þat he passid' all his other brethir in gude lyfe & abstinence, 20 & in gude reule of religion & holynes.

## VIII.

*Abbas non debet eligi per preces carnales.*

Hubertus, in a buke þat he makis 'De Dono Timoris,' tellis how som tyme þer was ane abbott, and when he sulde dye, he besoght 24 his brethir þat when he was deade [þai] wolde chese his suster son, þat<sup>2</sup> was a monke of þe same place, to be Abbott; and so þai did. So on a tyme as þis new Abbott walkid' in his garthyñ beside a well, [he] harde a huge voyse makand a grete mornyng & a sorow, 28 & þat mervaluslie, and onone þis abb[ott] coniurid it. And when he had so done, It told' hym þat it was þe saule of the Abbott a[t] was his eame, whilk it said' was in grete payñ, & byrnyd', and all becauce þat he, er he dyed', desirid' his brethir to make hym þat 32 was his sybman Abbott. And þañ þe new abbott, his suster son,

<sup>1</sup> MS. *repeats*, þat he myght.<sup>2</sup> MS. *pas*.

said; "How may þou byrn in so grete payn, & be in so calde a weſſ  
[as] þou ert in?" þaþ þis spiritt bad þis abbott go into þe kurk  
& take þer a copir candilstik, [&] bryng it with hym & caste  
4 it into þe weſſ, & So he did. And onone, as it was casten into þe  
weſſ, it was meltid as it had bene wax þat had bene putt in-to þe  
fire. And when þis new abbott saw þis, onone he renowncid his  
abboship, & garte chese a noder. And fro thens furth he neuer  
8 hard þis voice agayn.

## IX.

*Abbas bona monasterij non debet amicis dare.*

We rede how som tyme þer was ane abbott of Saynt Pantaleus<sup>1</sup>  
in Colan, þat hight Cesari[us], & he had a bruther þat was  
12 a merchand; & euer when þis merchand come vnto hym, he wolde  
giff hym a grete substance of money of his monasterie. And many  
yeris þis money at [his] bruther gaff hym, he mengid it with his  
awñ in his merchandice, & euer his gudis fa[ylid] hym, & he loste  
16 all þat euþ he did. Not-with-stondyng, afor his bruther was  
abbott, he [w]a[s] a wurthie merchand, & was a riche mañ & he-  
did gretelie vnto his bying and his sellyng. So on a tyme þis abbott  
his bruther sent after hym, when he harde of his rewle, and said  
20 vnto hym; "Bruther, whi wastis þou þus vilauslie þi substance  
& þi gudis bothe vn[to þi] confusioñ & myne?" Thaþ þis  
merchand ansswerd hym agayn & said, "I liff als skantlie as I can,  
& diligentlie I kepe all my merchandice, and I wote neuer how it  
24 behappens vn[to me], ffor my felows profettis & waxis riche men,  
& I defayle & waxis pure." So he tuke his lefe att his bruther  
& wente home. And so, as he went hamwerd, he fell into a grete  
compunccioñ, & trustid he had done som grete syn, þat causid his  
28 gudis to fall away from hym be grevans of all-mighti God. So  
he avised hym, and went to a preste and shrafe hym, & tolde hym  
all his life. And þis preste ansswerd hym & said; "The money  
at þou hase taken of þi bruther, it is stoltherye, & it wastis þi  
32 money and þi gudis, and þerfor fro hens furth take no moþ money  
of hym, & þou sall do wele enogh. And with þat litle þat is lefte

<sup>1</sup> Harl. MS. Pentaleonis, Arun. MS. Panthaleonis.

the make þi merchandice, & halfe of þi winnyng alway restore agayn vnto þe abbay, ewhils þou hafe payde agayn all att þi bruther lente the, & liff of þe toder halfe of þi wynnyng"; and so he did. And *with-in* a while he waxid' so riche, at he restorid' all agayn þat 4 his bruther had giffen hyrn; and þan he was a passand riche man. So on a tyme þis abbot had grete mervayle of hyrn & saide vn[to] hyrn; "how erte þou waxen riche so sodanlie, & *within* a while was bod a pure man?" And he ansswerd hyrn agayn & said; 8 "Bruther abbott, als long as I resevyd' þ[e] substance & þe gudis of þi brethers of the, I was euer pure & bakstad; and þou did grete syn att gaff me itt, for þou did bod stale it fro þi brether & gaf me it. And euer sen I forsuke to take swilk stolethery, 12 I hafe abundid' & waxin ryche of gudi[s]; and *perfor* I will no mo' of þi money, for þus all þou hase it in gouernance, yitt itt is þi brethers als wele as thyne." *et c<sup>o</sup>.*

X.

Abbas in vestibus *et* in calciamentis humilem se 16  
debet ostendere.

We rede of ane Abbott off Ceustus ordur, how he on a tyme come vnto Philip, þat was kyng of Romainys, for dyvers nedis of his howse, for to speke *with* hyrn. So þe kyng beheld' his hose 20 & his shone, & þai war passand straye & clenlie done vppon; and when he had con[s]ydurd þis, he askid' þis abbott of whyne he was; and þis abbott ansswerd hyrn agayn & sayd, "Sur, I am abbott of a full pure howse." And þan þe kyng said agayn vnto 24 hyrn, "Sur, þat semys wele be your hose & your shone þat your howse is made passand pure, for þai er costios & dere." And *with* þis wurd' þis abbott was confusid', & neuer after ware so costios hose nor shone, nor so straye as he did befor.

28

XI.

Abbatis simplicitas plus *prodest* aliquando Conuentui  
quam ipsius calliditas. de bona vxore.

We rede how *per* was a monk of Clariuaill þat was Abbott *per*, & his name was Petur, & he was a passand innocent man. So 32



hym happynd on a day he<sup>1</sup> was [a]ssignyd for to go, & a monke  
 with hym, to speke with a knyght pat had tane mykull of pis  
 abbott gudis fro hym, and said pai war his awn; and pis knyght  
 4 mett pis abbott at a place apoyntid, with a grete menyay of his  
 kyns-men with hym. And when pai wer mett, The abbott said vnto  
 pis knyght, "Thow ert a cristen man; and perfor & pou wilt say<sup>2</sup>  
 of suthfastnes & be pi treuth at pies gudis er pine, I wull trew  
 8 the, & fro hens furthe speke no more peroff." And when pe knyght  
 hard pis he was passand fayn, & forsid litle of suthefastnes, and  
 said pat on suthfastenes & be his treuthe, pase gudis war his & not  
 pe abbays. Than pe abbott sayd, "thyne be thay"; and þus pai  
 12 partid, & pe abbott lefte hym pis gude. Than pis knyght went  
 home & tolde his wife, and sho as a gude woman was ferd perof, &  
 said vnto hur husband; "fforsuthe, Sur, þou hase done dissaytefullie  
 agayn yone holie abbott. Be war, for bod if þou restor agayn vnto  
 16 yone abbott pe gudis at þou hase takyn perfra, þou sail want my  
 felowshup"; and þurgh hur cownceill & hur saying he was  
 agaste. And cū pe mcrn he went vnto Clarevaill abbay, & come  
 vnto pe abbott, & renowcid all pies gudis & forsuke þaim,  
 20 & restorid pe abbay agayn, and prayed pe abbott for to forgyff hym  
 pat wrong at he had done vnto hym.

Abbas durus ad simplicitatem et hospitalitatem  
 divisioni subiacet. Infra de histrionibus.

## XII.

24 Abbas infirmis multum debet condescendere.

Som tyme per was ane abbott of Cistus, pat hight Cesarius,  
 comandid vnto a monk of his pat was seke, pat he sulde eate flessch;  
 and pis monke obeyid his commandment, þuff all it was agayn his  
 28 will, and said vnto his abbott; "and I pray you for charitie pat  
 ye wull vchesafe to eate flessch with me." And onone pis abbott  
 grauntid & sett hym down be pe monke, & tuke a morsell of  
 [flessec]h oute of pe seke man platir & eate it. So it happend pat

<sup>1</sup> MS. pai.

<sup>2</sup> MS. said.

with-in ij dayes after, þis abbott went vnto a kurk whar þer was a mañ þat had a fend in hym, and onone as þis abbott saw hym, he spak vnto þe fend & said. "O! þou ill spirit! I coniure þe & chargis the þurgh þat charite be þe whilk laste day I ete flessħ 4 for my monke sake, at þou tarie here no langer, bod pas furth of þis mañ." And onone þis fende fled & went furth of þis mañ, becauce þe fire of charite was so hate þat he myght not suffer it.

## XIII.

Abbatissa semper subiectas sibi in dissiplina debet 8  
regere, et ad beatam mariam virginem deuocionem  
habere.

Som tyme þer was a noñ þat was ane abbatiss of a grete place, and sho was called gude of gouernans bothe in wurde & dede; 12 & with a spirituall luf sho did þe cure þat sho had taken of hir sisters. & with grete aw & straytnes, þe congregacion att sho had gouernan[s] of, sho compellid to kepe þer ordur. Notwithstondyng, þurgh entysing of þe deuill, sho lete hur carvur, þat was hur awñ 16 syb-mañ, hafe at do with hur, so þat sho conseyvid and was with childe. And for all þat, yit sho lett nott, bod kepyd diligentlie emang hur susters þe rigur of disciplyne. Than it happend þat sho wex grete & drew nere hur tyme, & hur susters þe nonnys 20 pursevid, & was passand fayñ þerof, becauce sho wa[s] so straye vnto þaim, at þai myght have a cauce to accuse hur in. And hur accusers garte write vnto þe bisshop & lete hym wete þerof, and desirid hym to com vnto þer place and see hur. So he 24 grawntid, and þe day of hym comyng drew nere. And þis abbatis, þat was grete with childe, made mekuñ sorow & wiste neuer what sho might do. And sho had a privay chapeñ with-in hur chawmer, þer sho was wunt daylie als devoutlie as sho cuthe 28 to say our ladie matyns. And sho went in þer & sparrid þe dure vnto hur, and fell devoutelie oñ kneis befor þe ymage of our ladi, & made hur prayer vnto hur, & wepid sore for hur syn and besoght vr ladie for to helpe hur & safe hur, þat sho war not shamyd 32 when þis bisshop come. So in hur prayers sho happend to fall

on slepe, and our ladie, as hur thoght, apperid vnto hur with  
 ij angels, & comfurthid hur & said vnto hur in þis maner of wise ;  
 “ I hafe hard þi prayer, and I hafe gotten of my son forgifnes of þi  
 4 syn, & delyverans of þi confusion.” And onone sho was delyvur of  
 hur childe, & our ladie chargid þies ij angels to hafe it vnto ane  
 hermett, & chargid hym to bryng it vp vnto it was vij yere olde ;  
 and pai did as sho commaundid þaim ; & onone our ladie vanysshid  
 8 away. And þa þis abbatis wakynd & grapid hur selfe, & feld  
 hur selfe delyvurd of hur childe, & hole & sownde ; & sho thankid  
 almighti God & our blissid ladie þat þus h[ad] delyvurd hur. In  
 þe mene while on a day, þis bisshop come & went into þe chapitr  
 12 howse, & callid all þe nonnys aforð hym ; & þis abbatis wold hafe  
 gone vp & sett hur in hur stede be þe bisshop as sho was wunte to  
 do ; and þis bisshop reprovid hur & chargid hur to go furth of þe  
 chapitr, & said sho was not wur[thi] to be per-in. & when sho was  
 16 gone he sent ij clerkis after hur to examyne h[ur], & to serche  
 whethur sho wer with childe or noght ; & pai cuthe fynde no takyn  
 on hur þat sho sulde be with childe. And pai come vnto þe bisshop  
 & tolde hym þat sho was innocent of þat at sho was accusid of.  
 20 Neuer-þe-les þis bisshop mystristid þaim, & trowid pai had takyn  
 som money of hur, & he said he wolde serge hur hym selfe ; & so  
 he did, & he cuthe not fynde in hur no synge þat sho sulde be with  
 childe. And þa þis bisshop fell downe befor hur on his kneis,  
 24 & askid hur forgifnes of þe wrong at he had done vnto hur ; and  
 all þaim þat had accusid hur, he chargid at pai sulde be putt oute  
 of þe place. And þis abbatis besoght hym nay, and forgaff þaim at  
 pai had saide vppoñ hur. And þa sho take þis bisshop in  
 28 confession & tolde hym all how it had happend hur, & how our  
 ladie had delyverd hur ; and þis bisshop had grete mervayle þerof,  
 & sent þies ij clerkis vnto þis hermett to luke if it wer so or noght.  
 & pai broght þe bisshopp wurd fro the hermett, þat ij yong men  
 32 had broght hym þis childe, & said þat our ladie commaundid hym  
 to kepe it vij yere. And when it was vij yere olde, þis bisshop take  
 it & garte putt it vnto þe skule, & it encrecid gretelie in vertue &  
 connyng, vnto so mekull þatt when þis bisshop decesid, he was  
 36 made bisshop after hym nexte succedyng.



## XIV.

*Abbatissa pura et munda debet esse corpore et  
temptacionibus omnino resistere.*

We rede be tellyng of olde fadurs, how þat *per* was a holie abbatis, and sho was gretelie vexid' xiiij yere *with* þe syn of forny- 4  
cacion, & euer when sho was tempid' sho prayed all-myghti God to send hur strenth to withstond' þis temptacion, & not for to mofe it away. So on a tyme þe spiritt of fornycacion apperid vnto hur bodelie & said; "þou hase ouer-commen me." & sho ansswerd' agayn 8  
& said; "I hafe not ouercommen þe, bod my Lord Iesu Criste hase ouercommen þe." *et c<sup>o</sup>.*

## XV.

*Abbatissa non debet esse in vestibus et lectis  
nimis delicata.*

12

We rede in a fable how at þe lopp & þe gutt on a tyme spak to-gedre, & emang *per* oper talkyng, athir of þaim askid' other of *per* luyng, & how þai war herberd' & whare, þe night next befor. And þe lopp made a grete playnte & said; "I was herberd' in þe bed 16  
of ane abbatic, betwix ij white shetis, opon a softe matres, & *per* I trowed to hafe had gude herberie, for hur flessch was fatt & tendre, & þerof I trowid' to hafe had my fyll. & furste, when I began<sup>1</sup> for to bite hur, sho began to cry & call on hur maydyns, and when 20  
þai come, onone þai lightid' candels & soght me, bod I hid' me to þai war gone. & þan I bate hur agayn, & sho come agayn & soght me *with* a light, So þat I was fayn to lepe oute of þe bed. And so all þis nyght I had no reste, bod was chasid' & charrid' 24  
& vnnethis gatt away *with* my life." Than ansswerd' þe gowte & said; "I was herberd' in a pure wommans howse, & onone as I prikkid' hur in hur thomble ta, sho rase & uettid' a grete boill full of clothis, & went *with* þaim vnto þe watir, & stude *per*- 28  
in *with* me vp to hur kneis; so þat, what for calde & for holdyng in þe watir, I was nere-hand' slayn." And þan þe lopp said;

<sup>1</sup> MS. *repeats*, furste. .

“ This night wilt we [cha]nge our herbery ”; & so þai did. & on þe morð þai mett agayn; & þaþ þe lopp said vnto þe gowte, “ þis night hafe I had gude herberie, for þe womman þat was pine oste  
 4 yisternyght was so werie and so yrke, þat I was sekurlie herberd  
 with hur, & eate of hur blude als mekull as I wold.” And þaþ  
 ansswerd þe gutt & said vnto þe lopp, “ þou gaff me gude cownceit  
 yistreveñ, for þe abbatiss vnder-nethe a gay couerlade, & a softe  
 8 shete and a delicate, couerde me & nurisshid me all nyght. &  
 als sone as I prikkid in hur thomble ta, sho wappid me in furris,  
 & if I hurte hir neuer so ill, so lete me alone, & laide me in the  
 softests place of þe bed, & tribulde me nothyng. And perfor als  
 12 lang as sho liffis I wil[1] be herberd with hur, for sho makis mekill  
 of me.” And þaþ said þe lopp, “ I wull be herberd with pure folke  
 als lang as I liff, for þer may I be in gude reste & ete my fyll,  
 & no bod[ie] lett me.” And þus þe gowte abade with riche folk &  
 16 þe lopp with pure folk. *et c<sup>o</sup>.*

## XVI.

*Abscondere. Abscondere debet mulier pulcritudinem suam ne aliquis in eam offendat.*

Eaclides<sup>1</sup> tellis how att þer was a maydeñ whase name was  
 20 Alexandria, þat garte cloce hur selfe in a grete grafe, & tuke hur  
 meat att a little hole, to so mekull þat x yere to-gedyr sho saw  
 neuer nowder man nor womman, nor shewid nevur hur visage to no  
 creatur. So on a tyme, þer come a man vnto hur hole, & spirrid  
 24 whi sho was closid þer & wolde not com oute. And sho ansswerd  
 agayn & said, “ Som tyme þer was a yong man þat lukid on  
 my fayrehede, & purgh þat luke his saule was hurte with syn; &  
 þerfor or I sulde be sene for to hevie any man, me had leuer be closid  
 28 in þis grafe als lang as I liff, þaþ for to noy þe saule þat is made  
 vnto þe liknes of almighti God.” And þaþ þis man askid hur how  
 sho might liff so; Sho ansswerd agayn & said, “ fro þe begynyng of þe  
 day I fall in hand with my prayers, & forther-mo of þe day I wurk  
 32 lyne werk, and þaþ I pink of holie martyrs, confessurs, & virgynays,

<sup>1</sup> Latin MSS. *Heraclides*.

and þaṇ I take me meate & drynk; and þaṇ again evyṇ I go to ryste, & þer I wurschuṇ allmyghti God. And þus I abide þe ende of my life with a gude hope, & a belefe þat I saḡ be savid on þe day of dome." *et c<sup>o</sup>.*

4

## XVII.

## Absolucio. Absolucio eciam valet post mortem.

We rede of a monke þat hight Hubertus, whilk þat when he sulde dy, he askid straytlye þat þe abbott myght com vnto hym & assoyle hym, as he did other of his brether þat dyed. And þis abbott was 8 fro home, & in þe mene while [þis] monke deyed. And when þe abbott come home þai tellid hym, and þis abbo[tt] went vnto þe altar þer þis monk was berid, & sett hym down on his kneis & prayed for hym. And as he satt in his prayers, hym pought þis 12 monke rase oute of his grafe & come vnto hym, & said, "Benedicite!" right as he had bene o life, and askid a due absolucion. So þis abbott, gretlie astonyd þer-with, Said, "miseriatur tui *et c<sup>o</sup>, et absolucionem.*" And þaṇ þis monk askid hym penans. And þis abbott 16 wiste neuer whatkyṇ penance sulde be giffen vnto þaim at wer deade; and he commandid hym þat he sulde be in purgatorie vnto he had said a mes for hym. And when þe monk hard þis, he cryed so horrible, þat all þe abbay hard, on þis maner of wise; "O! 20 þou maṇ with-oute mercie! þat hase commandid me to be so long in þe grete payn of purga[to]rie<sup>1</sup>." And with þat he vanysshid away.

## XVIII.

## Absolucio ad-huc valet post mortem.

24

We rede in þe life of Saynt Gregur how at þer was ane abbott of a monasterie off Saynt Gregories, and he come vnto Saynt Gregur & tolde hym how þat he had a monk in his place þat vsid for to cone mony vnder-nethe þe erth, & wolde not lefe it for no 28 commandente. And Saynt Gregur sent for hym, & chargid o payn of cursyng to lefe it. So with-in a while after, þis monke dyed, & Saynt Gregur wuste nott. And when he was enformed þerof,

<sup>1</sup> MS. purgarie.



he was wrothe þat þis monke died<sup>r</sup> vnasoylid<sup>r</sup>. And he wrote his  
absolucioñ in a scrow of papir to assoyle hym<sup>o</sup> of þe said<sup>r</sup> sentans  
of cursyng, and gaff it vnto ane of his dekyngs, & commandid<sup>r</sup> him  
4 to go vnto þis monke grafe þer he was berid<sup>r</sup>, & rede it ouer hym<sup>o</sup>.  
And he did so, and vppoñ þe nyght after, þis monk þat was deade  
apperid<sup>r</sup> in a visioñ vnto his abbott, & tolde hym<sup>o</sup> þat fro he was  
dede vnto he was asoylid<sup>r</sup> he was in grete payñ, bod fro þe how<sup>r</sup>  
8 þat he was asoylid<sup>r</sup> he went vnto blis, & was delyverd<sup>r</sup> of all  
his payñ. *et c<sup>o</sup>.*

## XIX.

## Abstinencia. Abstinencia debet esse discreta.

We rede in ‘*Collacionibus Patrum*,’ how þat a gude halie abbott,  
12 þat hight Moyses, oñ a tyme said<sup>r</sup> of hym<sup>o</sup> selfe in þis maner of wise;  
“I remembre so for to hafe dispysid<sup>r</sup> þe appetite of mete & drynke,  
so at ij dayes or iij, mete nor drynke was neuer in my mynde.  
And I hafe so abstenyd me fro slepe, not-with-standing I was  
16 attemptid<sup>r</sup> gretlie þerto be þe deuill, þat many nyghtis & many  
[*dayis*]<sup>1</sup> I slepid<sup>r</sup> neuer a dele, bod bad my prayers vnto almyghti  
God<sup>r</sup>. And yitt I felid<sup>r</sup> my selfe, þat I had dyvers tymys mo<sup>r</sup> hurte  
with outrage takyng of meate & drynk & slepe þa<sup>n</sup> with  
20 abstinens þeroff.” Bod monkis er not so now o dayis, for or a monk  
wantid<sup>r</sup> now ane how<sup>r</sup> slepe, or a negg of his serves in his dissh<sup>o</sup>,  
hym<sup>o</sup> had levur þat his howse was in xx li dett. And so war nott  
monkis in olde tyme<sup>2</sup>.

## XX.

24      Abstinencia singularis in commitate est  
reprehensibilis.

We rede in a buke þat is callid<sup>r</sup> ‘*Vitæ<sup>3</sup> Patrum*,’ how oñ a tyme,  
all þe monkis þat was in ane abbay opon<sup>d</sup> a solempe fastyng-day  
28 ete samen in þer fratur. And emang þaim þer was one þat bad  
bryng hym<sup>o</sup> salte, for he ete no bulid<sup>r</sup> meate. And he þat he bad  
bryng hym<sup>o</sup> salte was occupied<sup>r</sup> with oþer laburs, and forgatt to

<sup>1</sup> Latin MSS. ut *per plures dies ac noctes*.<sup>2</sup> This tale is very different from the Latin version.<sup>3</sup> MS. *Vitas*.

*Abstinence—20. Private: 21. Moderate: 22. Admirable. 17*

bryng hym itt; & þaṇ þis monk callid̃ þer-fõr agayṇ. And þis servand cried vp opoṇ hyght and had soṁ maṇ bryng salte vnto þis monke, for he ete no bulid̃ mete. And þaṇ rase vp one alde monk & said̃ vnto þis monk þat callid̃ for salte; “Bruther, it had 4 bene mõr expedient vnto þe þis day for to hafe etyṇ flessḥ in þi ceḥ, þaṇ for to hafe made þis voyce of þine abstinence emange so many of þi brethir.”

## XXI.

*Abstinencia moderata pro loco et tempore displicet 8  
diabolo.*

Jacobus de Vetriaco<sup>1</sup> tellis how þat þer was a holie Saynt þat hight Maria de Oginiez, whilk þat oft sithes punysshid̃ hur selfe with grete abstinence. So oṇ a tyme sho refresshid̃ hur with<sup>12</sup> mete, & as sho satt etand sho was war<sup>2</sup> of þe devuḥ; & with a grete [con]tenans & ane angrie he said̃ vnto hur, “Beholde þis glutoṇ! how ferventlie sho etis!” And sho satt still & vmbe-thought hur, & knew his falssett weḥ enogh, & ete oṇ. & euer þe<sup>16</sup> devuḥ wolde hafe lett hur for to hafe etyṇ, because he wolde sho had dyed for defawte; and ay þe mõr he lett hur to ete, þe mõr sho ete. And he saw at sho wolde not lett to ete for hym, boḥ at ay þe langer he laburd hur, þe more sho ete. [&] with a grete<sup>20</sup> crying & a noyse he vanyshid̃ away fro hur, & neuer after trubled̃ hur nor did̃ hur harm.

## XXII.

*Admirabilis abstinencia.*

We rede in ‘Vitis<sup>3</sup> Patrum’ how þat þer was a gude holie alde<sup>24</sup> maṇ, & xl yere he drank̃ nevur; & evur he wolde take a vesseḥ & fulfild̃ it with wyne & hyng it in his chawm[re] þat he mott daylie se it. So oṇ a tyme his brethir askyd̃ hym whi he did so, and he ansswerd agayṇ & said̃, “I do it to þis entent, þat when<sup>28</sup> I se þat ping at I desire, þat with abstinens perof I may suffre mõr payṇ; and so of almyghti God I saḥ have more mede.”

<sup>1</sup> MS. Vetriano.

<sup>2</sup> After war, vi, erased.

<sup>3</sup> MS. Vitas.

XXIII.

*Abstinencia refrenat concupiscenciam in re habita  
que fuerat concupita vel desiderata.*

We rede ex ‘*Dictis Patrum*’ how þat þer was som̄ tyme a mañ  
4 of religiō, þat be temptaciō of þe devuſſ covett gretle to ete  
spyce. So oñ a tyme he boght hyṁ spice, & wulde not ete þerof,  
bod hang it befor̄ hyṁ þat he mott se itt. & becauce he wolde  
not be ouercommen̄ with covatice þerof, he wolde neuer eate þeroñ  
8 nor tuche itt, Bod euer when̄ he saw itt, punysshid̄ his body þerwith  
becauce þat it desirid̄ it.

XXIV.

*Abstinencia interdum vincit diabolum inpugnantem.*

We rede in ‘*Vitis*<sup>1</sup> *Patrum*’ how at þer was a freer þat was so  
12 gretelie tempid̄ with þe devuſſ, þat euer-ilk day, at iij of þe beſſ,  
he fell̄ into so gret̄ a honger, þat he myght not suffer it. So oñ  
a tyme he said̄ vnto hyṁ selfe, “*Benedicite!* how is it with me,  
þat I aṁ so turment with̄ suche a honger at iij of þe beſſ in þe  
16 mornyng, so þat I may nott forbere meate no day vnto vj of  
þe clokk, or ix, or none?” And euer-ilk day befor̄ none, not-with-  
standyng all̄ þis honger, he wuld̄ say his matyns, his mes, & his  
oper prayers<sup>2</sup> ilk day or he ete any meate, as þe rewle of his religiō  
20 askid̄, and þaṁ he wulde sett hyṁ down̄ & take hyṁ meate; and  
þus he did̄ many day. So oñ a day when̄ he had bene at his  
prayers, he walkid̄ vp & down̄ in a garthyṁ, & hyṁ thoght þer  
come so swete a savur oute of his parcell̄ bed̄ & his erbis, þat he  
24 was so replete þerwith þat ij or iij dayes hyṁ liste nevur at e[ate].  
And yit hyṁ thoght þat he was als strong of hyṁ selfe as he had  
etyṁ sufficient at evur-ilk mele tyme. et c<sup>o</sup>.

XXV.

*Abstinencia a nimis potu reddit hominem cautum  
in consilijs et facundum in verbis.*

28

Helinandus, a grete clerk, writand̄ of þe life & maners of one  
þat hight Romulus, þat was one of þe foundors of Rome, wrate

<sup>1</sup> MS. *Vitas*.

<sup>2</sup> MS. *prayeres*.



26. *Abstinence over-done.* 27. *God provides for Abstainers.* 19

on hym in þis maner of wise & said, þat agayns þis Romulus suld go vnto þe cownceill howse, he wold not drynke, & in-esspeciall wyne, bod in esy quantitie iij dayes befor. So on a tyme a gude man of Rome, þat purseuyd his condicion, said vnto hym, "Thow 4 Romullus! and all men did as þou duse, wyne sulde not be in Rome in so grete dayntie as it is. For & no man wolde drynk no mor þerof þan þou Duse, it sulde not be so dere as it is." *et c<sup>o</sup>.*

## XXVI.

*Abstinencia indiscreta est nimis periculosa.* 8

Cesarius tellis how a deuill in liknes of ane aungeill apperid evur-ilk day vnto a monke when he was at his meate, & shewid hym alway halfe a lase, & bad hym no mor bod þat. And þe monke did evur as he bad hym, & with-in a shorte while he wex passand 12 wayke. And þer fell a swyngyllyng in his hede þat he wex fonde with, & mad as a guse; & so he contynued vnto he deyd. *et c<sup>o</sup>.*

*Abstinencia a carnibus est necessaria.* *Infra de gula.*

## XXVII.

*Abstinencia. Abstinenter deus providet de* 16  
*necessarijs.*

Saynt Gregorie tellis how þat ane abbott, þat hight Honoratus, & his fadur & his moder, on a tyme made a feste vnto his frendis. And þer was at þis feste a childe þat was ane of his kynsmeñ þat 20 satt att þe burd, and when þai bad hym eate flessch, he wolde eate none, for grete abstinens þat he vssyd. And þai þat satt abowte lowgh at hym, & askid hym in skorn, sen he wolde nott ete flessch, if he wold eate any fyssch. & he ansswerd agayn & said, "Ya." 24 & he had it. And in þe mene while at þai talkid þus with hym, happend þaim want watir; & þan þer mawnciple went vnto þe well & drew watir. And as he was drawand, þer happend of Sodentie a fyssch to com in-to þe bukett, & þat a grete; & he 28 was fayn þerof, & broght it in & lete þe abbott se itt. & þe abbott

20 28. *Sloth keeps many from God.* 29. *Caused by Idleness.*

garte sethe it, & it was so foysonable þat it fandē þe childe and  
aʃʃ at was att meate fyssh enogh at a mele. et c<sup>o</sup>.

4 Accepicio personarum. Accepzione personarum multi  
decipiuntur. Infra de iudicio humano.

## XXVIII.

Accidia. Accidia multos retrahit a bono opere.

Cesarius tellis how þat a monk oñ a tyme was so tempyd with  
sleuthe & slugisnes, þat evur when he sulde rise vnto matyns, he  
8 was euer stryken into a grete ferdnes & a fayntnes, to so mekuff  
þat he supposid hym selfe þat it was a sekenes. & ilk nyght, when  
his brethir went to matyns, he happed his hede with clothis & lay  
stiff. So it happend oñ a gude night, aʃʃ his brether, when þai  
12 hard þe beʃʃ, rase & went to matyns. And when þai wer gone, he  
thoght he wold ryse & go with þaim, & bukkled vþward. And onone  
þis slugisnes come oñ hym, & causid hym lay hym down agayn  
& happ hys heade. And sodanle he hard a voyce þat was  
16 vnknewen to hym, as hym þoght, speke vnder his hede, & said,  
“Noli surgere; noli sudorem tuum interrumpere. Rise nott, bod ly  
stiff, & lett not þi selfe to swete; for & þou do, it wiʃʃ hurte the.”  
& þa he was halfe agaste, & liftid up his hand & saynyd hym.  
20 And onone it smate in his mynd þat it was bod ane illusion of  
þe devuff & a fantasie, & onone he rase vþ & went to matyns with  
hys brether. And fro thens furth, he was neuer slugissh to rise  
& go vnto Goddis serves, nor þat fayntnes nor þat swete come  
24 neuer oñ hym aftre.

Accidia in oratione est vitanda. Infra de dormire  
in oratione.

## XXIX.

Accidia causatur frequenter ex eo quod homo  
28 ociosus non cogitat circa vtilia aliqua.

We rede In ‘Vitis<sup>1</sup> Patrum’ vnto þer was ane mañ of religion þat  
sayd vnto his bruther þat was ane olde mañ, “what saʃʃ I do? for

<sup>1</sup> MS. Vitas.

I sit in my cell & duse noght, bod is made slugis *with* slewth." Than pis olde man ansswerd hym & sayde, "hase þou not sene turment þat is for to com? for & þou prytid þaim in þi harte, and þi Cell war full of wormys evyn vnto þi nekk, þou sulde suffer it pacientlie & be nothyng slugyssh *perwith*, bod take it mekelie."

## XXX.

Accusacio. Accusat demon peccatores et scribit  
*peccata eorum.*

Saynt Bede tellis in '*Gestis Anglorum*,' how at *per* was a knyght 8 in Englund' þat was a dughti man in armys, bod he was corrupte in maners. And on a tyme hym happend to fall passand seke. And þe kyng come vnto hym, & comforted hym, & bad hym be of gude chere. And [he] ansswerd agayn & said þat he myght nott, 12 ffor he was passand ferd' þat hys seknes suld cover on hym. And þe kyng come to hym a noder tyme & comfurthed hym, & bad hym take gude harte vnto hym & be of gude chere. And he ansswerd agayn & said þat he myght not, for it was to late, for he said; 16 "I am demyd & dampnyd; ffor a litle while or ye come in, [þer] was here ij fayr yong men, and one sett hym at my bed hede, & a noder at my fete. And þai said, 'This man mon dye. And *perfor* lat us se if we hafe any right in hym.' And þe tone-of þaim tuke 20 oute of his bosom a buke writtyd all *with* gold' letters. And he soght all þe buke purgh, & he cuthe fynd' nothyng of me bod a few gude dedis þat I did in my yowthed, or I cuthe syn deadlie; & þat he shewid me, & I was passyng glad *peroff*. And þan *per* 24 come in ij fowle fendis, & þe tane of þaim broght *with* hym a grete blak buke, and *per-in* was wretten all þe evyll dedis þat evur I did. And þai said vnto pies ij angels; 'wharto stond ye here al day *with* hym þis? ye hafe no right in hym, for þis many yeris was *per* 28 nothyng of hym wrettyd in your buke.' Than þe angels ansswerd & sayd, 'Thai say suth, & *perfor* go we hyne.' And þis done, pies fendis cuttys me in sonder *with* ij sharpe swerdis; and þe tone begynys at my fute, and þat other at my heade, & þai smyte 32 me now on myne eyen, & I hafe loste my sight, and now fro my fute



pai com̄ vnto my harte." And when he had þus said he swelte,  
*et c<sup>o</sup>.* This tale is gude to tell agayns þaim þat er slaw in penance  
 doyng, or at will not lefe syn̄ or it lefe þaim. *et c<sup>o</sup>.*

- 4      ¶ Accusat Angelus.    Infra ffideiussor.  
       ¶ Accusat demon.    Infra demon.  
       ¶ Accusant Sancti.    Infra Episcopus. ii.

## XXXI.

## ¶ Accusare fratrem non expedit semper.

- 8    As holie fadurs tels, we rede how *per* was a holie religious man̄,  
 þat askid̄ his abbott, þat hyght Joseph̄, & said̄; "And I se my  
 bruther do a tryspas, it is gude vnto me to layn̄ itt?" And þan̄  
 þis old Abbott answerd̄ hym̄ agayn̄ & said̄, "When̄ som̄ evur we  
 12 hide þe syn̄ of owr̄ bruther, almighti God hydis owr̄ syn̄, & when̄  
 som̄ evur we vtter þe synys of owr̄ brether, þan̄ almighti God  
 vtters owr̄ syn̄." This tale is gude to tell vnto þaim þat luffis  
 to sklander *per* evyn̄ cristen̄. *et c<sup>o</sup>.*

## XXXII.

## 16      Accusacio frequenter est falsa.

- We rede de *Sancta Marina*, how at *per* was a seculer̄ man̄ þat  
 had a doghter alone, & no ma childer. So on̄ a tyme he betuke þis  
 bar̄n vnto his fadur to kepe, and went hym̄ [se]lfe vnto ane abbay  
 20 & made hym̄ a monke. And when̄ he had bene *per* a while, euer  
 when̄ he thoght of his yong doghter he was passand hevie. And  
 when̄ þe abbott pursayvid̄ þis, he askid̄ hym̄ whi he was so hevie  
 & so sad. And he fell down̄ vnto hym̄ on̄ his kneys wepand,  
 24 & said̄, "ffadur abbott! I hafe a son̄ þat I hafe lefte in þe cytie,  
 & evur when̄ I thynk opon̄ hym̄, my harte is sore & passand hevie."  
 And yitt he wold̄ not tell hym̄ þat it was a doghter, bod at hit was  
 a son̄. And þe Abbott bad hym̄ go *per* for̄, & bryng it into þe place,  
 28 & kepe it with hym̄, & giff it meate & drynk, & lern̄ itt. And so  
 he did̄, and cled̄ it in mans clothyng & callid̄ it *Marinus*. And he  
 warnyd̄ þat on̄ no wyse no man̄ sulde know þat it wer a woman̄,

for drede þat it fell in-to temptaciō of þe devyll. And when sho was xvii yere olde, þis monke hur fadur dyed, and sho was lefte alone. & no man knew bod at sho was a man, & euer-ilk bodie luffid hur. So on a tyme sho was made ane offisur in þe abbay, 4 for to folow *per* car & lede wud & fewell vnto *per* brewhowse, & so sho did; and ilka nyght sho lay in þe brewhowse. So on a tyme þe brewster doghter happend to be with childe with a knyght at servid þe abbott, and in þe mene while þis Marinus was made a 8 bruther of þe place, & sho said þat he was þe fadur *per*of, & had getten it. And þe abbott garte call þis Marinus furth, & examynd hym whethur þat he had done þis dede or noght. And þan þis Marinus ansswerd with a grete sighyng & said, “ffadur abbott! 12 I hafe synnyd, & I ask penance for my syn, & I pray you & all my brether to pray for me.” And þan þe Abbott wex wrothe with hym & putt hym furth of þe abbay, and feste hym be þe fute with a chyne with-oute þe abbay yate, and all men mott wonder on 16 hym, & wolde lat no man giff hym meate bod att he beggid for Goddis sake of þaim þat come in & oute. And when þe childe was att spanyng, þis brewster doghter broght it vnto hym & lefte it with hym. And þis holie virgyn Marinus take it with gude 20 wil, & with meate & drynk at þai at come in & oute gaff hur, sho broght it vp, þus all it war a noder mans & not hurs. So at þe laste hur brethir had compassion of hur, & besoght *per* abbott, att he wold forgiff hur hur trespas, trustyng alway at sho was man & 24 no womman, ffor sho had þan bene feste at þe yate v yere. And þis Abbot forgaff hur at requeste of his brethir, & take hur in & garte putt hur vnto al maner of vile occupasions with-in þe abbay, & to be servand vnto evur eman; & sho was so, & take 28 it plesandlie. So with-in<sup>1</sup> a while sho dyed; and when þis abbott saw at sho was deade, he said vnto hys brethir, “Loo! now may ye se whatkynd a syn sho did, & yitt sho shrafe hur neuer *per*of, nor askid forgifnes.” And þan he commandid wassh hur bodie, 32 & berie hur far fro þe abbay. And when þai wasshid hur & fand þat sho was a womman, þai weppid & made grete sorow becauce þai turment hur, þat was a womman of so gude conversaciō &

<sup>1</sup> After with, some letter erased.

penance, so vnrightwuslie. And when þe abbot saw at sho was a womman, he felt opoñ his kneis & bett opoñ his breste, and besoght hur of forgifnes, and commandid þat hur bodie sulde  
 4 be berid in þe kurk, in ane oritorie. And opoñ þe same day þis damysel at bare þis childe was vexid with a fend, & come vnto þe abbay & askid mercy at hur grafe; & þer sho was delyverd, and grawntid who aght þe child. & þer sho abade in þe oratorie vij  
 8 dayes, & þañ sho was delyverd. And in þat same oratorie vnto þis day, be merettis of þis holie virgyn, is many wurthi meracle done, þurgh vertue of God & þis holie maydyn.

• Aduersitas. Aduersitas presens est aliquando signum  
 12 boni. Infra de prosperitate.

Adoracio. Adorari debet corpus Christi in omni loco.  
 Infra de milite. v.

## XXXIII.

Adulator. Adulator frequenter honoratur, et verax  
 16 homo contempnitur.

Esopus tellis in his fables, how þer was ij men, ane a trew man & a noder a lyer. And þai come to-gedur in-to þe region of apis. And emang þaim was a chefe ape, þat satt in a hye sete þat was  
 20 ordand for hym emang all þe toder apis. And he askid þaim many questions; emangis all oper he said vnto þaim; "Quis sum ego? who am I?" And þis lyer ansswerd agayn & sayd; "Sur, pou erte ane Emperour, & þies abowte þe er pi dukis & þine erlis & pi  
 24 barons." And onone as he had þus said, þis ape commandid hym to hafe a grete reward. And þañ þis trew man saw how þis lyer was rewardid, and said privalie vnto hym selfe, "Now, señ he þis at did bod make<sup>1</sup> a lye hase had suche a grete reward, I mon<sup>2</sup> hafe  
 28 a grete reward for my suth saying." And þañ þis ape askid þis trew man & said, "who am I?" And he ansswerd agayn & said, "Thow ert bod ane ape, and all þies oper apis er like þe." And onone as he had þus said, he commandid all þe toder apis for

<sup>1</sup> MS. made.<sup>2</sup> MS. repeats, mon.



to bite hym̄ & skratt hym̄ with per tethe & per naylis; & so  
pai did, to he vnnethis gatt away with his life. This tale is gude  
to tell agayn flaterers, & agayns paim pat wuff here no thyng  
bod at is to per plesur. 4

## XXXIV.

*Adulator non est audiendus.*

We rede how som̄ tyme a mañ pat hyght Seutonium, pat was  
a grete lord, on̄ a tyme was at a gamen in þe Emperour presens,  
and þe Emperour commond & talkyd with his meneyay; & emang 8  
aif his oper saying, he sayd pat þis Seutonium was a gude lorde, and  
ane evyn & a iuste. And his meneya was glad perof pat<sup>1</sup> þe  
Emperour commandid per maister, & callid hym̄ lord. And on̄  
þe morn̄ when he was comen home vnto his place, þo pat callid<sup>12</sup>  
hym̄ lord, he was passand wrothe with paim, & made a decre & bad  
paim neuer call hym̄ lord; for, he said, per was no lord bod one.

*Adulator hominem supra se<sup>2</sup> frequenter per menda-*  
*cium extollit. Infra de Augurio. iij<sup>o</sup>.* 16

## XXXV.

*Adulterium. Adultera vxor non est tenenda.*

We rede how pat one pat hight Genulphus<sup>3</sup> in Frawnce, boght  
a weif, & he was a wed mañ & he was a holie man<sup>4</sup>; & when  
he come home in-to Burgundie per he dwelte, he fand þe same weif 20  
sprongen in his garthen. So on̄ a day, þis Genulphus<sup>3</sup> & his wife  
walkid samen in per garthyñ & sett paim down be þe weif; & he  
reprovid hur for avowtrie, & said it was tellid hym̄ at a noder mañ  
held hur beside hym̄; & sho denyed it & said nay. Than he said<sup>24</sup>  
vnto hur; "Bare þine arm̄ & take vp a little stone in þe bothom̄ of  
þis weif, & if þine arm̄ com̄ vp vnhurte I saif trow at þou ert  
innocent of þis at is put on̄<sup>5</sup> the." And sho trowed at sho had  
bene sekur enogh, & showid in hur arm̄ in-to þe weif. And when 28  
sho drew it oute, it was as it had bene scaldid with þe fyre. And

<sup>1</sup> After pat, his mene, erased.<sup>2</sup> MS. repeats, supra se.<sup>3</sup> Lat. MSS., Gangulphus, Gengolphus.<sup>4</sup> MS. repeats, & a wed man.<sup>5</sup> MS. repeats, on.

pañ þis holie mañ said vnto hur; "Lo! now aperis þe treuth of þi falssett, and perfoʒ fro hens furth þou sail neuer be my felow." & he devididʒ his gude in two & gaff hur þe to halfe, & lete hur  
 4 dwell be hur one. And *with-in* a litill whill a clerk þat held þis Genulphus<sup>1</sup> come to hym on a nyght when he lay slepand in his bed, & slew hym. And when he was beridʒ he did meracles. And when his wife hardʒ tell at he did meracles, scho skornyd hym  
 8 & said on þis maner of wise; "It is als trew at Genulphus duse meracles, as it is at myne ars syngis." And onone hur ars made ane vglie noyse, and wolde not lefe for noght sho cuth do. And evur after, opoñ þe fryday at hur husband suffred martyrdom on,  
 12 wekelie when sho spakk any wurdʒ, hur ars began to syng & make ane vglie noyse, & woldʒ neuer lefe it on þe fryday whils at sho liffidʒ. *et c<sup>o</sup>.*

## XXXVI.

*Adulterium punit deus in hac vita.*

16 Petrus Damanus<sup>2</sup>. On a tyme when he was at þe cetie of Pariss<sup>3</sup>, opoñ þe day befoʒ þe ffest of Gervasij & Prothasij, a mañ of þe cetie rase tymelie in þe mornyng & drafe his oxen vnto a fer pastur; & þis mañ had þe axis iñ. And one of his neghburs  
 20 *purseyvidʒ* þat he was gone vnto þe feldʒ, & he fenydʒ hym as he had shakyn in þe axis, & come in-to þis mans howse shakandʒ, & went into þe bed to þe wife. And þe wyfe trowed þat it had bene hur husband þat had comen fro þe felde shakandʒ in þe axis,  
 24 & sho hawsidʒ hym, and onone he defowlidʒ & went his wais. And *with-in* a while after, hur husbondʒ come home passandʒ seke, & bad hur make hym a cuche þat he myght lig on. And þe wife reprevidʒ hym, & sayd sho mott thole hym "go vnto þe kurk of pase holie  
 28 martyrs *with* othe[r] christen men, & here dyvyne serves." And hur husbandʒ was gretlie astonyd *with* hur language, & askid hur what sho mente; and sho tellidʒ hym all þe matyr. And onone as sho had toldʒ hym, he consayvidʒ þat bothe he & sho  
 32 was desayvidʒ; and when þai come vnto *per* selfe, þai besoght God to venge *per* harmys, and at it myght be opynlie knowen

<sup>1</sup> Lat. MSS., a clerico adultero occisus est.<sup>2</sup> For Damianus.<sup>3</sup> Latin MSS. apud permensem urbem.

who did þis avowtrie. And onone þer neghbur þat did þis avowtre was vexid' with a fend', & skratt & bete hym selfe, & went in-to þe kurk, & þer he was so mad' þat now he wold' clymbe vp als hye as he myght, & sodanlie fall' down' agayn vnto þe erthe; 4 & now he wold' ryñ agayn þe wall' with his hede, & now he wolde sodanly fall' down' vnto þe erth. & þus he did' ewhils he swelte aforñ all' þe pepuñ.

## XXXVII.

*Adulterium eciam aues abhorrent.*

8

Cesarius tellis how som tyme þer was in a knyghtis garth a [storkis]<sup>1</sup> neste; and' þer was bathe þe male and þe femañ. And oñ a tyme when þe male was away, sho lede a noder fewle do avowtrie with hur; and euer when he had done, sho wolde go vnto 12 a dike at was beside þe place, & þer sho wold' wassh hur. And þis knyght had grete mervell here-of, & garte make a hedgyng ouñ þis dyke, at sho mot nott wyñ þerto. So oñ a tyme when sho had truspasid', sho come & soght þe watir to wassh hur in, 16 & sho myght noght wyñ þerto. And in þe mene wile come hur male, and onone he purseyyid' þat sho had fawtid', and with his byñ he strake a grete strake at sho lay still' with. And becauce he was nott of myght and power to sla hur be his one, þerfor 20 he gaderd' samen a grete company of [storks], & with-in ane howr pai come oñ hur with a grete wudnes, & in sight of þe knyght and all' meñ in þe cowrte, pai flow opoñ hur & slew hur as a wriche. Loo! surs, how burdis hatis avowtre; þerfor me thynk þat meñ 24 & women sulde hate it mekuñ more.

## XXXVIII.

*Aduocatus. Aduocatorum cautele aliquando sunt periculose.*

We rede how som tyme þer was a yong [man] þat feste hym 28 at þe scule with Pictagoras, for to be a sophister & lerñ eloquens, & for to know þe crafte of disputyng in all' maner of cawsis, and he agreid' with hym to giff hym a grete dele of money. So oñ

<sup>1</sup> MS. has here a gap; the scribe could not read the Latin, "nidus

erat ciconiarum maris," so left the space empty.



a day he come in-to þe cowrte, & pleyd̄ with þe meñ of courte & þe iudgies, & ouer-come þaim. And so þurgh techyng of þis Pictagoras he habundid̄ euer mōr & mōr in eloquens & in sutis in þe law, to  
 4 so mekuft̄, he was more desyrid̄ to pley in þe law þañ was his maister Pictagoras. So oñ a day as þai wer bothe in þe courte befor̄ þe iudgies, þis Pictagoras said vnto hym̄; “Redde mihi quod peto; Gyff me at I ask the; Siue pro te, Siue contra te;  
 8 Owder for þe or agayn; and here-in I wufl̄ dispute. And yf I dispute for the, I wufl̄ say þou aw me my hyre be counan[d]. And if I dispute agayns þe, my hyre is awyng me be þe law; & so þou ert ouercommen̄, & I ouercom̄ the.” And þañ he  
 12 ansswerd̄ agayn̄ & said̄, “Maister, þou safl̄ vnderstond̄ þat [þou] sal be ouercommen̄ bothe ways; for if þe law procede for me, be þe sentance of þe law I safl̄ aw þe no thyng, for I ouercom̄ þe. And if þe procede be agayns me, I safl̄ aw nothyng be counand̄,  
 16 for I am̄ not ouercommen̄.” And þe iudgis feft̄ in hand̄ with þis matir, and in a lang day þai cut̄h not make ane end peroff.

## XXXIX.

## Aduocati eciam silencium vendunt.

Helenandus. Demostenes <sup>1</sup> oñ a tyme askid̄ Aristodemus <sup>2</sup>, þat was  
 20 a maker of talis, what he tuke euer in þe cowrte when̄ he spakk. And he ansswerd̄ agayn̄, & said̄ he tuke a besand of golde. And he ansswerd̄ agayn̄ & sayd̄, “I take more to hold̄ my tong agayns þaim þat pleyis in þe law. For my tong is boun, & may not speke  
 24 bod if it be lowsid̄ with bandis of syluer.”

Aduocatorum cautele aliquando sunt necessarie.

Infra vbi agitur de cautela,

## XL.

Aduocati quia in vita vendunt linguas suas, ipsis  
 28 in morte priuantur <sup>3</sup>.

Aduocatis, becauce in þer lifis þai sell̄ þer tonges, when̄ þai er dead̄ þer tongis er takyn̄ fro þaim; as we rede of one þat hight

<sup>1</sup> MS. Helenandus de Mostene.

<sup>2</sup> MS. Aristodimus.

<sup>3</sup> Heading supplied from Lat. MSS.

Cesarius, þat was ane aduocatt in Saxonia. So on̄ a tyme Sekenes come on̄ hym̄ & dy suld̄ he. And agayn̄ he suld̄ dy, he begān at yiske; & evȳn sodanlie his tong was takȳn away, so þat no mān cuthe fynde in his mouthe þat he had no tong when̄ he was dead. 4 And rightwuslie he loste his ton[g] when̄ he was dead, becauce he solde it when̄ he was on̄ lyfe.

## XLI.

*Aduocatus sicut consuevit viuens, ita moriens vult*  
[per] iudicia procedere contra deum. 8

Jacobus de Vetriaco tellis how Som tyme per was a reprobable aduocatt; & on̄ a tyme when̄ he was seke & lay in his bed, bow̄n to dey, þe preste broght hym̄ þe holie Sa[cra]ment, & desyrid hym̄ to resayve itt. And he ansswerd̄ agayn̄ as he was wu[nt to] 12 do in cawsis of þe law, & sayd̄; "I will nott resayve þe sacrament bod if it be de[m]yd at I resayfe itt, and whethir I sall take it or noght." And aȝ̄ at stude about said̄ it was right at he tuke itt, & þai said̄ þai gaff dome þerin. And he ansswerd̄ agayn̄ & said̄: 16 "ye hafe no power for to deme me, for ye [þat] er no better þān myselfe, is bod evynlyngis with me." And þerfor he said̄ he wold̄ appele fro per wykkyd̄ sentan[s]. And emang þis vnthrifiti language he gaff vp his gaste. et c<sup>o</sup>. 20

## XLII.

*Aduocatus petens inducias mortis non optinet, qui*  
eciam in causis inducias non concessit.

Jacobus de Vetriaco tellis how som tyme per was ane Aduocatt, when̄ he lay seke & was in passyng, he saw many fendis. And 24 he was passand ferde, & askid̄ a respekt of almiȝtti God; þat he mot liff a litle while langer. And becauise he wolde neuer giff a respekt in no cawsis in þe law, bod if it war to prolonge þe cauce & hurte his aduersarie, þerfor he myght not opteyne of almighty God þat at 28 he askid̄, bod dyed furth-with in myserie & in wrichidnes.

XLIII.

Aduocati puniuntur in inferno.

We rede how *per* was a holie mañ pat oñ a night was ravissid in a vision, & hym thought he saw heñ; & *per* he saw Nero  
4 boyland hym in hate byrnand golde. And onone he se aduocattis command vnto hym, and he said vnto *paim*: “O! ye aduocattis, my frendis, pat whils ye lifid sellid mens trew cawsis, com hedur vnto me! for þis place is kepid to you & me.” *et cº*.

XLIV.

8 *Affectus carnalis non debet esse in religiosis.*

We rede how at *per* was a mañ of religion pat was a holie mañ, and a sustir of his, pat he luffid passandlie wele, happend to fall seke. And he wolde not als mekuñ as com furth of his abbay to  
12 vysitt hur & se hur. Thañ sho, becauce sho wolde giff hym none occasion to syn, sho sent a mañ vnto hur bruther, & bad hym pray pat he wold go in-to his seif & pray for hur, pat, with þe grace of God, sho mott se hym in hevyn. And sho did so  
16 afterward.

XLV.

*Affectus carnalis debet reprimi.*

We rede, ex ‘*Dictis Patrum*,’ how abbott John had a suster, whilk pat fro hur yowthed forward conuersid all-way in a gude  
20 purpos, to so mekuñ scho taght hur bruther, & made hym for to lefe þe vanyties of þis werld, & go vnto ane abbay & make hym monk. And *per* he abade xxiiij yere, & neuer come oute. So oñ a tyme his suster desyrid gretelie to speke with hym, and sent  
24 oft sithes vnto hym *lettres*, and desyrid hym pat he wold com vnto hur as in way of charitie, at sho mot se hym, & at pai myght be glad to-gedur of *per* yowthid and or pai deyid. And he excusid hym euer, & wrote vnto hur agayn & said he wolde nott. pañ sho  
28 wrote agayn vnto hym, & said sen he wolde not com unto hur, itt was nedefull att sho sulde com vnto hym. And þis abbot pañ tuke ij of his brethir with hym; & when he come vnto his suster



yate, he cried & said, "Com furthe & se pylgrames!" And sho come furth & knew hym, & so did he hur; & yitt nowder of paim spak ma wurdis to oper, þat nowþer of paim sulde keñ oper be voyce. And when þai had dronken watir togeder, þis abbott & his monkis 4 went home agayñ vnto þer abbay. And with-in a litle while after, his suster wrote vnto hym agayñ, & desirid hym agayñ to com vnto hur; and he ansswerd agayñ & said, "I come vnto þe and þou gaff me watir, & I take it of þi hand & dranke itt; and 8 þerfor it suffis vnto the at þou saw me. And þerfor pray for me, & I sail pray for the; for I wult com no ner the." *et c<sup>o</sup>.*

*Affectus viri naturaliter inclinatur ad mulierem.*

*Infra de Concupiscencia.*

12

*Affectum eternalem<sup>1</sup> non debent sequi Religiosi.*

*Infra de Sanguineis<sup>2</sup>.*

#### XLVI.

*Ager. Agrorum [terminos<sup>3</sup>] transponentes et inuasores puniuntur in hac vita.*

16

Cesarius tellis how þat in Colayñ þer was a husband-mañ þat hyght Henrie; and sekenes take hym, & he drew vnto his dedeward. And evur hym thocht þat þer was enence his mouthe a grete burnand stone hyngand; euer in like to hitt hym. And as 20 hym thocht, þe hete þeroff burnyd hym hugelie. And he cried horrible & said; "Behold þis stane þat hyngis befor my face, how þat it burnys me!" And þañ þai garte call a preste, & he was shrevyn. Neuer-þe-les, it profettid hym noght, and þe preste 24 said vnto hym; "Soñ, vmthynk þe if þou hafe dissayvid any mañ be þis stane." And at þis wurde he vmthoght hym & said; "A! Sur, I hafe now gude mynde how I remeid þis stone in þe feld; to þe entent þat I wolde enlarge myne awñ grownd & 28 mynys oper mens grownd." And þañ þe preste tolde hym at þat was þe cauce; and he shrafe hym þeroff, & promysid to make amendis þerfor. And þus hitt wanysshid away, & he was delyverd

<sup>1</sup> Latin MSS. *have carnalem.*

<sup>2</sup> Latin MSS. *have consanguineis.*

<sup>3</sup> From the Latin MSS.

of þat horrible vision, & liffid after many day, & made a restitucion  
& become a gude ma[n].

## XLVII.

*Agrorum*<sup>1</sup>. *Adhuc de agris.*

4 Cesarius tellis how þatt in þat same contreth þer was a husbond,  
& when he sulde dye, þe devuif come afornd hym with a byrnand  
stake, and thretid hym þat he sulde þruste itt in at his mouthe.  
And he wiste neuer whi, bod whatt way as euer he turnyd hym,  
8 þe devuif was euer at þe mouthe on hym with þis stake. So he  
vmthoght hym what it sulde mene; and at þe laste, he remembrid  
hym how, on a tyme, he had remoud a stake of þe samē mesur  
& lenthe oute of his awnd feldis into a knyghtis felde þat was nere-  
12 hand hym, to enlarge his awnd grond with. And þan when nede  
cachid hym, he garte his meneya ga take it vp, & sett agayn whare  
it stude, & sent vnto þe knyght & prayed hym to forgiff hym.  
And þis ansswerd & said; “I wote not þeroff, bod señ he was  
16 fals to me, latt hym alone to he be wele punysshid.” And euer þe  
devuif abade still with [þe] stake, & wold euer hafe putt it in  
his mouthe. Than he sent agayn vnto þe knyght, & prayed hym  
forgiff hym for Goddis sake, & he wold nott. And þan he send  
20 vnto hym his wyfe & his childre wepand; þat besoght hym for  
charitie to forgiff hym þe trispas at he had done vnto hym; “for  
he liffis with mekuif sorow, and he may not dye or ye forgiff hym.”  
And þan þe knyght said; “Now I will forgiff, for now I am well  
24 vengid.” And fro þat hou, all þe ferdnes of þe devuif sesid away  
fro hym. et c<sup>o</sup>.

*Allexij confessoris. Infra de Paciencia. iiii.*

*Alexandri magni*<sup>2</sup>. *Infra de superbia. v. et de*  
28 *morte. ix<sup>o</sup>. et xv<sup>o</sup>. Et de Vindicta. ij<sup>o</sup>.*

## XLVIII.

*Agnetis Virginis et martiris.*

We rede in hur meracles how þat þer was a preste þat seruid in  
a kurk of Saynt Agn[es], whilk þat on a tyme was hugelie vexid

<sup>1</sup> After *Agrorum*, and, *erased*.

<sup>2</sup> MS. magno.

with temptaciōn of his fless̄h; bod becauce þat he wold' nott offend' allmyghti God; he besoght þe pope þat he wold' giff hym lefe to be weddid'. And þe pope, considuryng his gudeness & his symplenes, gaff hym a ryng, & bad hym go home vnto a fayr ymage of Saynt 4 Agnes, þat was paynttid' in his kurk, & on his behalfe charge hur þat sho sulde suffre hym wed hur. And þe preste come home & chargid' þe ymage as þe pope bad [hym]. And onone sho putt furth hur ryng-fynger & profird' it to hym, & he putt on þe ryng. 8 And [sho] drew in hur fynger agayn, And onone all maner of temptacion<sup>1</sup> passid' away fro þis preste. And in Rome in hur<sup>2</sup> kurk, at þis day, þe same ryng shewis yitt on hur fynger, & is closid' into þe burde agayn. *et c<sup>o</sup>.*

12

*Amandi confessoris. Infra de infante, i.*

*Ambicio. Ambicioso totus mundus non sufficit.*

# XLIX.

## Ambiciosi reprimendi sunt a sapientibus.

We rede how þat on a tyme, ane of þe prophettis sayd vnto 16 Alexander; "And so wer þat our goddis wolde þat þe statur of þi bodie war-like vnto þi covatusnes, All þis werld' mott nott resayfe þe; for þan þou might putt þine one hand' in-to þe far side of þe este, & þe toder vnto þe fer side of þe weste. Knowis þou 20 nott att grete treis, þai er lang in growyng? & yitt þai may be cutt down in ane howr. And he is a fule þat pullis not down frute when þai er moste ripe. Therfor vaise the, patten when þou erte att hyste of þi brawnchis, at þai be nott cutt in sonder 24 & þou fall down, ffor, as þou may see, a lion is som tyme meate to smale burdis. And þer is nothyng so stabyll<sup>3</sup>, bod vmwhile þer is parcell þerin. And if þou be a god, þou aght to giff benefice vnto mortall folk, & nothyng take fro þaim. And if þou be 28 a man, vmthynk þe alway what þou erte, for it is grete folie vnto the to thynk so lang of oper folk at þou forgett þi selfe." *et c<sup>o</sup>.*

<sup>1</sup> MS. temptacid.

<sup>2</sup> After hur, hu, erased.

<sup>3</sup> Latin MS. cui periculum non sit ab inualido denique.



Ambicio quandoque inducit hominem ad perpetrandum homicidium. Infra vbi agitur de Archidiacono.

4 Ambiciosi frequenter cum confusione frustrantur. Infra vbi agitur de Simonia.

## L.

Ambicio inducit hominem ad faciendum conuenciones cum diabolo.

8 We rede in þe 'Cronicles of Saynt Siluester' of a pope þat hyght Secundus<sup>1</sup>, how furste he was a monke, and þaṇ afterwerd he made homage vnto þe deuſt, promysyng hym to do what þing so he commandid hym. And þe deuſt hight hym at he sulde hafe  
 12 evur what þing so he desyrid; and he spak oft sithis with þe deuſt. And evur he encresid so in sciens & in connyng, at Ottonus, at was Emperour, and Robert, þat was kyng of Frawnce, wer his scolers. So be procuryng of þe deuſt, he was made arch-  
 16 bisshopp<sup>2</sup> of Bononience<sup>2</sup>. Syne he was made a cardinaſt, and at þe laste he was made pope. So oṇ a tyme as he was spekand with þe deuſt, he askid hym how long he sulde liſt, and he ansswerd hym agayn & said, vnto he sang mes in Jerusalem; and  
 20 with þis wurde he was passand glad, & þoght it sulde be long or he sang any mes þer, or yit go thedur in pylgramage. So it happend afterward in þe lentren, þat he said mes in Rome in a kurk þat hight Jerusalem; and when he was at mes he  
 24 hard a grete noyse of devuls, and he feſt so seke þat he felid hym selfe þat hym burd dye; and þaṇ, þuſ aſt he war nevur so wykkid in<sup>3</sup> liſfyng, ye[t] he had compunccion, & made mekuſt sorow for his syn. And he besoght God of mercye, & wold not dy in dispayr.  
 28 And þer he made ane oppyn confession of aſt his syn befor þe peple, and he commandid þat all pase membris þat he had servid þe deuſt with suld be cutt off, & at þe carcass of his bodie sulde be

<sup>1</sup> For Sylvester II.

<sup>2</sup> For Bononia, = Bologna. MS. Arund. Factus est Archiepiscopus Re-

mensis.

<sup>3</sup> After in, liſſid, erased.

put in a carte, & whethir-som̄-evur at þe catell led it, at þer it sulde be berid̄; and so þe pepull did. And þai led it in-to þe kurk of [Sai]nt Joh̄n Lateranencis; & þer it was berid̄. And in tokyn̄ þat almyghti God had mercie of hym̄, hys grafe spryngis als wele 4 smale crusyfl bonys as oyle yit vnto pis day<sup>1</sup>. *et c<sup>o</sup>*.

Ambicio inducit hominem ad negandum deum et scripto suo firmare. Infra de Theophilo, vbi agitur de Maria, dei genitrice. 8

## LI.

## Ambrosij Confessoris.

We rede in 'Historia Tripartita' how on̄ a tyme, at þe cetie of Cessalonye, þer fell a stryfe betwix þe iudgies & þe comons, to so mekull att þe comon̄ peple stanyd þe comons to dede. And when̄ 12 Theodosius, þat was Emperour, hard tell<sup>2</sup> hereof, he garte kyfl þaim þat did no truspas, with þaim at did þe trispas. So on̄ a tyme afterward, when̄ þis Emperour wolde hafe comen̄ in-to þe kurk, þis holie man̄, Ambros, mete hym̄ att þe dure & forbad hym̄ þat he 16 suld com̄ in, sayand on̄ þis maner of wise; "O, þou Emperour! whi knowis þou nott þi presumpcion̄ after so grete a hastenes? O, þou Emperour! att erte a prynce, & hase imperiafl power, It semys þe at reson̄ sulde ouer-com̄ þi power, & nott þi power 20 reson̄: how dar þou þat with þine een̄ hase beholden̄ þi servand̄ dye, trede with þi fete opoñ þis holie paymente? And how dar þou holde vp þi handis vnto God, þat yitt droppis with blude þat is innocent? And how dar þou resayfe þe holie sacrament in bread 24 or wyne, when̄, þurgh þe hastines of þi wurde, innocent blude is wronguslie spylte? And perfor, Go þi ways, þou þat ert boun with syn̄, and amende þi sawte, & do away þe band att þou ert bun with, and þou may hafe a medcyñ to amend̄ þe 28 with, & þou will." And with þies wurd̄is þis Emperour obeyid̄ hym̄, & made sorow and went home agayñ to his place; & þer

<sup>1</sup> MS. Arund. Et in signum misericordie, sepulcrum ipsius, tam ex multu ossium quam ex sudore, pres-

gium est Pape morituri, sicut in eodem sepulcro litteris est exaratum.

<sup>2</sup> MS. repeats, tell.

he wepud, & made mekuif sorow, & sayd vnto hym selfe on  
 pis maner of wyse; "The kurk is oppyñ to paim pat er my  
*servandis*, & it is sparrid vnto me pat am ane Emperour." And  
 4 pan ane pat was maister of all his knyghtis, pat hight Ruffinus,  
 come vnto Saynt Ambroce and besoght hym to assoyle pe Emperour.  
 And when Saynt Ambros saw hym, he sayde; "O, pou Ruffinus!  
 at was doar & cowncelur of such a dede, pinkis now no shame  
 8 to speke agayns pe magestie of almighti God? I lat pe witt, &  
 pe Emperour com here, I sail forbid hym to entyr into pis holie  
 place vnto he take his penans for his tyrandrie, and pat done I will  
 resayve hym gladlie." And pis Ruffinus went & tolde pis vnto pe  
 12 Emperour. And pan pis Emperour said; "I will go vnto hym at  
 I may take rightwus penans for myne vnrightwusnes dedis."  
 So on a tyme he wente agayn vnto pe kurk, and Saynt Amb[ros]  
 come agayn & forbad hym, & said; "whatt penans hase pou done  
 16 for all pi wykkednes?" & pe Emperour ansswerd agayn & sayde;  
 "It longes vnto pe to giff me penans, & it is my parte to obey the,  
 & do at pou commandis me." And pan he shrafe hym vnto  
 pis [Am]brosius, & enionyd hym penance. And pis Emperour  
 20 tuke it so thankfullie, pat for his opyn syn he did oppyñ penans.  
*et c<sup>o</sup>.*

## LII.

## Ambrosij Confessoris.

We rede in 'Historia Tripartita' how on a tyme, when pis  
 24 Theodosius pe Emperour come in-to pe wher, pis Ambros com  
 vnto hym & askid hym what he beheld per; and he ansswerd  
 agayn & said, "I come in to behold how cristen men resevyis  
 per sacrament." The[n] Saynt Ambros sayd vnto hym, "O pou  
 28 Emperour! pies inward placis er ordand for prestis; And perfor  
 go furth, and per abyde with other vnto pou be howseld." And  
 onone pe Emperour did as he bad hym." So on a tyme efterward  
 pis Emperour went vnto Costantynople, & stude per in pe kurk  
 32 with-owten pe where. And pe bisshopp per went vnto hym  
 & commaundid hym to go into pe quere. And pan pe Emperour  
 sayde; "vnnethis yit I may knaw whatt differens is betwix



ane Emperour & a preste, ffor yitt vnnethis hafe I foñ þe treuth. Notwithstondyng I can verelie fynde at my maister Ambros is wurthi to be made a bisshopp." *et cº.*

## LIII.

Amicicia. *Amicus verus eciam morti se  
exponit pro amico.*

4

We rede how þat Pictagoras had ij disciples, & þai was passand gude frendis, & ather luffid wele other. And þat one hight Damon & þe toder Phicias. So on a tyme Dionisius, þat was a tirand, 8 wolde hafe slayñ þe tone of þaim, & he þat sulde be deade askid lefe þat he myght go home & ordand for his wife & his howshold; & he sulde com agayñ. And þe toder become his borgñ, & bade behyñd hym in his stede. And when þe day come, þis disciple 12 come nott agayñ, & þañ euere mañ demyd þe toder, þat was his suertie, to dye for hym. And þis mañ at was suertie sayde he dowtid nothyng þe constance of his frend; and present hym befor þis tyrand, & bad hym do with hym what he wolde & asoyle 16 hys frend. And þañ þis tyrand had grete mervayle of his witt, & for his trew frenship he forgaff þaim bothe. *et cº.*

## LIV.

*Amici necessitatibus eciam est subueniendum.*

Senec tellis how a philosophur þat hight Archisilus<sup>1</sup> had a frend 20 þat was bothe seke & pure. And for shame he wold latt no mañ witt at he was so. And when þis philisophur vnderstude þis, he callid þis frend vnto hym, & lete hym witt in privatie betwix þaim two þat he wolde helpe hym, & sulde make hym hale of 24 his sekenes; & he take a grete sacheff & fylld it full of money privalie, & bande it vnto his side agayns his long in stede of a playstre. And þe toder man trowid it had bene so. And þis he did to the entent at a<sup>2</sup> mañ þat is shamefull vnprofitable sulde 28 titter fynde þat he desyrid; þañ þat þing att he askid.

<sup>1</sup> MS. Harl. Archelisas philosophus. MS. Arund. Achesilas.

<sup>2</sup> Latin MSS. vt homo inutiliter verecundus.

## LV.

*Amicicia vera multum est laudabilis.*

We rede how *pat* in þe tyme of Pipinius *pat* was kyng of France, *per* was two childer, and *pai* war passand like. And þe tone was  
 4 ane Erle soñ *pat* hight Auernus, and þe toder was a knyght soñ  
*pat* hight Bericanus, whilk *pat* was borñ vnto Rome for to be  
 baptisid when *pai* war big childre. Not-withstondyng afor  
*pat*, in a cetie at was callid Luca *per* *pai* war broght vp togedur, *pai*  
 8 wer grete felows, & ather luffid other passand wele; and att Rome  
*pai* wer bothe to-gedur baptisid of þe pope. And he namyd þe erle  
 soñ Amelius, and þe knyght soñ Amicus. And he gaff ather  
 of *paim* a copp of wud *pat* was passand like. And *pai* thankid  
 12 hym & went *per* wayes. And *per* was betwix *paim* so grete  
 felaschup & so grete evynhed of wilf, at *pai* wolde neuer ete nor  
 slepe bod to-gedur. So on a tyme þis Amicus hard tell *pat* his  
 fadur was dead, & att malicious meñ wold take his heritage  
 16 fro hym. And als hastelie als he cuthe, he went vnto<sup>1</sup> his oper  
 frend at tell hym, & he cuthe not fynd hym. So als sone as  
 þis Amelius ha[rd] tell at his frend Amicus fadur was dead,  
 and he went vnto hym att comfurth hym, and he cuthe neuer fynde  
 20 hym. So þis Amicus happend to be lugid at a wurthi mans place,  
 & happend to tarie *per*, & weddid þe gude mans doghter. And þis  
 Amelius soght hym to ij yere was passid, & þañ a pilgrem tolde  
 hym *per* he was, & how he was expulsid oute of his awñ contre.  
 24 And þis Amelius doffid his cote & gaff þis pylgram, & bad hym  
 pray vnto God "*pat* I mot sone fynde hym." And þe same day  
 att evyn, Amicus mett þis pylgram and haskid hym if he saw  
 oght þis Amelius. And þis pylgram ansswerd hym agayn & said,  
 28 "wharto spirris pou me? Ert pou nott Amelius att askid me  
 if I saw oght to day<sup>2</sup> Amicus? fforsuth I can nott wytt, ffor  
 pou hase changid bothe [þi] hors & þi harnes & also þi felashup."  
 And he ansswerd agayn & say[d]; "Nay, I am not Amelius,  
 32 bod I am Amicus *pat* sesis not for to seke hym." And þe pylgram

<sup>1</sup> After vnto, hym, erased.<sup>2</sup> After day, Amelius, erased.

tolde hym̄ pat he sulde fynde hym̄ at Parissh. And he went vnto Parissh & fande hym̄ per. And pai kissid̄, and wer athir sayn̄ of other. And pai went in-to cowrte to king Charlis, and onone 4  
 pis Amicus was made pe kyngis tresurer, and Amelius was made 4  
 karvur. And pai war fayr yong meñ & wise and discrete, and pai war wurshuppid & had in grete dayntie with evur eman̄. So on̄ a tyme pis Amicus went & vissytt his wiffe, and tarid with hur, & Amelius bade stiff in pe courte. So it happend hym̄ 8  
 priualie to lie by pe kyngis doghter, And when̄ he had done he tolde it in privatie vnto ane erle pat hight Ardericus, patt was sworn̄ to hym̄ to be hym̄ trew frend̄ many day befor̄. And he went & accusid̄ hym̄ vnto pe kyng. And he said̄ nay to it, & 12  
 oblissid̄ hym̄ to feght with hym̄ in pe quarell. And pe day was appoynttid̄ paim be pe kyng at pai suld̄ feght vppoñ. And in pe mene while Amicus come home, & Amelius teld̄ hym̄ all; and he blamyd̄ hym̄ greteli perfor̄. And on̄ pe day att pai sulde feght, 16  
 pis Amicus did on̄ Amelius armur & went into pe place for to feght for hym̄, and our-come pis Ardericus & smate of his head̄; and pañ pe kyng gaff hym̄ his doghter. And pis done, pis Amelius went vnto Amicus howse, and pe wife trowid̄ pat it had bene 20  
 Amicus, and when̄ she wold̄ owder kis hym̄ or hals hym̄, he putt hur away from̄ hym̄. And herefor sho was passand̄ hevie, and tolde hur neghburs pe cauce of hur hevynes, & how he wold̄ euer-ilk nyght, when̄ pai lay to-gedur, lay a nakid swerd̄ betwix paim and 24  
 said̄, & sho lay nere hym̄, he sulde kill hur. And pis done, pis Amicus & Amelius changid̄ per clothyng agayn̄, and Amicus went home vnto his awn̄ howse, and sent Amelius agayn̄; & he wed pe kynges doghter. And belife after pis, Amicus happend to wax 28  
 lepre. And he wex so pure vnto so mekuff he was so fowle, pat his wife and his childre put hym̄ fro paim. So on̄ a tyme he was so compulsid̄ with hunger and with wrich[id]nes, pat he went vnto pis Erle Amellius<sup>1</sup> place, and per he layed hym̄ down̄ befor̄ 32  
 pe ya[tt], & knokkid with his tables as lepre meñ duse. And pe Erle hard̄, & sent hym̄ brede and fless̄h & a drynk in pe copp̄ pat pe pope gaff hym̄ at Rome. And pe man̄ at broght itt putt it

<sup>1</sup> *Under Amellius, Avellius, erased.*



oute of þe erle copp̄ into þe lepre mans copp̄; & hym̄ thoght  
 þat þase coppis wer passand like, and went in & tolde þe Erle how  
 at þis lepre mañ had a copp̄ þat was passand like his copp̄. And  
 4 he garte feche hym̄ in to hym̄; & Amicus tolde hym̄ aʃ þe<sup>1</sup> proces  
 how þat it had happend̄ *with* hym̄. And þis Erle & his wife  
 wepud & made mekyʃt sorow for hym̄, & hight hym̄ þat he sulde  
 hafe gude enogh whils þat he lyffyd̄. So on̄ þe night after, as  
 8 þis Amicus lay in his bed, þe aungeʃt Gabriell̄ apperid̄ vnto hym̄,  
 & bad hym̄ byð̄ Armelius sla his two sonnys at he had, & sprenkle  
 hym̄ *with* þe blude of þaim, & he sulde be hale of aʃ his lepre:  
 and he did so. And when̄ he had tolde hym̄ he was passand  
 12 heveye. Neuer-þe-les he remembrid̄ of þe faith̄ & gude treuth̄  
 at he had done vnto hym̄, and he come vnto þe bed þer his childre  
 lay, & *with* grete wepyng & mornying he drew his swerd̄ & tuke his  
 childre and hedid þaim. And he put þer bodies & þer hedis  
 16 to-gedur in myddest þe bed̄, & coverd̄ þaim and gaderd̄ þer blude  
 in a vessel̄, & come to Amicus þer he lay & al by-sprenkled̄ hym̄  
 þer*with*, and̄ said in þis maner of wise; “*Diuine Iesu Christe,*  
*qui fidem hominibus servare precepisti, et leprosum verbo sanasti,*  
 20 þis my trew felow vuchesafe to hele of his lepre, for whose luff  
 I was not ferd̄ to shed̄ my childre blude.” And onone he was  
 clensid̄, & þis Amelius cled hym̄ in his beste clothyng. And  
 aʃ þe bellis in þe place rang be þer one. And þis cowntes askid̄  
 24 whi þai rang & þer cuthe no bodie tell̄ hur. So þis Erle *with*  
 grete murnyng & sarow went into þe chawmre agayn̄, þer he  
 had slayn̄ his childer, & he fande þaim ligand̄ in þe bed̄, laykand̄  
 samen in als gude quarte as evur þai wer. And þer was abowte  
 28 bathe þer nekkis ij cerkles as þai had bene ij rede thredis. And  
 þañ he was fayn̄, & went vnto his wyfe & tolde hur aʃ þe proces,  
 how at it had happend̄ hym̄. And fro thens furth̄ bothe he & sho  
 lifid̄ in chastitie. And a fend̄ vexid̄ so Amicus wife, þat onone<sup>2</sup> he  
 32 made ane ende of hur. And be strenth of þis Erle, þis Amicus went  
 in-to þe contre þer he dwelte, & ouer-com̄ it & made it to be subgett  
 vnto hym̄; & þer he lifid̄ many day in a holie life, & þañ afterward̄  
 be proces of tyme, Amelius & Amicus dyed bothe, and wer berid̄

<sup>1</sup> MS. *repeats*, þe.<sup>2</sup> MS. *ononone*.

in placis far in sondre. So not-withstandyng, afterward be grete miracle, pai wer bothe fuñ in<sup>1</sup> a grafe ligand for þer trew luff. *et c<sup>o</sup>.*

## LVI.

*Amici semper [mutuam] debent seruare honestatem.* 4

Valerius tellis how þat þer was ij frendis, and þe tone desyrid þe toder to do for hym ane vnrightwus thyng. And he wold not do itt for hym. And þan he said vnto hym; "what is þi frenship wurth vnto me when þou wilt not do for me at I pray þe?" And<sup>8</sup> he ansswerd agayn & said, "what profettis þi frenship vnto me, when<sup>2</sup> þu desyris me for to<sup>3</sup> do for þe þat þing þat is vnhoneste, and agayn my treuthe?" *et c<sup>o</sup>.*

*Amicum mala de amico dixisse non est de facili credendum.* 12  
*Infra vbi agitur de credere.*

## LVII.

*Amicus Debet probari ante necessitatem.*

We rede how som tyme þer was ij merchandis in Egipte, þe tone of Egipte and þe toder of Baldac<sup>4</sup>, þat know wele athir other be 16 þer name, & luffid passandlie wele to-gedur. & þis Marchand of Baldac come into Egipte, & þe merchand þer reseyyud hym thankfullie, and a grete while he festid hym & all his meneya. So when a sennett was passid, þis merchand of Baldac happend to fall 20 passand seke, And pai went & gatt hym lechis; and a leche felid his powce<sup>5</sup> & lukid his watir, bod he cuthe fynde no sekenes in hym. So at þe laste he oppynd his harte privalie vnto þe gude man of þe howse, & tolde hym how þat all his sekenes was for luff of 24 a maydyn þat þis merchand of Egipte had in his howse, becauce he wold wed hur vnto his wife. And when þis merchand wuste at it was herefor, he gaff hym þis mayden vnto wife, and gaff hym a grete dele of gude with hur. And when he had wed hur, he 28 take hur & all his meneya & wente into his awn contre. So be

<sup>1</sup> MS. &.

<sup>2</sup> MS. *repeats*, when.

<sup>3</sup> MS. *repeats*, forto do.

<sup>4</sup> MS. Waldac; Harl. MS. Daldac; Arund. MS. Baldac.

<sup>5</sup> MS. pownce.

proces of tyme after, it happend þis merchand' of Egipte to lose his gudis & to wax passand pure, to so mekuþ þat he come vnto þe contrey of Baldac bothe nakid & hongrie oñ ane evyneng, and þer  
 4 wold' no mañ luge [*hym*]; & he went & layde hym down in a kurk porche. So þer happend' þat evynyng in þe towñ a mañ to be slayñ, & no mañ wiste who did itt. And þe meñ of þe towñ rase up & soght þis mans queller, & þaim happend' to fynd' þis mañ  
 8 likkand' in þe kurk porche. And when þai had foñ hym, þai said aþ þat it was he þat did þe dede; and he grauntid at he did itt, puff aþ he did it nott, beyng in will to end his pouertie *with* dead. And þai take hym & putt hym in prison þat nyght, & oñ þe morñ  
 12 þai had hym vnto þe galos att hang hym. And þis oper merchand' þat was his frend' come *with* many oper to se hym dede. And when he saw hym, onone he knew what he was, and þañ he said; "Leve, ye dampe ane Innocent, ffor I slew þe mañ my selfe & not he."  
 16 And þai<sup>1</sup> take hym & lete þe toder go. And a lurdan, at did þe dede, stude emang oper meñ & saw, & he remordid' in his conciens & said; "Nowder of pies two did itt, I did it my selfe." And þañ þai lete þe toder go & take hym. And þe iudgies had grete  
 20 mervell here-off, And take þaim aþ iij, & had þaim vnto þe kyng. And onone þai tolde hym aþ þe proces; and becauce of þer treuth he pardond' þaim ilkone. And þañ þis merchand' of Baldac partid' his gudis evyñ in two, and gaff it vnto þis pure merchand', & he  
 24 take it & went agayñ into his awñ contrey, and afterward' was als riche as euer he was.

## LVIII.

## Amicus in necessitate probatur.

We rede how þer was a mañ in a contrey þat was takyñ & had  
 28 to þe kyngis cownte, & sulde die. And he come vnto a mañ þat he luffid' passand<sup>2</sup> wele, & prayed hym to helpe hym in þat grete nede; [*and he said vnto hym*]<sup>3</sup>, "I hafe oper frendis at I luff als wele as I do the, & þerfor will nott go *with* the, bod I sail giff þe  
 32 a garment to happ' þe *with*." And þañ he mett [*with*] a secund' frend' þat he luffid' bettir, & he prayed hym to go *with* hym & helpe

<sup>1</sup> MS. þan.<sup>2</sup> MS. passid.<sup>3</sup> Latin MSS. qui dixit.



hyṁ; & he said he wold go with hyṁ a little way, bod he myght not tarie, he wold co[m] sone agayn. And þaṁ he mett with his thrid frend, þat he luffid bod litil, and with grete shame he prayed hyṁ to helpe hyṁ. And he ansswerd agayn & sayd; 4  
 “I hafe y[it] in my mynde a little gude turn at þou did me with vsurie, and yitt I saff reward t[he], ffor I saff putt my sawle for þi sawle.” Frendis! ye saff vnderstond þat þis ffurst frend is we[r]ldly possessions, whilk þat when we dye giffis vs bod a wyndyng clothe 8 to lap vs in. And þe second frend is owr kynsmeṁ and our frendis, þat<sup>1</sup> gase with vs vnto we com att owr grafe. And þe iij frend is almighti God, whilk þatt putt bothe His life & His sawle for His frendis when He suffred His passion. 12

## LIX.

*Amicus eciam propter necessitatem debet probari.*

We rede how þe fadir taght his-son for to prufe his frende, & saide; “Take & sla a calfe & lay it in salte. And when þi frende commys vnto the, tell hyṁ þat þou haste slayn a maṁ, 16 & pray hyṁ for to go berie hyṁ privalie ‘þat þou be not suspecte, nor I nowder; And so þou may safe my life.’” And his furste frend at he come to & tolde þis matier ansswerd hyṁ & said; “Nay, bere hame þe deade maṁ with þe, for he saff not com in my 20 howse; ffor as þu hase done saff þou ansswer, for me.” And so he went fro frend to frend, & ilkone ansswerd hyṁ in þis wise. And þaṁ he come vnto a frend of his fadurs, telland hym; And he bad hyṁ go bere hyṁ in-to his howse, and said he sulde do it & kepe 24 it privay enogh. And he sent oute his wife & all his howse meneya, and wente & grufe it hyṁ selfe. And when þat he had done, he told hyṁ all how he had done, & þankid hyṁ for his kyndnes.

## LX.

*Amicis eciam delinquentibus est parcendum.* 28

Valerius tellis how att per was a tyrand in Athens, & he had a fayr doghter. And per was a yong felow þat luffid hur wele and wold hafe had hur to his wife. So on a tyme hyṁ happend

<sup>1</sup> MS. *repeats*, þat.

to mete hur in ane oppyn place, and befor hur modir he kissid hur. And þe wyfe went & tolde þis tyrant hur husband, & walde hafe garte smyte of his hede. And þis tyrand' ansswerd' agayn & said ;  
 4 " If we sla þaim þat luffis vs, what sulde we do with þaim att hatis vs ? " And þus he ansswerd' manlie, & þoght for luf þat þis yong man had vnto þis doghter of his, þat<sup>1</sup> he luffid hym agayn & wolde not suffre hym hafe none itt.

LXI.

8 *Amicis eciam Conuicia et obprobria interdum sunt condonanda.*

Valerius tellis how that þer was a tyrand' þat on a nyght satt att supper with a man þat hyght Crasippus. And as þai fell at  
 12 supper þai fell att varyans. And þis Crasippus was so angrie and flate so, þat þe frothe sprang at þe mowthe of hym, becauce he mot not venge hym. Neuer-þe-les þis tyrand' suffred' hym becauce he was in his howse. And on þe morin when he was comen vnto  
 16 hym selfe, he com vnto þis Crasippus & tolde hym soberlie of his anger, and forgaff hym itt.

*Amici mors debet pacienter tolerari*<sup>2</sup>. *Infra de morte, xiiij.*

LXII.

20 *Amici falsi multa promittunt que non implent.*

We rede in 'Libro de dono Timoris' how þat þer was a nygro-mansier, and he had a dissiple ; And he fenyd' hym þat he luffid his maister passyng wele. And he behested his master mekle þing and  
 24 he wolde helpe att he war riche. And his maister thoght to prufe hym, whethir he said' treuth or noght. And be his enchainmentis he garte hym thynk at he was ane Emperour. And when it was lattyn hym witt þat þer was mekuil lande voyd, hym þoght his  
 28 maister come vnto hym and prayed hym to be myndefull of his

<sup>1</sup> MS. yit.

<sup>2</sup> So in the Latin MSS. The English MS. has, tollari.

promys, and at he wolde giff hym som lande. And he ansswerd agayn & askid hym what he was, & said he knew hym noght. And his maister said; "I am he þat gaff vnto you all þies gud[is]; and becauce now ye ken me noght, Now I sail take all away fro 4 you." And with þat he v[a]nysshid his enchainment, & þer was oght nott lefte of all þat hym þoght he saw. In like wise will God do vnto riche men þat whils þai er pure promyssis enogh vnto Almighty God; and when þai er riche, þan þai will not ken nor 8 giff Hym noght, þat is to say, giff noght for His sake. *et c<sup>o</sup> ad libitum.*

Amici sunt multi ficti<sup>1</sup>. Infra vbi agitur de fidelitate.

12

## LXIII.

Amor Castus in omnibus est laudandus.

We rede in 'Vita Beati Lupi' how he had in his howse a holie virgyn þat was his predecessur doghter, & he luffid hur passandli wele, and his howsold bakbate hym þerfor. So on a tyme, befor 16 þaim all, he take hur abowte þe nekk & kyssid hur, & said vnto þaim on þis maner of wise; "Other mens wurd is sail neuer noy a man, how þat evur þai say, whome þat his consciens fylis noght." For he luffid God aboue al thyng, and so wiste he wele þat sho did; 20 and þerfor he luffid hur with a meke mynde.

## LXIV.

Amor carnalis peruertit in homine fidem.

We rede in 'Vita Sancti Basilij,' how þer was a wurthi man þat had a fayr doghter; and he had a yong boy vnto his servand. 24 And he luffid þis damysell so hartlie wele þat he was in poynt to dye for hur. So he went vnto a nygromansier and agreid with hym þat he sulde gett hym þe luff hur. And he, evyn befor þis yong felow, raysid a grete menyng of fendis, and þe grete fende 28 said vnto hym; "And þou wilt at I fulfyll þi will, make me

<sup>1</sup> MS. facti, but Latin MSS. ficti.



a wrytyng with þi hand<sup>1</sup> þat þou forsakis God & þi cristendom, & at þou sal be my *servand*, and for to dwell with me for evur." And he grawntid þerto, and wrote it & delyverd it vnto hym. And þis  
4 done, þir fendis made þe harte of þis maydyn so for to kyndell in þe luff of þis [boy]<sup>2</sup>, to so mekull sho fell on hur kneis befor hur fadur & cried on hym & said; "Hafe mercie on me, fadur! for I am hugelie trubled for þe luff of suche a yong man, and þerfor I  
8 pray you latt me hafe hym to husband, or els I mon dye." And when hur fadur hard þis, he said: "Alas! what is happend vnto my doghter? I purposid to hafe marid þe with a wurshupfull man, and þou erte streken in þe luste of a yong lad." Neuer-  
12 þe-les be cowncell of his frendis, he lete hym hafe hur, & gaff hym a porcion of his gudis with hur. And when þai had bene wed a while, sho pursayvid þat he wold nowder sayn hym nor com into þe kurk to here no dyvyne serves. And þe neghurs trowid at he  
16 was not cristend; and sho went & tolde hym. And he said þai lyed, and sho said þat sho wold not trow hym bod if he wolde go with hur vnto þe kurk on þe morn. And þan he saw þat he myght no langer kepe it cowncell, and told hur all how þat  
20 it had happend hym. And sho made mekull sorow, and went vnto Saynt Basyll & tolde hym. And he askid hur husbond if he wold reverte agayn to Criste; and he sayde þat he wold full fayn, bot he myght nott; "for I am sworn vnto þe devull and hafe  
24 denyed Criste, & hafe written my dede þeroff & delyverd it vnto þe devull." And þan þis Basilius told hym þat God was mercifull, & if he wold shryfe hym of his syn & do his penans þerfor, þat God wold forgiff hym. And he take hym and blissid hym with þe  
28 cros, & put hym in a howse be his one in grete penance xlti dayes. And in þe mene while þer was harde grete crying of fendis þat apperid vnto hym, bod ilk day þis Basilius come vnto hym and comfurthed hym. And efter þis he take hym befor all his clergie  
32 & þe pepull, & had hym vnto þe kurk. And þe devull come þat all men might se, & wold hafe taken hym fro hym, and þis yong man cried & said; "holie fadur! helpe me!" And þan þe devull said at all myght here; "Basyll, þou duse me wrong; for I come

<sup>1</sup> MS. *repeats*, writing, *here*.<sup>2</sup> MS. *maydyn*.

not to hym, bod he come to me, & forsuke Criste, & was sworn vnto me. And *per*-of I hafe his writyng in my hand<sup>1</sup>. And Saynt Basill & his<sup>2</sup> clergie sett þaim down & made *per* prayer for hym, & sodanlie þis chartyr fell down, & þis holie man tuke it vp in his<sup>4</sup> hand & opynd it & shewid it vnto þis yong man, & askid hym if he kend itt. And he said; “ya, sur, for I wrote it my selfe.” And he burnyd it & had hym vnto þe kurk, & delyvurd hym vnto his wife, & bad hym be a gude man; & so he was evur after. 8

*Amantem carnaliter expedit elongare. Infra, Clementis in principio.*

*Amor carnalis eciam magnorum adiutorium requirit.*

*Infra vbi Agitur de arte magica, ij.*

12

*Amor carnalis eciam propinquis non parcit. Infra de contricione, iij et vj.*

*Amor carnalis Cristianos Iudeis coniungi facit. Infra de contricione, iiij.*

16

*Amor carnalis hominem quandoque periculo exponit. Supra de Amicia, viij.*

# LXV.

## Andree Apostoli.

We rede in<sup>3</sup> ‘*Libris Lombardorum*,’ how som tyme *per* was ane<sup>20</sup> olde man of lxxx<sup>4</sup> yere olde. Ande on a tyme he sayde vnto Saynt Andrew þe apostill, þat all þe tyme of his life he had vsid evur lichorie. And Saynt Andrew prayed vnto God for hym þat he myght be delyverd *per*off; & so he was a while<sup>5</sup>, bod onone<sup>24</sup> he turnyd agayn vnto þe syn as he was wunte to do. Not-with-standyng he bare opon hym a euange[ll] wretten. So on a tyme he come vnto þe bordelhouse to fulfill his luste, and onone a common womman mett with hym, & said vnto hym in þis maner<sup>28</sup> of wise; “O! þou olde man! go þi ways! go þi ways! for þou

<sup>1</sup> MS. *repeats*, *per*of.

<sup>2</sup> *After* his, *maydyn*, *erased*.

<sup>3</sup> Harl. MS. *ex lege Lombardicis*.  
For ‘*Legenda Lombardica*.’

<sup>4</sup> *After* of, xl, *erased*.

<sup>5</sup> MS. has also, onone he fell *perto*,  
at the foot of the page.

arte þe Angeñ of God. And þerfor tuche me noght, ffor I se vppon  
 þe many mervaylis." And þaþ þis olde mañ, beyng astonyd  
 gretelie with þis comon wommañ language, remembred how þat  
 4 he had vppon hym þe evangeñ. & þaþ he went agayn vnto  
 Saynt And[r]ew & tolde hym all, & prayed hym to pray for hym.  
 And þaþ Saynt Andrew wepid for hym & sayd; "I sal [no]  
 meate eate vnto tyme I know if our Lord will hafe mercie of þe or  
 8 noght." And so he lay in [h]i[s] prayers & fastid v dayes.  
 & þaþ þer come vnto Saynt And[r]ew a voyce þat sayd; O! þou  
 Andr[ew]! our Lord hase grauntid þe att þis alde mañ sal be savid.  
 Bod as þou with fastyng hase made þe lene, Right so muste hym  
 12 chastes his flessþ with fastyng if he sal be savid." And so he did,  
 & fastid sex dayes brede & watir, & efterward sex monethis; &  
 afterward he was a gude mañ, & decesid in gude life. And þaþ  
 þer come a voyse vnto Saynt Andrew & said; "Be þi holie prayer<sup>1</sup>,  
 16 Nicholas þat I had loste hafe I getten agayn."

## LXVI.

## Andree Apostoli.

We rede on [a] tyme how a yong mañ said vnto Saynt Andrew in  
 privatie; "My moder on a tyme þoght me passand fayr, & desyrid  
 20 me to hafe att do with hur. And when sho saw þat on no wise I  
 wolde consent vnto hur, sho went vnto þe iudgies of þe law &  
 accusid me to þaim þat I had done it with hur. And þerfor I<sup>2</sup> pray  
 þe" he said, "to pray for me, at I be nott wrongoslie putt to dead<sup>3</sup>.  
 24 Not-withstondyng me had levur suffer to take my deade wronguslie,  
 þaþ<sup>4</sup> for to hafe corrupte my<sup>5</sup> moder." So on a day þis yong mañ  
 was broght vnto þe bar befor a iudge, and Saynt Andrew felowid  
 hym thedir; and þe moder stude furthe & accusid hur soñ fellie,  
 28 saying þat he wold hafe lyeñ by hur. And þis yong [man] stude  
 still & spak no wurde. Thaþ Saynt Andrew spak vnto þe moder  
 & sayde; "O! þou crowelleste of wommen! be þi fals<sup>6</sup> luste, þow  
 wolde distroy þine awñ soñ." And þaþ þis moder sayd vnto

<sup>1</sup> MS. pray.<sup>2</sup> MS. he.<sup>3</sup> MS. repeats, wrongoslie.<sup>4</sup> MS. þat.<sup>5</sup> After my, br, erased.<sup>6</sup> After fals, þ, erased.



þe iudge; “Sur, when̄ my soñ wold̄ hafe done þis dede with me, & I had avoydid̄ hym̄, þān he went vnto þis mañ.” And þān þe iudge wex wrothe, & commandid̄ þis yong mañ to be put in a lyn̄ sekk, enoyntyd̄ with pykk & tar, & so to be casteñ in 4 a depe watir; and he commawndid̄ att Saynt Andrew sulde be put in prison̄. And þis done, Saynt Andrew knelid̄ down̄ & made his prayers, & sodanlie þer fell a grete thondre & ane erd-quake, & smate down̄ euerilk a mañ vnto þe erth̄. And þis womman̄ 8 was burnyd̄ to dede with a thondre-bolte, & fell down̄ to ass̄h. And þān Saynt Andrew made his prayer agayn̄, & all̄ sesid̄; and þus þe iudge & all̄ þat wer aboute wer tornyd̄ vnto þe s[ai]th̄.

## LXVII.

## Andree Apostoli.

12

We rede how oñ a tyme þe devull apperid̄ vnto a certayn̄ bisshopp̄<sup>1</sup> þat had grete devocioñ vnto Saynt Andrew, in form̄ & lyknes of a fayr maydeñ, & said̄ vnto hym̄ oñ þis maner of wise; “Sur, I wulde be shreveñ at you & at no noder.” & 16 þis bisshopp̄ grauntid̄, not-withstondyng it was agayns his will. And þān sho sett hur down̄ & said̄; “Sur, I am̄ yong & passand̄ fayr, as ye may se; and I am̄ a kyngis doghter, and my fader wolde hafe marid̄ me vnto a wurthi prince, and I am̄ fled away & 20 wold̄ not hafe hym̄, becauce I had avowed̄ my virginie vnto almighti God. And becauce I harde tell̄ of your halines, þerfor I am̄ comen̄ vnto you for refute.” Thān þis bisshopp̄ had grete mervayle of hur fayrnes & hur gudeli language, & sayd̄ vnto hur; 24 “Doghter, I latt þe witt for þi gude entent, þat what at evur I hafe sañ be þine; and I pray þe þis day for to dyne with me.” And þān sho ansswerd̄ hym̄ agayn̄ & said̄; “Nay, holie fadur, desire it nott, nor pray me not þerto, þat no suspecte rise betwix 28 vs þat myght hurte þi gude name and þi fame.” And þis bisshopp̄ ansswerd̄ hur agayn̄ & sayd̄; “We sañ not be be our one, & þerfor þer sañ no suspicioñ ryse of vs.” So þis bisshopp̄ went to meate, and þis womman̄ was sett enence hym̄ in a chayre. And all̄ 32 þe meat-while þis bisshopp̄ beheld̄ hur, & had grete mervayt̄ of

<sup>1</sup> MS. *repeats*, vnto a bisshopp̄.

hur fayrnes ; & sho *purceyvid* þis, & encreſid<sup>r</sup> hur fayrenes ay more  
 & more, vnto ſo mekle at þis biſſhopp<sup>d</sup> was wowndid<sup>r</sup> gretlie in his  
 harte *with* fleſshlie luſte, vnto ſo mekle þat he thoght to aſke hur  
 4 if ſho wulde latt hym ly by hur. And þa<sup>n</sup> ſodanlie þer come  
 vnto þe yate a pylgram, & knokkid<sup>r</sup> & aſkid meate for Goddis ſake.  
 Tha<sup>n</sup> þis womma<sup>n</sup> deſyred<sup>r</sup> þe byſſhopp<sup>d</sup> þat he ſulde haſe no  
 meate vnto at he had<sup>r</sup> eſſoynyd<sup>r</sup> iij queſtions þat ſho ſuld<sup>r</sup> aſk hym.  
 8 And þe furſte queſtion<sup>d</sup> was þis, What was þe gretteſt mervayle &  
 fayreſt þing þat evur God made in leſte rowme ? And a meſſanger  
 come vnto þe pylgram & aſkid hym it ; and þe pylgram anſſwerd<sup>r</sup>  
 agayn & ſayd<sup>r</sup>, þat it was þe dyuerſitye & fayrnes of a mans vſage ;  
 12 “ ffor & all men,” he ſaid<sup>r</sup>, “ war ſamen, þat was fro þe byggynyng of  
 þe werld<sup>r</sup> vnto þe endyng, yit ij ſulde nott be fo<sup>n</sup> to-gedur þat war  
 lyke in viſage in all maner of thyng ; & all þe wittes of a ma<sup>n</sup>  
 is ſett in þat litle rowm.” So þis meſſanger come in & told<sup>r</sup> þe  
 16 biſſhopp<sup>d</sup>, & he & all men ſayd<sup>r</sup> þe pylgram had anſſwerd<sup>r</sup> well.  
 And þa<sup>n</sup> ſho ſent hym a noder queſtion<sup>d</sup>, and þat was þis ;  
 1 Whether was hyer heven<sup>d</sup> or erthe ? And he anſſwerd agayn &  
 ſayde<sup>2</sup> þat erth was hyer þa<sup>n</sup> hevyn, “ quia in celo empirio ibi  
 20 eſt corpus Chriſti, quod eſt ſuper omnes celos.” And when<sup>d</sup>  
 þe meſſanger come *with* þis, ſho ſaid<sup>r</sup> þatt ſho ſulde ſende hym  
 a war queſtion<sup>d</sup> þa<sup>n</sup> owther off þe tother was, and þat was þis ;  
 How far ſpace it was betwix hevyn & erth ? And þa<sup>n</sup> he anſſwerd<sup>r</sup>  
 24 agayn & ſaid<sup>r</sup> ; “ He þat ſent þe vnto me knowis þat bettyr þan I  
 doo, ffor I fell neuer fro hevyn to erthe, & he fell fro hevyn vnto  
 hell þat is vnder þe erth, & þerfor he mett itt ; ffor þat yomman<sup>d</sup> at  
 bad þe ſpy<sup>r</sup> me þis queſtions is þe devull, þat putt hym in lyknes  
 28 of a womman.” And when<sup>d</sup> þe meſſanger harde þis, he had grete  
 wunder, and went in & befor<sup>r</sup> all men, & told all as he bad hym.  
 And all att was aboute had grete mervayle, and ſodanlie þe devull  
 vanyſſhid<sup>r</sup> away *with* a grete thonder & a levenyng ; and þe biſſhopp<sup>d</sup>  
 32 & all þe felowſchip ſaynyd<sup>r</sup> þaim, & onone it ceſid<sup>r</sup>. Tha<sup>n</sup> he garte  
 ſend furth<sup>3</sup> to ſeke þis pylgram, & þer cuthe no ma<sup>n</sup> fynd<sup>r</sup> hym.

<sup>1</sup> Lat. MSS. vbi terra eſt altior  
 celo ? Ille autem reſpondit ; “ In  
 celo empireo, vbi corpus Chriſti.”

<sup>2</sup> After ſayde, & he ſaid<sup>r</sup>, *erased.*

<sup>3</sup> After furth<sup>r</sup>, þis, *erased.*

Than þis bisshopp̃ come vnto hym̃ selfe, & had grete sorow for þe temptaciōñ þat he was falleñ in, & shrafe hym̃ þeroff & tuke his penans þerfor̃. And afterward̃ he had knowlege be revelaciōñ, þat þis pylgram̃ was Saynt Andrew. And fro thyne furth̃, evur 4 after whils he lifid̃, he had more devociōñ vnto Saynt Andrew þañ he had befor̃.

## LXVIII.

## Angelus. Angelis fetent peccata hominum.

We rede in ‘*Vitis Patrum*’ how, oñ a tyme, ane angeſſ in a mans 8 lyknes come & went with ane hermett a grete way. So þaim happend̃ com̃ be a caryōñ þat had liggēñ dead̃ many day, & it stynkid̃ iſt̃; and þis hermett helde his nece, at he sulde nott fele savur þerof. And þis aungeſſ askid̃ hym̃ whi he helde his nece, 12 and he ansswerd̃ hym̃ agayñ & said̃; “Becaue I may not fele þis savur.” And þai went oñ furth̃, & onone þai mett a fayr yong mañ cled in gay clothyng, þat had a fayr garland̃ oñ his head, þat rade opoñ a gay hors in a saddle aſſ of gold̃ & sylver. And wheñ 16 þai wer a gude way fro hym̃, þis angeſſ in a mans liknes stoppyd his nease-thrillis. And wheñ þis hermett saw, he had grete mervail̃ þerof, & said̃ vnto hym̃; “whi stoppis þou þi nece so, & stoppid̃ þaim noȝt right now?” And he ansswerd̃ agayñ & said̃; 20 “yone yong mañ þat is so prowde & full of syñ, stynkis moȝt vȝlie in þe sight of God & aſſ his aungeſſ, þañ done aſſ þe carioñ of þis werld̃ in syght or felyng of crysteñ meñ.” *et c<sup>o</sup>.*

Angelus accusat peccatores. *Infra de fideiussor[e]. ij. 24*

## LXVIII a.

## Angelus actus nostros dinumerat.

As we rede of ane hermett þat had a ceſſ far fro þe watir. *et c<sup>o</sup>.*  
Vt *infra de laborare, ij.*

## LXIX.

## Angelus a morte corporali liberat.

28

Cesarius tellis how þer was a damyseſſ in a chylde liknes þat went in felowshup̃ w[ith] a thefe be þe way, & wiste noȝt what he



was. & þis thefe gaff hur to bere a paghald<sup>r</sup> of gere þat he had stoln. So it happend<sup>r</sup> at þe meñ att aght þis gude folowid<sup>r</sup> after þis thefe, & onone as he hard<sup>r</sup> noyse of rynyng of þaim, & he gatt  
 4 away, & lete þis damyseñ alone with þis stoln gude. And þis childe was takyn with þis thifte & demyd to be hanged; & when sho cuthe gett no skosacion to helpe hur with, bod at sho trewid<sup>r</sup> vereli[e] to dye, sho shrafe hur vnto þe preste & tolde hym all þe  
 8 proces. So þai went & soght þis thefe in þe wud & fand hym, & tuke hym; and when he was taken he<sup>1</sup> alegid for hym selfe, & said<sup>r</sup> þat þis paghald<sup>r</sup> was not of his, & perfor he said<sup>r</sup> þat þai at þe stoln gude was fun with sulde suffre þe penance. And  
 12 þus he alegid<sup>r</sup> þat þe childe sulde be dede & not he. So be cownceñ of þe preste, þer was broght furth a hote yrn to prufe þe treuth with; and þis damyseñ tuchid<sup>r</sup> þis hote yrn & hur hand<sup>r</sup> was nothyng byrnyd. And when þe thefe tuchid itt, his hand was  
 16 grevuslie burnyd; and so þe thiefe was hanged<sup>r</sup> & þe mayden delyverd. So þe kynsmeñ of þis thief wex wrothe with þis, and tuke down þis thief, & hanged vp þis damyseñ. And onone þer  
 20 come ane aungeñ & helde hur vp, so at sho felid no grevans bod a grete swettnes, & hard a passand swete melodie, in þe whilk it was tolde hur þat a sister saule of hurs, þat hight Agnes, was had vnto hevyn, and at sho suld at ij [yere] ende after folow hur. And þer  
 24 sho hang ij dayes; & þañ hirdmeñ trowid at sho had bene dead, & cut down þe rape & went sho sulde hafe fallen down; bod scho was sustenyd<sup>r</sup> with ane angeñ & lattyñ down be little & litle, vnto sho stude evyn opon þe erth. And þañ þe aungeñ sayd vnto hur;  
 “Now erte þou fre; Go whethur þou wiñ.” And sho said<sup>r</sup> sho  
 28 purposid<sup>r</sup> go vnto þe cetie of Veron<sup>2</sup>; & onone with-in a stownde sho was sett nere þe cetie of Veron<sup>2</sup>, & þañ þe aungeñ told<sup>r</sup> hur þat sho was with-in iij myle of þis cetie. And þis happend<sup>r</sup> att þe cetie of Auguste, & þat is vij day iorney fro Veron<sup>2</sup>.

32 *Anima purgatur in loco quo peccauit. Infra de pena. Anima punitur cum persona cum qua peccauit. Infra de penitentia et Purgatorio.*

<sup>1</sup> MS. *le*.<sup>2</sup> *For Verona.*

*Anime aliquando ab amicis iuvantur. Infra de apostata, iij.*

*Anima punitur secundum qualitatem peccati. Infra de purgatorio.*

*Animosus debet esse miles in bello. Infra de milite, vj.*

## LXX.

## Annunciacio Dominica.

The feste of þe annunciacion of our ladie aght to be had in 8 grete reuerens, & to be wurshuppid with grete devocion; and opon þat day aght þe Ave Maria ofte to be said, as we rede of a knyght þat was a passand ryche man, notwithstanding he went & made hym a monke in þe Ceustos ordur. And þus aft he cuthe 12 no lettre on þe buke, yit for his hy burthe<sup>1</sup> he was taken in & putt emang monkis. And a maister was delyverd vnto hym to lern hym on þe buke; and he cuthe lern hym no thyng bod pies ij wordys, Ave Maria. And þat he was evur harpand on, to so 16 mekill þat whider as euer he went, or what thyng som evur he did, he was evur sayand Ave Maria. So at þe laste hym happynd to dye, & was berid with other monkis; and þer sprang oute of his grafe a fayr lelie, and on evur-ilk a lese þeroff was wreten, Ave 20 Maria, with golde lettres. And þe monkis ran þerto & grufe down in his grafe to þai<sup>2</sup> fand þe rute of þe lelie, & þai fand how it sprang furth of his mouthe. And be þat þai vnderstode þat he said þase ij wurdys, Ave Maria, with grete deuocion. And þerfor 24 our ladie wold lat þaim hafe knowlege.

## LXXI.

*Ave Maria dictum deuote liberat hominem de potestate diaboli.*

We rede how som tyme þer was a knyght þat was a thieff, and 28 vsid forto rob men be þe way. So on a tyme þer come be þe way a man of religio, and onone he was taken with þis knyghtis men,

<sup>1</sup> MS. *here repeats*, yit.<sup>2</sup> MS. *þe*.

pat was thevis. And when pai had taken hym he prayed þaim  
 specialle to hafe hym to þer maister; and when he come afor þe  
 knyght he prayed þe knyght pat he wold latt hym se all his men;  
 4 and he grauntid, & garte feche all his men. And when pat all  
 was befor hym, þis holie man of religion askid þis knyght if þer  
 was all, and pai said, "ya"; and he sayd it was not sa. So pai  
 lukid aboute þaim, & one of þaim sayd pat þe chamberlayn was  
 8 wantand. And þe knyght sent for hym & he come, bod yit it was  
 with ill will. And when he saw þis holie man of religion, he  
 starte bakk & glorid with his een as he had bene wude, & wulde  
 com no ner for noght at no man cuthe do. Than þis holie man  
 12 said vnto hym; "I adiure þe in þe name of God at þou tell me  
 what þou erte, and wharefor þou come hedur." And þan he  
 ansswerd agayn & sayd; "Allas! now moste me nedis tell what  
 I am! I am," he said, "a fend, & I made me like a man, & I hafe  
 16 wunte with þis knyght þis xiiij yere, & alway ligen in wayte if  
 I cuthe wache what day he sayd not, 'Aue Maria'; ffor what day  
 he had faylid þeroff, I sulde hafe strangled hym; and what day as he  
 said pat Ave, I had nevur power on hym, nor not mot hafe. And  
 20 all þe tyme pat I hafe bene with hym he faylid nevur a day, bod  
 he said it a tyme of þe day." And when þe knyght hard þis, he  
 was hugelie astonyd & had grete mervayle, & fell down on his  
 kneis befor þis holie man, & askid hym forgifnes, & was shrevyn, &  
 24 tuke penance and amendid his life. And þis holie man commandid  
 þis fend at he sulde go his ways, and nevur aftur presume to dis-  
 sese any creatur þat had deuocion vnto our ladie, Saynt Marie. *et c<sup>o</sup>.*

*Antiphonam Regina celi Angeli cantauerunt.*

28

*Infra de Maria. x.*

LXXII.

*Antonij Abbatis.*

We fede in 'Vitis Patrum,' how on a tyme as Saynt Anton lay  
 in a den in wildernes, a grete multitude of fendis come vnto hym  
 32 and rafe hym, & toylid hym, to so mekle he was nerehand dead.



And his brether went & soght hym, & fand hym nere dede; & pai wepud & made grete sorow, and fechid hym home. So on a nyght when he was amendid, & all his brethir was oslepe, he garte bere hym agayn vnto þe sayd den: and as he lay *per*, & many wowndis 4 vppon hym, he lukid evur when þir fendis suld com agayn. Than pai come in liknes of wilde bestis, & with *per* hornys & *per* tethe pai rafe his flessch, & wowndid hym hugelie. Than sodanlie *per* apperid a mervaylus light, & þies fendis fled; & sodanlie Saynt 8 Antoñ was hele of all his wowndis. So att þe laste he vnderstude þat *per* was almighti God Hym selfe; & þan he said; "A! gude Jesu! whar was þou? whar was þou? whi was þou not with me in þe begynnyng, at þou mot hafe helpid me, and helid my 12 wowndis?" And our Lord ansswerid hym agayn & said; "Antoñ, I was here, bod I abade to se þi bateñ; and becauce now at þou hase manlelie ouercommen þine enmys, I sall make þi name to be knowen þurgh all pis werld, and þe for to be wurshuppid." 16

*Antonius recreatur cum fratribus. Supra de Abbate. Apparicio. Apparet quandoque deus. Infra de leproso. Apparet quandoque beata virgo. Infra de beata Maria. et alibi*<sup>1</sup> *in pluribus locis.* 20

*Apparent quandoque angeli. Supra de angelo.*

*Apparent demones. Infra de Maria. viij.*

*Apparent mortui. Infra de morte, fere totum, et de suffragijs.* 24

*Appetitus est reprimendus. Supra de abstinencia, X et V.*

### LXXIII.

*Apostasia. Apostate religionis quandoque corporaliter puniuntur.* 28

We rede how *per* was offerd vnto Damyanus, in an abbay þat Saynt Gregur byggid with-in þe wallis of þe cetie of Rome, a childe be his fader & his moder; and when he come vnto mans age, he

<sup>1</sup> MS. et in alij pluribus locis.

forsuth forsuke pis Abbay, & went into pe werlde, & tuke hym  
 a wyfe. So afterward hym happend for to fail seke, and he garte  
 bere hym vnto pis abbay, & per he lay; & on a tyme, sodanlie,  
 4 befor his wyfe & all pat was aboute, he began to cry faste, & said  
 pat Saynt Andrew & Saynt Gregur had bett hym grevuslie; and  
 when he had ligyn a while, he said at pai had dongen hym becauce  
 he went oute of pe abbay & tuke hym a wyfe. And a while after  
 8 he sayd pai bett hym agayn becauce he skornyd pure men, &  
 wulde giff paim noght; “& now,” he said, “pai bete me becauce  
 I tuke wronguslie vi d’ of a man & wulde not giff hym paim agayn;  
 & now I hafe for ilk peny a lassh” and within ane howr or ij after,  
 12 he rase oute of his bed, & did on hym a hayr & a scapularie pat  
 lay by hym, and ran vnto pe kurk, and said pat, be pe grace  
 of God, he was delyverd of all pis betyng. & he garte make his bed  
 in pe same kurk, & garte a monke go vnto mes; and evyn onone,  
 16 as pe gospell was red, he endid his life. And pe monkis had his  
 bodie to wassh it, & pai fand vpon his bodie wowndis & yedders  
 of pe betyng pat he said he was bett with pase halie Saynttis for pe  
 trispas at he had done. *et c<sup>o</sup>.*

## LXXIV.

20 Apostata red[i]ens ad religionem pacienter debet  
 ferre quamcumque penitenciam.

We rede in ‘*Vitis Patrum*,’ how pat per was ij fadurs pat war  
 tempid with pe spiritt of fornicacion, & pai went into pe werld  
 24 & tuke paim wyfis. So on a tyme pe tone of paim said vnto  
 pe toder; “whatt hafe we won in pis our vncleennes, sen we  
 consayfe pat euerlastand payn mon folow itt, & we hafe forsaken  
 pe life of angels? And perfor latt us turn agayn, & be as we wer  
 28 in wilde[r]ness.” And pai went agayn vnto per cellis, and was  
 reclusis a full yere, and had nothyng bod a porcion of bread  
 & watir evurilk day. And when pe yere was done, pe tone of  
 paim had a pale face, & pe toder a fayr face; & his brethir askid  
 32 hym whi his face was so pale, & he ansswerd agayn and said;  
 “I hafe a pale face for I had mynd of pe paynys of hell, whilk pat

I mond' hafe bod if I did penance for my syn̄." And þe toder said' his face was so fayr for he thoght of þe gudeness of allmightti God; & had a grete comfurth & a ioy þat he was delyverd' oute of þe paynys of hell; & þerfor he said, he had grete comfurth when he 4 purseyvid' þat he was delyverd' of so grete a pereñ, & þaṇ put agayn in so grete wurthines. And when þer brethir hard' þis, þai vnderstude att þai wer of evyn penance. *et c.*

Apostate reuertentes frequenter deuocius se habent. 8  
*Infra de penitencia, ij.*

## LXXV.

*Apostate aliquando eciam mali peiores efficiuntur.*

Cesarius tellis how þer was som tyme a yong man þat made [*hym*] of a monk of Ceustos ordur, and puff<sup>1</sup> all he was gretelie movid be 12 a bisshop at was his Cussyṇ to com oute of þe place, yit neuer-þeles he wolde nott, bod abade stiff & was professid, & efterward made a preste. So afterward be temptacion of þe deuill, he gatt oute of his place & went vnto a grete company of thevis; & he, þat 16 was gude emang his brethir, was þer þe warste of all. So on a tyme, at þe sege of a Castell, hym happend to be hurte with ane arow, & was bownd to dye. And men abowte cownceld' hym to shryfe hym, and he ansswerd' & sayd; "What may shrifte profett me, þat hase 20 done so many grete trispasis?" And þe preste told' hym þat þe mercie of God was more þaṇ was all hys syn̄. And þaṇ he began to shryfe hym, & sett hym down on his kneis befor þe preste; and God sent hym swilk contricion þat euer when he 24 began to shryfe hym, he sighed & wepid' so sore þat he mott not speke a wurd. So at þe laste he tuke his spiritt vnto hym & sayd; "Sur, I hafe synnyd' offer þaṇ þer is gravell in þe see, and I hafe gane oute of myne ordur and felashippid' me with thevis & lurdans, 28 & slayn many a man. And if þai be savid' I mon nott, ffor I hafe violatt & fylid' many mens wyvis, & þer chuldre, & burnyd þer howsis, & done many other infenye illis." And þe preste was bod a fule & said; "Maior est iniquitas tua quam veniam mercaris: 32

<sup>1</sup> MS. if.



pi syn̄ & pi wikkednes is more þan̄ evur þou may gett forgiffnes  
 off." And he ansswerd̄ agayn̄ & said̄; "Sur, I am̄ a clark, &  
 I hafe sene þis written, 'Quacumque hora ingemiscerit peccator,  
 4 *et cetera* : Whatt how̄ som euer þat a synner forthynkis his syn̄, &  
 shryvis hym̄ clene þerof, almighty God will forgiff hym̄.' And  
 þerfor̄ I beseke you for Goddis sake to enioyn̄ me som penance for  
 my syn̄." And þan̄ þe preste said̄; "I wate nevur what penance  
 8 I sulde enioyne þe, for þou arte bod a loste man̄." Than̄ he  
 ansswerd̄ agayn̄ & said̄; "Sur, señ þou will not enioyn̄ me  
 penance, I sañ enioyn̄ my selfe penance; And þerfor̄ I bynd̄ my  
 selfe to be ij M̄ L.<sup>1</sup> yere in purgatorie; & after þat at I may hafe  
 12 forgifnes of my syn̄ of almyghti God." And þan̄ he askid̄ þat  
 he myght be howseld̄, and þis fond̄ preste wolde not howself̄ hym̄.  
 Than̄ at þe laste, he prayed̄ hym̄ write his confession̄ in a scrow,  
 and at he wold̄ giff it vnto þe bisshopp̄ þat was his cussyn̄; and  
 16 þe preste hight hym̄ þat he suld̄ do so. And þan̄ he dyed &  
 his sawle went vnto purgatorie, as he had bon̄ it to do. And  
 þe preste offerd̄ þis cedull̄ vnto þis bisshopp̄; and when̄ þe  
 bisshopp̄ redd̄ itt he was passand̄ hevie & wepud, & said̄ þus vnto  
 20 þe preste; "þer was neuer man̄ þat I luffid̄ so wele whikk, & þerfor̄  
 I sañ luff hym̄ deade." And in þat yere he sente purgh̄ all̄  
 his bisshopp̄ryke, & garte do message & oders prayers & suffrage  
 of halie kurk for hym̄. And at þe yere end̄ he aperid̄ vnto hym̄  
 24 with a pale & a lene face, & tolde hym̄ þat be his suffrage þat he  
 garte do þat yere for hym̄, & did̄ hym̄ selfe, he was remytt̄ of  
 a M̄ L yere þat he sulde hafe suffred̄ in þe payn̄ of purgatorie;  
 & if he wold̄ do als mekull̄ for hym̄ þe nexte yere, he said̄ he sulde  
 28 be clene delyverd̄ þeroff for evur. And þis bisshopp̄ garte do  
 for hym̄ þe secund yere as he did̄ þe furste. And when̄ þis was  
 done, as þe bisshopp̄ was syngand̄ a mes for hym̄, he apperid̄ vnto  
 hym̄ in a white cowle, & with a passand̄ fayr face, & sayd̄;  
 32 "Almytti God reward̄ þe at þou hase done for me; for be pi  
 besynes I am̄ delyverd̄ in þies ij yere of þe paynys of ij M̄ L yere in  
 purgatorie. And þerfor̄ I thanke the, for now I go vnto paridice  
 vnto evurlastand̄ blis." *et c<sup>o</sup>.*

<sup>1</sup> M L. omitted, and added above the line.

Apostate habentes firmum propositum redeundi si sic moriantur saluat eos, et reddit eis habitum monachalem. Infra de voluntate que pro facto reputatur. 4

Apostata a fide aliquando a deo eciam corporaliter punitur. Infra de benedicta.

## LXXVI.

Apostolus. Apostolorum memoria et deuocio est utilis. 8

Cesarius tellis how som tyme in þe cetie of Colayn þer was so grete a fyre, þat a grete parte of þe cetie was brente. So þer was a certayn womman in þe cetie, þat wasshid & amendid for hur hyre all þe clothis þat belonged vnto þe kurk of þe apostels. And sho had a howse all of wud, harde be þe kurk, and when þe wykkid fyre was in howsis nere-hand hur, hur doghter began to bere oute hir howsshold; & hur moder bad hur lefe, & wolde nott latt hur, bod garte hur bere in all agayn. And sho lokkid þe dure faste, & wente in-to þe kurk, & had grete faythe in þe apostels, & sett hur downe afor þaim & prayed in þis maner of wise; "O! ye holie apostels! & euer I did you any trew or gude serves, kepe my howse & my gudis þat is þerin." Lo! þis was a mervalos fayth of a womman! And þan þe fyre þat burnyd, stilt owr-hippid þis lawnderer howse, so þat nowder it nor hur gudis þat was þerin was byrnyd, þuf all þai wer in myddeste þe fyre; & þus hur howse was sauid þurgh fayth, & belefe þat sho had vnto þe apostels. et c<sup>o</sup>. 12 16 20 24

## LXXVII.

Aqua quasi solida stetit non fluens.

Saynt Gregorie tellis, how at þe Cetie of Terenence<sup>1</sup>, þe flude þat is callid Artose bolnyd up so, þat it come vnto þe kurk of Saynt Zeno þe martyr; and yit, þuf all þe duris wer oppyn, it come not

<sup>1</sup> Latin MSS., apud Verensem urbem, = Verona.

in; and it sparrid vp þe kurk-duris & þe wyndows, as it had bene turnyd into a thyng þat had bene faste as þe stone wafl, vnto so mekufl þat mekle peple þat was in þe kurk wafl sparrid in with  
 4 þe watir, & myghte not wynd oute. And yitt when þai come vnto þe kurk-dure, þai might take þaim water & drynk þeroff. And þus, þurgh þe gude prayers of þis holie martir, þe watir was many day as a wafl vnto þaim, & myght nott entir in-to þat holie place.  
 8 *et cº.*

## LXXVIII.

## Archidiaconus ad episcopatum aspirans perpetravit homicidium.

We rede in 'Libro de Dono Timoris,' how som tyme þer was  
 12 in Ducheland ane archdekynd þat desirid gretelie to be a bisshopp,  
 & contyrfetid her-for þe bisshoppis deade; & he garte lay a grete stane abownd þe yate at þe bisshopp vsid to go in att þe kurk att;  
 and þer was owr þe yate ane ymage of our ladie. And on a tyme,  
 16 as þe bisshopp went befor all his felashipp, & sett hym down to wurshupp þis ymage on his kneis, þis stane was put down, & smate oute his hernys. And onole aftre, þis archedekynd was made bisshopp, & made a grete feste at his stallyng. So at þis ffeſte  
 20 þer was a grete prince þat seruid hym, & sodanlie he was ravisschid into a vision, & þer he saw our ladie with a grete multitude of aungels & Sayntis, berand þe bisshopp head at þe harnys was strekynd oute off, and present it vnto Almyghti God, sayand on  
 24 þis maner of wise; "dere Son! yit þis my servand hede bledis; & yit his succidur þe homycide, at garte sla hym, ioyes of his dignytie at he hase after hym." And þan our Lord askid hur whome he sulde send vnto hym. And sho said; "Lo! yonder  
 28 is his server." And þan our Lorde commanddid hym in paynd of dethe, þat he sulde with-out contynnance tell þe bisshopp all þat evur he had bothe hard & sene. And þan he come vnto hym selfe & wepuð, & went in & told opynlie vnto þe bisshopp,  
 32 befor all at þer was, all þat he had bothe hard & sene. And when þis bisshopp had hard hym oppynlie befor all men, he wex wude & swelte. *et cº.*



Archiepiscopus a demonibus<sup>1</sup> portatur. Infra de demone.

Arma religiosorum sunt vestes eorum. Infra de Religione.

Arma monachi possunt tempore et loco ex causa<sup>2</sup> . . .  
Infra de bello.

Arnulphi Metensis. Infra de Remissione.

Arsenij senatoris et heremite. Infra de odore et de s peccato, de solitudine et vigilia. et c<sup>3</sup>.

## LXXIX.

Aspectus debet esse compositus.

Tullius tellis how þat Pericles<sup>3</sup> & Sophocles war made dukis at Athenys. And oñ a tyme, when þai went to speke to-gedur in 12 a cowncellhows of suche thyngis as was necessarie vnto þe cetie, þer happend'a fayr yong mañ to go be a wyndow at þai sett enence. And þis Sophocles spak vnto Pericles<sup>4</sup> & sayd'; "Se! yonder gois a fayr yong mañ!" And he ansswerd' hym agayn & said'; "Sur, 16 it semys a mañ of cowncell, not aloneli to kepe stiff his handis & his tong, bod also for to kepe his een contynent from añ maner of ydiff sightis in tyme þat he is at conceñ."

## LXXX.

Assenech historia.

20

As we rede in þe furste yere of þe vij plentyfull yeris þat was in Egipte, Kyng Pharaos sent Joseph to gad'r samen cornys þat he cuthe gett in þe bowndis of Cleopilas, of whilk regioñ Pytaphar<sup>5</sup> þe preste was prince. & he was a wise mañ & grete of cowncell 24 with Pharaos; and he had a doghter þat hight Assenech, and sho

<sup>1</sup> MS. demonijs. Latin MSS. have, de demonibus deportatur.

<sup>2</sup> MS. leaves a space here. Harl. MS. Arma monachi possunt tempore et loco. Infra de bello. Arund.

MS. Arma monachi possunt tempore et loco ex causa. Infra de bello.

<sup>3</sup> MS. paricles.

<sup>4</sup> MS. perich.

<sup>5</sup> MS. Pyckaphar.

was a passand<sup>r</sup> fayr maydeñ emang all<sup>r</sup> oper; & with þat sho was  
 passand<sup>r</sup> statelie & prowde, & thoght skorn<sup>d</sup> be evur-ilk common<sup>d</sup>  
 mañ. And sho was kepid<sup>r</sup> so at no mañ saw hur. And þer was  
 4 ioynyd<sup>r</sup> uppon<sup>d</sup> þis Putyphar howse a tow<sup>r</sup>, at was grete & hy, & in  
 þe top þerof was a cenacle, þat had in it x chawmers; of þe whilk  
 þe furst was grete & fayr, & dight with-in with precious stonys;  
 and in þat was þe goddis of Egipte, of golde & of syluer, at þis  
 8 Assenech did sacryfice vnto. & evur-ilk day sho offerd<sup>r</sup> vnto þaim.  
 And þe secund<sup>r</sup> chawmer lay hur clothyng in, & hur gold & hur  
 sylver & hur precious stonys; and in þe iij chawmer war all<sup>r</sup> þe  
 gudis of þe lande, & þer was hur buttrie; and in þe toder war vij  
 12 maydyns þat servid<sup>r</sup> þis Assenech, with whame spak nowder childe  
 nor mañ; and in Assenech chawmer was þer iij wyndows, ane  
 at þe suthe, a noder at þe este, & þe iij at þe weste: & at þe northe  
 was hur bed<sup>r</sup>, onowrnyd<sup>r</sup> with gold<sup>r</sup> & syluer, precious stonys, & gay  
 16 clothis of purpur & sylk at sho slepid<sup>r</sup> in, & þer sat neuer mañ on<sup>d</sup>  
 þat bed<sup>r</sup>. And aboute þis towre was þer ane entre with a hy wall<sup>r</sup>,  
 with-in þe whilk þer was fayre treis & frutefull of dyvers kyndis;  
 & þer was a fayr spryng & a well. And þis Assenech was a mekull<sup>r</sup>  
 20 large wommañ as Sarra was, & als wise as Rebecca, & als fayr as  
 Rachell. So þis Joseph sent vnto þis Putiphar & lete hym witt at  
 he wald<sup>r</sup> com<sup>d</sup> vnto hys place & se itt; & he was fayn<sup>d</sup> þerof, & lete  
 his doghter hafe knowlege, & said<sup>r</sup> he wolde marie hur vnto hym.  
 24 And sho was wrothe þer-with, & said<sup>r</sup> scho wold<sup>r</sup> be giffen<sup>d</sup> vnto no  
 mañ at was in thraldom<sup>d</sup> as Joseph was, bod rather vnto a kyngis  
 son<sup>d</sup>. So as þai war spekand<sup>r</sup> samen, one come & tolde þaim at  
 Joseph come. And þis Assenech fled<sup>r</sup> in-to hur cenacle, vp into þe  
 28 topp<sup>d</sup> of þe towre. And Joseph come rydand in Pharaos carte, þat  
 was all<sup>r</sup> of gold<sup>r</sup>, & iij white hors drew it, & þai had brydyls all<sup>r</sup> of  
 gold<sup>r</sup>; & Joseph was cled<sup>r</sup> in a white cote & in pall<sup>r</sup> & purpur wovyñ  
 with golde, & a crown<sup>d</sup> of precious gold<sup>r</sup> opoñ his head<sup>r</sup>, & aboute it  
 32 was xij precious stonys, & he had in his hand<sup>r</sup> a golden<sup>d</sup> wand<sup>r</sup> of þe  
 kynges, & a branch<sup>d</sup> of oliff full off fatt frute. And þis Putiphar &  
 his wife come & mett hym, and wurschippid<sup>r</sup> hym, and Joseph  
 went in-to þis entrie, & þai sparrid<sup>r</sup> þe duris after hym. & at  
 36 þe laste he was war of Assenech oute at a wyndow, and sho saw

hym. And þaṇ sho was gretelie trübled *with* wurd at sho had hard' oṇ hym, and þaṇ sho said; "Beholde! þe soṇ is comen fro hevyṇ to shyne vppoṇ vs in his cōwrs; and I wiste not," sho said, "at Joseph was þe soṇ off Godd. What maṇ myght hafe so 4 grete fayrnes, & what wommans wambe myght bere so grete a light?" And þaṇ Joseph went vnto Putiphar hows, & þai wasshid' his fete. And þaṇ Joseph asked' what womman þat was þat he saw in þe cenacle oute at þe wyndow, & þai tolde hym. & he was aferd' 8 þat sho was hevye vnto hym, as sho was vnto other þat sent vnto hur messangers *with* grete giftys; & euer sho keste þaim agayṇ att þaim *with* grete<sup>1</sup> skorn & dedyne. And þaṇ said' Putiphar; "Sur, my doghter is a maydeṇ, & hatis evur-ilk maṇ, for sho saw 12 neuer maṇ bod me & the at sho saw þis day. And if þou wilt, sho sall com' & speke *with* the." And þaṇ Joseph thoght þat & sho hatid' euer-ilk a maṇ, sho sulde not be vnbehuvable vnto hym. And þaṇ he said' vnto hur fadur; "and your doghter be a maydeṇ, 16 I luff hur as my sustre." And hur moder went & fechid' hur down & broght hur befor hym, and hur fadur bad hur hals hur bruther, þat hatid' all women as sho did' all men. And sho halsid' hym & sayde; "Ave benedicte a deo excelso! hayle þou blissid', comen 20 fro Almyghti God!" and þaṇ he said' agayṇ; "Benedicat te deus qui viuificat omnes; God blis þe þat whikkens all creaturs." And Putiphar bad his doghter kys Joseph; and sho wolde hafe done so, & he lett hur *with* his hand' & said; "It semys nott a maṇ þat 24 wurschuppis Almyghti God' to kys a womman þat wurshuppis mawmettis þat er defe & dom." And when sho hard' hym say so, sho was passand' hevye & wepid'. And Joseph was sorowfull for hur, & laid' his hand' oṇ hur heade & blissid' hur. And þaṇ sho 28 was merie & partid' *with* hym & went vnto hur bed'. And what for ioy & what for drede, sho fell seke, & did penans for pase fals goddis at sho had wurshuppid', and forsuke þaim. And when Joseph had etyṇ, he tuke his lefe & went his way, & said' he sulde 32 com' agayṇ þat day viij dayes. And when he was gone, þis Assenech did cṇ blak clothyng in token of hevynes & sparrid' hur dure, & keste down all hur ydolsis, & keste hur supper vnto

<sup>1</sup> *After grete, giftis, erased.*



hundis, & putt assē opoñ hur head; & laid hur down on þe payment & wepid bitterlie vij dayes. And oñ þe viij day come Joseph & tuke hur vnto wyfe & wed hur. *et c<sup>o</sup>.*

4 *Asinus portat usurarium ad patibulum. Infra de sepultura.*

*Asinus custoditur a leone. Infra de Leone.*

*Asinus legatus tribus perit. Infra de legato.*

# LXXXI.

8 *Avaricia. Auarus quanto plus congregat, tanto deus aliquando ei occasionaliter subtrahit.*

We rede in ‘*Vitis Patrum*’ how þat soñ tyme þer was a gar-  
thener, & all þat evur he gatt off his labur, he gaff it in almos, so  
12 þat vnnethis he kepid vnto hym selfe to fynd hym mete & clothe.  
So afterward be intysyng of þe devull, he leste his almos-giffyng,  
& gaderd samen a grete some of money þat he myght liff with  
in his age. So afterward þer happend a surans for to fall in hys  
16 lymbe, þat his fute rotid off. And he spendid all his money in  
lechecraft, & was neuer þe better; and att þe laste, be cowncell of  
a gude leche, he garte cutt it off. And opoñ þe same nyght at it  
was cutt off, as he lay in his bed sorowand & mornand, þer apperid  
20 vnto hym ane angeñ & said; “Whar is now þe money att þou  
gaderd samen to liff with in þine elde? What may þat now helpe  
the att þou had hope in?” And he ansswerd agayn & said, “I hafe  
synnyd; & I will now no moe do soo.” And þis aungeñ tuchyd  
24 his fute, & it was restorid agayn. And þe leche come to hym  
agayn oñ þe morn, & fand his fute hale, & hym gravand as he was  
wunt to do in þe felde. Lo! Surs, þus he was restorid for his  
gude dede, þuff all he leste it, and þerfor ye may see at God will  
28 hafe no gude dede vnrewardid.

# LXXXII.

*Avaricia a temporali promocione impedit.*

Saynt Gregor tellis how one þat hight Constancius, at was cussyñ  
vnto Bonyface, oñ a tyme sellid his hors for xij d of gold; & he

putt paim in his kiste; & in þe mene while he<sup>1</sup> went his way. So  
 oñ a tyme pure meñ come vnto þis pope Bonyface, & askid' hym  
 almos passand' faste; & he was in þe kurk & had nothyng to giff  
 paim. So he trustid' gretelie in his cussyñ, at he had gude, & went 4  
 vnto his kiste & braƿ it, & tuke oute pies xij golde penys & gaff  
 paim vnto pure folke. So þis Constancius come agayñ & fand'  
 his kyste brekeñ, & with a grete rumoř & a cry he come vnto the  
 pope, & bad hym giff hym his xij d' agayñ. & with his crying 8  
 þis pope wente into the kurk & was gretlie sterid', & evyñ stand-  
 and' he listid' upp' his handis vnto almyghti God', & made his  
 prayer. & sodandlie he grapid' in his bosom & fand' xij d' of gold',  
 & he keste paim in þis wude preste skyrte, & said'; "Behold! now 12  
 þou hase þe xij d' of gold' at þou askid' me; Bod þou sañ vnderstand',  
 þat after my decese þou sañ neuer be pope nor bysshop' of þis  
 kurk, as þou trowis to be; and all becauce off þi covatusnes, at  
 þou wilt giff God no ping of þat at he sendis the." 16

## LXXXIII.

*Avaricia est quandoque causa amissionis temporalium,  
 et vnius avaricia toti vni congregacioni nocet.*

Cesarius tellis how þat a monk som tyme of Ceustus ordur, þat  
 was Celerer, was tempid' with covatice. So oñ a tyme in bar- 20  
 ganyng he begyld' a pure wedow. So it happend' þat same yere  
 our Lord' sent such weddur þat stroyed' all þe vynys þat langed  
 vnto þe abbay, so at þer wyne had nowder colour nor savor. And  
 þe abbott, seyng þis, trowed' þat it come for somwhatt at God was 24  
 displesid' with paim fore. And he went vnto a holie maydeñ þat  
 hight Acelina, & besoght hur mekely at sho wold' aske in hur  
 prayers of almyghti God', at sho mot know be reuelacion' what was  
 þe cauce here-off; and so sho did'. & it was ansswerd' hur be 28  
 allmyghti God', þat it was for þe fraude & þe gyle þat þis celerer  
 did vnto þis pure wedow. And yit it was said' moř vnto paim  
 be almyghti God' in þis wise; "Yit I sañ tuche hym with a  
 plage." & so it happen[d] þat a knyght þat wonnyd beside paim 32

<sup>1</sup> After he, dyed, erased.

in patt yere, sodanlie of iſt will, opoñ a night sett fyre in þer lathis,  
 & burnyd' up aſt þer warn-store at þai had of corn. And þañ þe  
 plage cesid', & þe monke shrafe hym elenelie of aſt hys synnys,  
 4 & come vnto amendment.

## LXXXIV.

*Auaricia retrahit ab elemosinis faciendis.*

Jacobus tellis how at þer was a womman, & hur husband' gaff  
 hur keys & kepyng of aſt at evur þai had. And sho was so sparand',  
 8 at sho wolde giff nothyng for Goddis sake vnto pure folke, nor  
 vnto þaim at mysterd'. So at þe laste hur happend to dye, & hur  
 neghburs cowncellid' hur husband' to dele som almos to pure folke  
 for hur saule. And he ansswerd' agayñ & sayde; "Whils scho liffid'  
 12 hur selfe, sho wolde nothyng dele nowder for hur selfe, nor for me;  
 & þerfor I will now nothyng dele for hur."

*Auaricia eciam a debita oblacione in missa retrahit.*

*Infra de oblacione in offertorio.*

16 *Auaricia hospitalitatem impedit. infra de hospitali-*  
*tate.*

*Auarus moriens a pecunia non potest separari. Infra*<sup>1</sup>  
*de Vsurario.*

20 *Aue Maria non potest demon audire, sed fugit.*  
*Infra, demon.*

*Ave Maria liberat a potestate Demonis. Supra de*  
*annunciacione.*

## LXXXV.

24 *Auditus. Audire sermonem impedit demon.*

Jacobus de Vetriaco tellis, how som tyme þer was a religious  
 man, and as he was sayand' a sermon in a kurk oñ a tyme, he saw  
 þe devull in þe kurk. & þer he adiurid' hym, & chargid' hym  
 28 oñ Goddis behalfe, þat he sulde tell hym his name, & what he was.  
 And þis Deuyll ansswerd' & said; "I am a fend', & I am callid'

<sup>1</sup> MS. Supra.



Claudens Aurem, Ere sparrer. And I hafe other iij felows, and ane is callid' Claudens Cor, a noder, Claudens Os, & þe thrid', Claudens Bursam. The furst sparis a mans harte, þat he may not hafe contricion for his syn. The second sparis his mouthe, 4 þat he sail not shryfe hym, & þe thrid' sparis his purs, þat he sail make no satisfaccio nor dele none almos-dede, at his syn may be forgyffyn hym. And I my selfe sparis a mans eris, þat he sail nott here noo gude prechyng, þat sulde cauce hym to forsake 8 his syn."

## LXXXVI.

*Audientes verbum dei deus audiet, Et nolentes  
audire non audiet.*

Jacobus de Vetriaco tellis, how som tyme þer was a husband-maṁ 12 þat wald nott here of almyghti God. So oñ a tyme hym happend to dye, and when he was borñ vnto þe kurk, & þe prestis & þe clerkis was besy aboute hys dirige-doyng, in syngyng & redyng aboute his bodie, þe crucifix, at stude vp in þe rude-lofte, lowsyd 16 his handis fra þe rude, & stoppid' his eris þat he sulde nott here paim. And all þat was in þe kurk, when þai saw þis, had grete mervayle þeroff. And þan þe preste said vnto þe pepul; "Know ye whatkyñ a tokyñ þis is? ye know verelie, þat he this at lies 20 here had neuer will in all his life to here þe wurd' of Godd', nor at no mañ sulde speke off Hym. And þerfor he is now in þe power of þe devul; and þerfor þe crucifix now stoppis his eris, þat he here nott þe prayers þat we syng & say for hym." And so 24 þai all leste þer prayers & wolde pray no more for hym; & þan the crucifix putt vp his armys as þai war befor. et c<sup>o</sup>.

*Audire missam est multum vtile. Infra de  
Inceptione.*

28

## LXXXVII.

*Augurium aliquando est verum.*

We rede in 'Historia Ecclesiastica' how oñ a tyme Herodes Agrippa come vnto Rome, & þer he was passand famyliari with

one þat hight Gayus, þat was þe Emperour cussyn. So on a day,  
 as Herod was in a chariott with þis Gayus, Herod lifte vp his  
 handis vnto hevynd & said; "Wold' God at I mott se yone alde  
 4 mañ deade, þat is Emperour, & at þou war lorde of all þis werld'."  
 And when he had hard þis Herod say so, he went vnto Tyberius,  
 þat was Emperour, & tolde hym. And he wex passand wrothe  
 þerwith, & garte putt Herod in prison þerfor. So on a day as þai  
 8 satt in prison, he & his felous, þai war war of ane owle sytt in þe  
 bewis of a tre. & þañ one of þaim, þat was wiseste of þaim all,  
 said vnto Herod; "dowte þe nozt, for þou moñ sone be delyverd,  
 & be so gretelie enhawnsid & þai þat er þi frendis sal be þine  
 12 enmys; & in þis prosperitie þou sail dye." So with-in a little  
 while after, þis Tyberius dyed, and þis Gayus was chosyn Em-  
 perour. And he take vp þis Herod oute of prison & gretelie  
 enhawnecid hym, & made hym þe chefe kyng in all Iurie.

## LXXXVIII.

## 16 Augurrium. Sicut supra.

Josephus tellis þat when Herod come vnto Cesarie & all þe meñ  
 of þe contre come vnto hym, he had on clothyng of clothe of golde  
 & syluer. So on a day he satt in þer mote-hall, & þe sonð bemys  
 20 shane opoñ his clothyng. & þai þat saw hym thought at þer was ij  
 sonnys, one at schane on hym, & a noder at shane oute of hym; &  
 so þai take a grete ferdnes for hym, to so mekulñ at þai said on þis  
 maner of wise; "hedertoward we dred yone mañ bod as a mañ,  
 24 bod fro hyne-furth we sail wurshupp hym abowñ þe natur of  
 mañ"; vnto so mekulñ þat, þurgh þe adulacion of þe pepyñ, he  
 supposid hym selfe more for to be a god þañ a mañ. So on a day  
 as he satt vnder-nethe a tre, he was war of ane owle syttand in þe  
 28 tre abowñ his head; and þerby he wiste þat he sulde sone dy,  
 & said; "Lo! surs, I, þat am your lord, moñ now dy." For  
 he knew be þe sight of þis owle, þat he sulde dy with-in v dayes  
 after. And onone he was smytyñ with seknes, and v dayes wormes  
 32 knew hym so in his bowels þat at þe laste he <sup>1</sup> expired & dyed.

<sup>1</sup> MS. de.

## LXXXIX.

## Augustinus.

We rede how on a tyme *per* was a man pat had a grete deuocion vnto Saynt Austyn. & on a tyme he come vnto a monk pat kepide Saynt Austyn shrynd, & gaff hym a grete dele of money, & besoght 4 hym to giff hym a fyngre of Saynt Augustyn. And pis monke [*tuke*] a noder dead mans fynger & wappide it in a sylken clothe, & gaff hym it & tolde hym pat it was Saynt Austyn fynger. And he tuke it *with* grete reuerens, & alway wurschippide it als deuotelie as 8 he cuthe, & wolde putt it to his mouthe, his eynd & vnto his breste. So almighti God, seyng þe faith of pis man, als wele mercifullie as mervaluslie, gaff vnto pis man a fynger of Saynt Austyn. And he went home *perwith* in-to his contreth; & *per* it did grete meracles, 12 vnto so mekull at þe fame þerof come vnto þe monasterie *per* Saynt Austyn was shrynyd. And þe Abbott examynd pis monke þerof, & he said at it was bod a dede mans fynger at he gaff hym, & not Saynt Austyns. And þe Abbott & his brethir oppynd his fertir & 16 lukid, & fand pat a fynger of his was away. & when þe abbott knew þe treuth, he putt pis monke oute of his offes, & punysshid hym grevuslie for pat at he had done.

## XC.

## Augustinus.

20

When Saynt Austyn lifid, vppoñ a tyme as he satt redand on a buke, he was war of a fend berand a grete buke in hys armys. And Saynt Austyn <sup>1</sup>adiurid hym, & chargid hym on Goddis behalfe at he sulde tell hym whatt was wrettynd in þat buke. & he said 24 *per* was wrettynd mens syns. & Saynt Austyn chargid þat [*fend*], & *per* war wretten any of his syns, pat he sulde latt hym se paim, at he myght rede paim. & he shewid hym þe buke, & he cuthe fynd nothyng *per* wretten of hym selfe, bod at a tyme he had 28 forgotten to say his evynsong. & he commaundid pis fend pat he suld abide *per* still vnto he come agayn. & he went into þe kurk, & devotelie sayd his complynd & divers other gude orysons &

<sup>1</sup> Austyn, omitted and added above the line.



prayers, & þaṇ he come agayṇ & chargidʒ þis fende to latt hym  
 se þat place agayṇ in þe buke. And þis fendʒ turnyð þis buke  
 ouer & ouer & soght it, bod he cuth not fynde nothyng bod a voyde  
 4 place. And þaṇ he was wrothe, & saidʒ vnto Saynt Austyn; “þou  
 hase fowlie deseyvidʒ me. Me forthynkis now at evur I shewidʒ the  
 my buke, for be þe vertue of þi prayer þou hase done away þi syn.”  
 And with þis he wanysschidʒ away & was confusidʒ.

## XCI.

8

Ad-huc de *Sancto* Augustino.

We rede how oṇ a tyme þer was a wommaṇ þat mysterdʒ  
 cownceff, & sho come vnto Saynt Austyn & fande hym at his  
 studie. And sho come vnto hym & salusidʒ hym, & he woldʒ nowder  
 12 luke oṇ hir nor ansswer hur. And sho stude still & vmthoght hur,  
 & trowidʒ þat for his halynes he woldʒ not beholdʒ a wommans face.  
 And sho come ner hym andʒ toldʒ hym hur erandʒ, and he wolde not  
 ansswer hur nor als mekle as ans move hym. And when sho saw  
 16 þis, sho went away fro hym with grete sorow & hevynes. And oṇ  
 þe morṇ after, when he had saidʒ his mes & þe same wommaṇ was  
 þer-att, after þe sacryng-tyme sho was ravisschidʒ in hur spyritt, and  
 sho thoght þat sho was afor þe iugement of almighti Godʒ; and  
 20 þer, as sho thoght, sho saw Saynt Austyn, faste disputandʒ of þe ioy  
 of þe holie Trinytie. & as hur thoght, þer was a voyse at saidʒ  
 vnto hur; “when at þou come vnto Saynt Austyn, oṇ þis maner  
 of wyse he was disputandʒ of þe ioy of þe holie Trynytie; and þat  
 24 he thynkys oṇ wele enogh. Bod go now vnto hym boldlie, & þou  
 shaft fyndʒ hym meke enogh, and he saff giff þe gude cownceff.” &  
 sho did so; & he harde hur with gude will & gaff hur his beste  
 cownceff.

## XCII.

28

Ad-huc de *Sancto* Augustino.

Som tyme þer was a maṇ þat was ravisschidʒ in his spiritt, & he  
 saw many Saynttis in grete ioy; & emangis all oper hym thoght  
 þat he cuthe not se Saynt Austyn. And he spyrridʒ one of þe

Saynttis whar Saynt Austyn was, and he ansswerd agayn & sayd;  
 "Saynt Austyn is in a hy place; per he is disputand of þe ioy of  
 þe holie Trinytie. Thus men may Se þat he is a holie Saynt."

XCIIL.

Avis. *Avium Vanitas siue ludus grauiter punitur.* 4

Petrus Clunacensis <sup>1</sup> tellis how som tyme per was a knyght þat  
 was in purgatorie, whilk þat was a gude man & luffid wele for to  
 herber pure folk; bod whils he lifid he had a grete delectacion to  
 layke with fewlis; and when he was purgid in purgatorie of all his  
 oper synnys, þat for þis syn per come evur vnto hym a thyng like a  
 burde, & gretelie turment hym. *et c<sup>o</sup>.*

XCIV..

Avis oratio est exaudita aliquando.

Cesarius tellis how som tyme per was a burd þat was lernyd <sup>12</sup>  
 to speke. So on a tyme sho flow away in þe feldis, & þe Goshalk  
 sewid after hur & wold hafe kyllid hur. And when sho saw hym  
 com, as sho was lernyd at home, sho began to cry, & sayd; "*Sancte*  
*Thoma ! adiua me ! A ! Saynt Thomas, helpe me !*" And onone þis <sup>16</sup>  
 goshalk feti down dead, and þis burd esskapid & had none harm.  
 Lo ! surs, what vertue it is to call on Saynt Thomas, martir of  
 Cantyrbery, in any tribulacion !

XCV.

Baptismus in forma debita debet celebrari. 20

The Cronycles tellis how som tyme per was a bisshopp of Arryans<sup>2</sup>,  
 and on a tyme he baptisid a man þat hight Barba. And he said  
 in þis maner of wise; "Baptizo te, Barba, in nomine patris per  
 filium, in spiritu sancto per filium et spiritum sanctum," to þe <sup>24</sup>  
 purpos þat he wold shew whilk of paim was leste. And sodanlie  
 þe watir was away, and he þat sulde hafe bene crystend rañ vnto  
 þe kirk, & was cristend per.

<sup>1</sup> MS. Climacensis.

<sup>2</sup> Harl. MS. episcopus arrianus.

## XCVI.

*Ballius non debet poni in officio pauper vel auarus.*

Valerius<sup>1</sup>. We rede how þat when þer was a varyans emang þe senaturs of Rome, whethir of ij men at was ordand þerto sulde  
 4 be sent for a speciall erand vnto þer captaiñ, So þai vmthoght þaim at þai wold aske cowncell att Supercipius<sup>2</sup> Affricanus, at was a lernyd mañ & dwelte emang þaim. And so þai dyd, & þai all abade of his ansswer. And when he saw þies ij men, of whilk þe  
 8 tone sulde be sent furth þis message, he consydurd at þe tone of þaim was pure & covatus, & þe toder ryche & sparand & bod a chynche, [&] he sayd vnto þe senaturs in þis maner of wyse; “Me plesis not at nowder of þies sulde be sent þis message; ffor þe tane  
 12 of þaim hase noght, and no maner of ping is enogh vnto þe toder; & þerfor such men sulde be no baillays, nor go no messagies.”

## XCVII.

*Balliuorum frequens mutacio non est utilis.*

We rede how on a tyme Tyberius Cesar askid Josephus whi he  
 16 wold not change ofte his Baillays & his *servandis*, [&] he ansswerd agayn & sayd þat he wold spare þe peple; ffor baillays & *servandis* þat er long in offes hase ans enogh, & wilf not all-way be gaderhand vnto þer selfe; & euer þai þat er putt in of new er gredye, & gaders  
 20 samen vnto þerselfe all þat evur þai may. “And þis,” he said, “I can shew you be exsample of a mañ þat was wowndid & lay in þe way. And a grete multitude of fleis come vnto his wownd & satt þer-on & bate hym; & he was so sore þat he myght nott  
 24 remew þaim away. So þer come a mañ & fand hym & had compassion on hym, and onone he drafe away þies fleis & killid þaim at satt vppon his wownd. And þaþ þe wowndid mañ said vnto hym on þis maner of wise; ‘Thow hase done me ane iif turn, ffor  
 28 þe fleis at þou hase slayn & dongen away war now fillid with my blude, & þerfor evur þe langer þai wold hafe bytten me þe les. Bod þe fleis þat wilf com vnto my wownd of new, wilf bite me war

<sup>1</sup> MS. We rede how þat Valerius, when, &c.

<sup>2</sup> For Scipio.



& þai wold hafe done; & perfor me had levur at þai had byddin styll, [*þan*] patt otheþ þat er hongry suld comð & pryk me war þan þai did." *et c.*

## XCVIII.

Balliuus hic iniuste iudicans alibi iudicabitur. 4

We rede in 'Libro de Dono Timoris,' how þat<sup>1</sup> on a tyme a philosophur, when he saw a thief led to be hanged with a baillay, this philosophur said; "Lo! þe gretter thieff ledis þe les thieff to hangyng." And so it happens oft sithes now-of-dayes; ffor com- 8 monlie þe lytle pieff is hanged, Bod his resettyr & his mayntynnuer is savid. *et c.*

## XCIX.

Balliui frequenter munera recipiunt sed non faciunt 12  
quod promittunt.

Som tyme *per* was a ballay of a grete lordshup, þat made a feste grete and costios vnto þe weddyng of a soñ of his. So *per* was a tenand in þe lordshup, þat had a grete cauce *per* in þe cowrte to 16 be determynd befor þe Stewerd. And agayn pis baillay soñ sulde be wed, he come vnto þe baillay & said; "Sur, I pray you stand for me befor þe stewerd in þe courte, at I may hafe ryght, & I sail giff you a fatt cow to your soñ weddyng." & he take þe cow 20 & sayd þat he suld. So pis mans aduersarie harde tell here-off, and he come vnto pis baillay wyfe & gaff hur a fatt ox, & besoght hur at sho wold labur vnto hur husband þat he wold ansswer for hym agayns<sup>2</sup> his aduersarie in þe courte. And sho take þe cow 24 & laburd vnto hur husband, & he promysid hur at he suld fulfill hur entent. So bothe þe parties come into þe courte afor þe Stewerd, & put furth *per* cawsis, & þe baillay stude stiff & spak not a wurd for nowdur of þaim, vnto so mekyll at he þat gaff þe ox 28 was like to be castyð. And þe man þat gaff hym þe ox said vnto þe baillay; "Sur, whi spekis nott þe ox?" and þe baillay

<sup>1</sup> MS. þan.

ansswerd̃ hym̃ agayñ & sayd̃; “ffor suth̃e! þe ox may nott speke,  
ffor þe cow is so fayr & so gude þat sho wiłl nott latt hym̃ speke.”

Hec fabula valet ad quoscumque iudices, et quod  
4 munera peruertunt iudicium, et quod mulieres  
sepius optinent magis quam viri.

## C.

## Basilius.

We rede how som tyme þer was a holie hermett, þat saw þis  
8 Basilus oñ a tyme walk in his pontificałl abbett; & he þoght  
dedeyñ, & had a dyspyte þeratt, & demyd in hym̃ þat he had a  
delectacioñ & a pride in þis clothyng. So sodanly þer come  
a voyce vnto þis hermett, & sayd oñ þis wise; “Thow hase more  
12 delectacioñ in grapyng of þi catt taylor, þañ Basilus hase in his gay  
pontificałl clothyng.” et c<sup>o</sup>.

Basilus Iuuenem a diabolo eripuit. Supra de amore.  
Basilus mortem Iuliani apostate procurauit. Infra  
16 de vindicta.

## CI.

Basilus oracione sua mortem suam prolongari fecit.

We rede þat wheñ Saynt Basył was seke & drew nere vnto his  
deadward, he commandid̃ to gar feche vnto hym̃ oñ þat hight  
20 Joseph, þat was a Iew, whome þat he had sene be reuelacioñ at  
sulde be a crysten mañ. And þis Joseph was passand̃ connyng  
in grapyng of þer vaynys at war seke, and he come vnto hym̃  
& felid̃ his<sup>1</sup> vaynys. And Saynt Basył askid̃ hym̃ how hym̃ thoght  
24 of hym̃<sup>2</sup>, & he ansswerd̃ agayñ & sayd̃<sup>2</sup>; “Sur, þou sall dye or þe  
soñ sett.” And þañ Saynt Basył sayd̃; “what & I dye nott or  
to-morñ?” And þis Jew said̃; “Sur, þat may not be; for þou erte  
bod a dede mañ; for vnnethis wiłl þi life & þi saule byde sameñ  
28 ane howr̃.” Thañ Saynt Basył sayd̃ vnto hym̃; “what wiłl þou

<sup>1</sup> After his, fel, *erased.*

<sup>2</sup> MS. repeats, from &, to sayd.

say & I liff vnto to-morn at vj of þe clok ?” And þaṇ þis Jew  
 ansswerd agayn & said; “and þou liff, I wote wele þat I mon  
 dye.” And þaṇ þe Saynt ansswerd hym agayn & said; “fforsuth  
 þou sais suth, for þou saff dye fro syn and liff vnto Cryste.” And 4  
 þe Jew ansswerd hym agayn & sayd; “I wote what þou says, and  
 if þou liff so saff I do.” Thaṇ þis holie maṇ made his prayer vnto  
 almyghtti God at his life mott be ekyd, at þat maṇ mott be sauid.  
 So þis Jew went his wayes & come agayn on þe morn, and fand þis 8  
 holie maṇ liffand. And he fell down on his kneis and wurshuppid  
 crystemmens Godd. And þaṇ þis holie maṇ, yitt als iff as he  
 myght, rase up & went vnto þe kurk, & baptisid hym his awn  
 handis. And when he had done, he went home agayn & layed hym 12  
 down; and abowte none of þe same day he passyd vnto almighti God.

## CII.

*Basilus veniam pro peccatis mulieri impetrauit.*

We rede how *per* was a womman þat wrate all hur synns in  
 a byll; and emangis all *oper* sho wrate a grete syn at sho had 16  
 done, & þis byll sho delyverd vnto Saynt Basyll & prayed hym to  
 pray for hur þat hur synns myght be forgiffen hur. And he sett  
 hym down on his kneis & made his prayers for hur. And þaṇ he  
 oppynd þis byll, & þis womman with hym, and all hur syns war 20  
 away, out-take þis grete syn. And þaṇ sho prayed hym, þat as he  
 with his prayers had gotten hur forgifnes of all hur oder syns, at  
 he wold so pray for hur att sho mott be forgiffen of þat syn. And  
 he bad hur go away from hym, & sayde he was a synner & mysterd 24  
 forgyfnes of his syn als wele as sho did. And sho wolde nott away,  
 bod abade still criand on hym to pray for hyr<sup>1</sup>. And he bad hur  
 go vnto Saynt Effrem, & he myght grawnt hur at sho askid. And  
 when sho come att Saynt Effrem & told hym, he sent hur agayn 28  
 vnto Saynt Basyll & bad hur go fast, at he wer nott dead or sho  
 come. And when sho come, men was berand hym vnto his grafe.  
 And þaṇ sho began to cry & said; “all-myghti God deme betwix  
 þe & me; for when þou might hafe prayed for me, þou sent me 32

<sup>1</sup> MS. hym.



vnto a noder." And sho keste þis biſt vpp[on] his bere, & *with-in* a while sho tuke it agayn & opynd it, and fande all hir syn clene done away oute *peroff*.

4 Bede *presbiteri. Infra de predicacione. I.*

### CIII.

*Bellum.* Bellare non expedit sine magna causa.

We rede how þat Cesar Augustus, þat was moste noble in batayle, euer denyed to take batell on hand bod if it war moꝝ for 8 hope of avayntage þan<sup>1</sup> drede of harm. For he saide þat in were a little profett myght nott make amendis vnto þe grete harm þat commys of feghtyng; "ffor," as he said, "& a man fysshid *with* a huke all of gold & gatt a little fyssh, & at þe laste his huke war 12 broken away, þe takyng of þat fyssh myght not make amendis vnto þe los þat he had of his golden huke."

### CIV.

*Bellantes debent esse cauti et experti.*

Justinus tellis how þat kyng Alexander chose not to go *with* 16 hym in his weris yong men, nor þaim þat was in þe<sup>2</sup> flowr of *per* youthe[d]<sup>3</sup>, bode alde knyght[is] þat war wise, & had vsyd batels & cuthe gyff gude cowncell, at had bene in weris *with* his fadur. And suche men he trustid for gude knyghtis & made þaim maisters 20 of his chyvalrie. And he sayde þat in batayll a man sulde nott pink of cowardnes nor of fleyng away, bod rather of havyng victorie, and at a man suld giff no truste vnto his fete, bod vnto his wapynd þat was in his hand.

### CV.

24 *Bella procurat Diabolus frequenter.*

We rede how on a tyme when þe grete Emperour Henrie at a grete cetie held his whisson-tyde, a little befor mes, when pai sett burdis in þe haſl, *per* began a grete fray, so þat grete blude 28 was shed betwix þe chamberlayns of þe archbysshopp & þe Abbott

<sup>1</sup> MS. þat.

<sup>2</sup> MS. þer.

<sup>3</sup> MS. youther.

of Suldeñ; and all for ather of þaim wold' hafe sett *per* lordis sete next þe Emperour sete. For þe Abbott of Suldañ fyndyñ vnto þe emperour when hym mysters, LX Ml of harnessid' meñ. And herfor he had a privalage of old tyme grawntid', þat he sulde att 4 grete festys sytt nexte þe Emperour on his right hand. So þe partis onone war stillid' & þe mes begoñ. And when þai war att þe laste end of þe sequens, & had songeñ þis vers; "hunc diem gloriosum fecisti"; onone all þat was in þe kurk hard' a voyce say 8 þus; "hunc diem bellicosum Ego feci." And in confusiō of þe fend', þe Emperour garte begyñ þe sequens agayñ with grete deuociō; & all þe meate at was ordand' for hym & his meneya, he garte dele it furth-with vnto pure meñ for Goddis sake. *et c<sup>o</sup>.* 12

Bellare possunt religiosi cum armis<sup>1</sup> in spe diuini  
auxilij, defendendo ius summum. Infra de  
Religioso.

Bellare nesciunt homines concordes. Infra de Con- 16  
cordia.

Bellant eciam aliquando post mortem inimici. [<sup>2</sup> Infra  
de Odio.]

## CVI.

Beneficia impensa eciam bruta animalia recognoscunt. 20

Damianus tellis how som tyme merchandis of Venys wer opoñ þe se, & gretlie vexid' with stormys, so at þai wyste neuer whar þai war. So att þe laste þai fand' ane Ile in þe see, & *per* þai landid' & tuke þaim ffressch water & wud, & such as þaim nedid'. And 24 þai cuthe fynd no creatur *per* bod wilde bestis. So at þe laste, as a meneya of þaim went vp in a cragg to gett þaim wud', þai fand' how þat a dragon had taken a lyoñ & wold' hafe devowrid' hym & draweñ hym into his den; and þai feñ on þis dragon with 28 *per* wapens & kyld' hym, & delyverd' þe lyoñ & lete hym go. And evur-ilk day als lang as þai lay *per*, þis lyoñ was nott vnkynd', & he broght þaim owder a swyne or a schepe new slayñ, a little

<sup>1</sup> Latin MSS., sine armis.<sup>2</sup> Reference from Lat. MSS.

befor none of þe day, evyn in þe skyñ as he had taken itt. Lo!  
how frendlie ane vnresonable beste rewardid þaim þat did hym  
gude & savyd his lyfe. *et c<sup>o</sup>.*

## CVII.

## 4 Beneficia conferenda sunt Dignis.

Seneca tellis þat he þat hase benefice in giffyng sulde do as þai  
do at playes at þe bañ; for & a mañ caste a bañ fro hym to  
a noder, & he to hym agayñ, No doute, of patten from þe tone of  
8 þaim it will fall vnto þe erth. Bod a gude player will vmwhile  
caste þe bañ ferrer & vmwhile nerrer, at he at is a gude player  
may play with hym. Right so sulde it be betwix hym þat giffis  
þe benefis & hym þat takis it, for he þat giffis it suld se þat he  
12 þatt he gaff it to war able for to take it, & kepe it fro þe erthe;  
þat is to mene, þat he cuthe reule it to þe plesur of God.

Beneficia acquisita male malum exitum habent. *Infra*  
*De Blasfemia.*

16 Beneficia multa eciam prestat deus<sup>1</sup> inuitis. *Infra*  
*Inuitus.*

## CVIII.

Benedictio. *Benedicendus est cibus et potus*  
*antequam sumatur.*

20 We rede how þat þer was som tyme a holie maydeñ in a monas-  
terie of virgyns. And on a day as sho went into hur garthyñ, sho  
saw ane herbe þat is callid letes, and sho desyrid to eate peron  
gretelie; & sho tuke perof & blissid it nott & ete per-on, for sho  
24 forgatt at bliss it. And onone sho was taken with a fend & fell  
down; and þer come vnto hur a holie mañ þat hyght Equirius,  
& pursevid þat a fend was in hur, & commandid hym to go oute  
of hur. And þañ þis fend cryed & said; "Allas! whatt hase  
28 I done? I satt opoñ þe letes, & sho come & tuke me vp & bate  
me." & vnnethis for all þis holie mans commandment, wald he go  
oute of hur. *et c<sup>o</sup>.*

<sup>1</sup> MS. *here repeats, eciam.*



## CIX.

## Benedicti Abbatis.

Saynt Gregur tellis how oñ a tyme opoñ passh day *per* was a gude holie preste, & ordand hyñ bettyr meate in wurshup of þe day. And our Lorde apperid vnto hyñ & sayd; “Thow ordans 4 delicious meattis for þi selfe, & my *servand* Benett, in such a place, suffres grete hunger.” And onone þis preste rase & tuke meatt *with* hyñ & soght hyñ. And at þe laste *with* grete labur & sekyng he fand hyñ, & sayd vnto hyñ; “Ryse, & lat vs take 8 vs meate & drynke to-gedur, ffor þis day hafe I broght þe meatt, and it is passch day.” And he ansswerd agayñ & sayd; “I know wele þat þis day is passch day, ffor cauce att þou erte commen.” And he had bene so lang oute of mans felaschup þat he had clene 12 forgetten what day att passh day was. Than þis preste said vnto hyñ; “fforsuthe þis day is þe solempnitie of þe resurreccion of our Lord; and *perfor* as þis day it acordis nott for þe to lyff in abstinens; ffor I was sent vnto the and bedyñ bryng þe meatt.” 16 And þañ þai bothe thankid almyghti God & sayd *per* prayers, & tuke þaim meat to-gedur in wurshup of þe resurreccion of our Lord. *et c<sup>o</sup>.*

## CX.

## Benedictus Diabolum expulit a iuvene.

20

We rede how som tyme *per* was a monk þat hight Gregorie, and in no wise he myght nott lang abyde att dyvyne serves, nor at his prayers, bod evur when his other brether sayd *per* prayers or *per* serves, onone he went furth and made hyñ to do som other labur. 24 So oñ a tyme his Abbott, Saynt Benett, was war of a lytle blak boy led hyñ oute be þe shurte of his clothis. So oñ a day when he went furth, & þis lurdan led hyñ oute, þañ Saynt Benett strake þis yong monk *with* a wand & bad hyñ go in agayñ, 28 & abide in his prayers as his other brethir did. & so for ferd of þis strake of Saynt Benett, þis fende at was in a blak boy lyknes durst nevur after com & feche hyñ furthe. *et c<sup>o</sup>.*

## CXI.

*Benedictus spiritum elacionis a iuvene expulit.*

Saynt Gregur tellis þat on̄ ane evynyng when̄ þis holie mañ  
 was at his supper, *per* stude befor̄ hym̄ a yong gentyлмаñ þat come  
 4 of a hy kynrid̄, & helde þe candyl̄. So þis yong mañ was prowde,  
 & þoght scorn̄ þat he sulde hold̄ þe candyl̄, & sayd̄ *with-in* hym̄  
 selfe on̄ þis maner of wyse; “what is he þis at syttis att supper &  
 I holde candell̄ vnto and duse such̄ serves? what and̄ I þat I sulde  
 8 seryff̄ hym̄ þis?” and þañ þis holie mañ sayd̄ vnto hym̄;  
 “Bruther, Cros & mark þi harte! what is þat att þou spekis vnto  
 þi selfe?” and he callid̄ one of his brethir & commandid̄ hym̄ to  
 take þe candill̄ fro hym̄ & halde it, & commawndid̄ hym̄ to go vnto  
 12 hys chambre & take his reste. & þis yong mañ was so asshamyd̄  
 þat he knew his thoght, þat neuer after he was prowde nor thoght  
 disdeingne to done hym̄ serves. *et c<sup>o</sup>.*

## CXII.

*Barnardus.*

16 We rede how on̄ a tyme as Saynt Barnard was *prechand̄*, and all̄  
 þat was aboute hym̄ lythed hym̄ *with* gude deuocion̄, *per* entred  
 into his harte suche a temptacion̄ þat, as hym̄ thoght, rownyd vnto  
 hym̄ & sayde; “Behalde, & se now how wele þou *prechis*, & how  
 20 gladlie patt̄ þe pepull̄ heris þe, & how wyse and wyttie þou erte  
 callid̄ in þi *prechyng*!” And þis holie mañ, felyng hym̄ selfe  
 styrrid̄ *with* þis temptacion̄, tarid̄ a while in his *sermon̄*, and or he  
 passyd̄ any forther or made ane ende, he begañ to wax hevy &  
 24 pensie for þis thoght. And onone he was comfurthid̄ purgh̄ þe  
 helpe of allmyghti God̄. And privalie he ansswerd vnto þis  
 temptacion̄ in þis maner of wise; “þou fals temptacion̄! be the  
 I begañ nott, nor be the I sall̄ nott end̄.” And þañ he procedid̄  
 28 in his *sermon̄* & made a gude ende. And onone þis temptacion̄  
 recedid̄ away, and he had it nevir after.

## CXIII.

Ad-huc de *Sancto* Barnardo.

We rede oñ a tyme þat as Saynt Barnard<sup>r</sup> rade in þe contrey, hym happend to be harbard at a gude husband<sup>r</sup> howse. And when þai had suppid, þis husband sayd vnto hym; “ Sur, what aylis you 4 at ye forsake þe labur þat is in þis werld<sup>r</sup> & gase vnto religion<sup>?</sup> for in your prayers ye may hafe als gude a thocht here as *per.*” So Saynt Barnard tellid<sup>r</sup> hym many cawsis, & at þe laste he thocht he wold<sup>r</sup> ouercom<sup>h</sup> hym, & sayd<sup>r</sup>; “ Go a little from<sup>h</sup> vs, & say pi pater 8 *noster* with all þe entente & gude deuocioñ at þou can<sup>h</sup>, & if þow end it & þinke of no noder þing or þou hase done, I sail<sup>r</sup> giff þe my hors; & behest<sup>e</sup> me be þe faythe of pi bodie, þat & þou thynk of any other þing, at þou sail<sup>r</sup> tell<sup>r</sup> me.” And þis husband was glad & 12 grawntid<sup>r</sup> here-to, trowyng to wyñ þis hors, & went a litle asyde, & baldlie went in hand<sup>r</sup> with his *pater noster* & sayde it. & when he wa[s] skantlie at þe myddest *perof*, a besy thocht smate in his harte, & þat was þis; þat & he wañ þe hors, whethur he sulde hafe 16 þe sadle & þe brydill<sup>r</sup> with hym or noght. And þis done, with grete contricioñ he went vnto Saynt Barnard agayñ, and told<sup>r</sup> hym what þoght come in his mynde in þis prayer-saying: and þus he had not þe hors. & fro thens furthe, he had nevir *presumpcioñ* 20 in his mynde of his prayers-saying with-oute temptacioñ neuer after.

## CXIV.

Ad-huc de *Sancto* Barnardo.

On a tyme as Saynt Barnard come into Normundie, a womman 24 come vnto hym & tolde hym þat þe space of vj yere sho was gretlie tempid<sup>r</sup> with a fend<sup>r</sup> to fall vnto lichorie, euer when sho was in hur bed<sup>r</sup>. And ay it bad hur at sho sulde nott tell<sup>r</sup> Saynt Barnard *peroff*. And Saynt Barnard gaff hur his staff, & bad hur þat, when 28 sho went to bed, sho sulde lay itt in hur bedd by hur; and sho did so. & onone he come, bod he myght not com<sup>h</sup> nere þe bedd<sup>r</sup>. And þañ he thred hur, & said<sup>r</sup> þat when Saynt Barnard was gone he



sulde venge hym opoñ hur. & oñ þe moriñ sho went vnto Saynt Barnard & told hym; & he garte call samen all þe peple vnto þe kurk, and commawndid þat ilk mañ sulde hafe a candyll byrnand  
 4 in his hand. And with all þase candels he cursid þis fend & entirditid hym, & <sup>1</sup> commawndid þat he sulde neuer fro thens furth com att þis womman agayn. And þus sho was delyverd fro all þis illusion of þe fende.

## CXV.

## 8 Blasfemia in deum grauitur punitur.

Som tyme þer was a mañ þat had a soñ of xv yere age, whilk þat he luffyd passandlie wele, & broght hym vp tenderlie. And þis childe had in condicioñ þat when any thyng displesid hym,  
 12 onone he wolde blasfeme þe name of God. So þe pestelence come & tuke it, so þat it burd dye. & when he had þe spottys þe fadur held hym vp in his armys; and þis childe saw wykkid spirittis com vnto hym-ward & said; "helpe fadur!" And when his fadur  
 16 saw hym quake for drede, he askid hym what at he saw; & he ansswerd agayn & said, þat ill meñ come vnto hym & wolde take hym; & he began to blasfeme almyghti God, & with þatt he swelte.

20 Blasfemus per oracionem eciam post mortem ad penitenciam reuocatur. *Infra de Oracione.* ij.

## CXVI.

## Blasfemus visibiliter a deo punitur.

Damianus tellis how þat in Burgundie þer was a proude clerk &  
 24 a covatus. So hym happend, be power at was gyffen vnto hym, to take wrangulie vnto hym selfe þe kurk of Saynt Maurys. So oñ a tyme as he hard mes, in þe end of þe gospeñ he hard þis clauce red; "Qui se humiliat exaltabitur, et qui se exaltat humili-  
 28 abitur," [&] þis wrichid clerk made a skorn þerat & sayd þat it was fals. For he said, & he had mekid hym unto hys enmys, he had not

<sup>1</sup> MS. gaff a commawndid:

had þe riches & þe prophett of þat kurk. And furth-with a levynnyng like a swerd went in at þe mouthe of hym þat spak, as he was spekand, & onone it killyd hym. *et c<sup>o</sup>.*

## CXVII.

*Aliquando blasfemus corporaliter punitur.*

4

Damianus tellis þat at Bolayn ij frendis at wer gossops satt to-gedur *samen* at meate at a feste; and þai war servid of a boylid cokk. & þe tone tuke his knyfe & kutt it in sonder in pecis; & he putt þeron peper & musterd. And when he had done, þe 8 toder sayd vnto hym; "Gossoþ, þou hase broken þis cokk so þat, & Saynt Petur wolde nevur so, it myght nevur com *samen* agayn." And the toder ansswerd hym agayn & sayd; "Not now, & Saynt Petir, bod also & Criste hym selfe wold commawnd, þis Cokk sulde 12 nevur ryse." And onone as he had sayd, þis cokk starte vpp with his fedurs on, & clappid *samen* hys wengis & krew; & þai mot se clefe in his fedurs aft þe liquor at was putt on hym. & with þe sprencl yng of his wengis, þe peper & þe sauce light vppone bathe 16 thies gosseps, & with þat þai wer streken with a lepre whilk held þaim vnto þer lyvis end, & made ane end of þaim.

## CXVIII.

*Blasfemus aliquando statim vita privatur.*

Cesarius tellis how on a tyme ij men played at þe dyce, and 20 when þe tane of þaim began to lose, he began to wax wrathe with þe toder & speke grete wurdis, & raue & flite with God for þat he wañ nott. And þe toder, when he hard hym flite with God & speke grete wurdis, flate with hym agayn & bad hym hold 24 his tong; & he wold not, bod evur when he loste, blasfemyd owder God or our Ladie. So as þai satt threband þus, þaim boght þai hard a voyce aboue þaim þat sayd; "I hafe suffred hedur-toward iniurie & wrong to be done vnto my selfe, bod I will nor may not 28 suffre no langer þe iniurie & wrong done vnto my moder." And onone he þis att laste, as he lenyd opon þe tabels, was sodanlie

strekynd with a wownd þat all men myght se, & basid' att his mouthe  
& swelte.

Bos totus vno die ab uno commestus est. Infra de  
4 commestione.

Bubo aliquando est signum eventuum futurorum.  
Supra de augurio.

## CXIX.

## Bupho. Mirabilis fabula de Buphone.

8 Cesarius tellis how som tyme in þe Dioces of Colaynd, a man þat  
hyght Theodoricus hurte a tade, & when he had hurte hur sho  
stude vp ayeysn hym on hur hynderfete; & he waxed' wrate  
þerwith, & tuke ane yrn & slew hur. Bod, att is mervalus to tell,  
12 sho gatt life agaynd, & in a purpos to venge hur, sho persewid' after  
hym; & ans or twyce euer with a spade he smate hur in sonder.  
At þe laste he burnyd hur, & it profettid' hym no thyng; to so  
mekuð þat, for ferde of hur, he durste not slepe in no place apou  
16 þe erthe, vnto so mekuð þat on nyghtis he garte hyng his bed att  
a hy balke. So on a day hym happend' ryde on huntyng & a fellow  
with hym, & he sett speñ on ende & tolde hym all þe cace. Sodaylie  
he lukid' behynd' hym, & þis tade was clymmand' in his hors tayle &  
20 walde faynd hafe bene att hym, and he began to cry. And his fellow  
sayde; "Be war! for þe devuñ is in þi hors tayle, & wold' be  
up' att þe." & he lightyd' & slew itt. A noder tyme as he satt at  
ale emang fellowshup, he was war of þis tade syttand on a poste in  
24 þe syde of a wall, and onone as he saw hur he cryed' & sayde; "lo!  
surs! yonder is a fend' þat I moñ nevur be delyvurd' of or he venge  
hym on me." And onone be cownceñ, he nakend' þe tane of his  
legis & lete þe tade com vnto it, & sho gatt hym be þe leg & bate  
28 hym; & when sho had done, he putt hur of with hys hand. And  
he tuke a rasur, & all þe bitt at sho had byttynd, he cutt it oute &  
keste it from hym; & onone þis pece bolnyd mervaloslie als grete  
as a fute-ball & breste; & þus he was delyverd. et c<sup>o</sup>.



Canonicus. Canonici debent deuote dicere officium  
diuinum. Infra de Clerico.

Canonicus ad altare pure *et* munde debet ministrare.  
Infra de contricione. 4

Canonicus amore mulieris quandoque decipitur. Infra  
de contricione.

Canonico possunt adaptari multa<sup>1</sup> que dicuntur  
infra de clerico. 8

Canis. Canes aliqui sunt fortissimi. Infra de  
fortitudine.

Canis. Canes diligunt dominos suos. Infra de  
dileccione. 12

## CXX.

Cantus proprius multos decipit qui credunt bene  
cantare *et* pessime ac vilissime cantant.

Jacobus de Vetriaco tellis how þat þer was a preste þat trowid'  
he was a passand' gude synger, not-with-standyng he was not so. 16  
So on a day þer was a gentyl-womman þat satt behynd' hym  
& hard' hym syng, & sho begaen to wepe; and he, trowyng þat  
sho wepid' for swettnes of his voyse, begaen to syng lowder þaen  
he did' tofor'; & ay þe hyer sho hard' hym syng, þe faster wepud' 20  
sho. Thaen þis preste askid' hur whi sho wepud' so as sho did', and  
sho ansswerd' hym agayn & sayd'; "Sur, I am a pure gentil-  
womman, & þe laste day I had no calfe bod one; & þe wulfe come  
& had it away fro me; and evur when þat I here you syng, onone 24  
I remembre me how þat my calfe & ye cried like." And when þe  
preste hard' þis, onone he thoght shame, & remembred hym þat  
þat þing at he thoght was grete lovyng vnto God, was vnto Hym  
grete shame and velany; & fro thens furth he sang nevur so 28  
lowde. *et c<sup>o</sup>*

<sup>1</sup> MS. adaptari multi multa.

## CXXI.

Cantando multi vanam gloriam appetunt et ideo  
aliquando a deo puniuntur.

Cesarius tellis how som tyme *per* was a monk at þe Mownte  
4 of Cassian, þat had a passand swete voyce. So on þe pasch evyn,  
when he suld blis þe candyt of þe pascall, he sang it in a moste  
swete voyce, to so mekull þat ilk bodie þat hard hym þoght his  
voyce was a dulcett melodye. & onone as þe pascall was blissid,  
8 sodanlie it was away, and his prior and his brethir trowid þat  
it was so taken away sodanlie becauce of his pride & his elacion  
*et c<sup>o</sup>.*

## CXXII.

12 Cantus clamorosus <sup>1</sup> Deus parum reputat et demon  
approbat <sup>2</sup>.

Cesarius tellis how on a tyme, when clerkis wer syngand &  
makand a grete noyse, a religious man was war of a fend syttand in  
a hy place in þe kurk, holdand opyn a grete sekk in his left hand.  
16 And with his right hand he putt þe voyces of þaim at sang into his  
sekk. So when þai had done *per* sang, þai made a grete lawde  
*perof* & a grete commendacion. & he þat saw þe vysion ansswerd  
& sayd; "fforsuthe ye sang wele, bod ye fillid a tome sekk evyn  
20 full with your sang." And þai had grete mervell *per-off*, and  
spyrid hym what he ment, & he told þaim all what at he saw, &  
how. *et c<sup>o</sup>.*

## CXXIII.

Cantoris speciem <sup>3</sup> diabolus aliquando sumit.

24 Cesarius tellis of a clark þat som tyme had a swete voyce, to so  
mekull þat men at hard hym syng þoght þat it was a grete delite  
to here hym. So on a day a religious man happend to here hym  
harpe, and onone as he harde hym he sayd in þis maner of wyse;  
28 "This voyce & þis melodie is not of a man bod, rather of þe devull."

<sup>1</sup> MS. clamorosus.<sup>2</sup> MS. approbatt.<sup>3</sup> After speciem, dui, erased.

And all men mervayld of þis at he said; & evyn furthwith he  
co[n]iuryd hym; & þe fend onone went his way, & lefte þe bodie  
as a dead, dry caryon; & so þai mott wit at it was a dry caryon.

## CXXIV.

Cantare vel eciam scribere, vel eciam referre aliqua  
crimina scurilia, uel inhonesta carmina, non  
expedit. *et c<sup>o</sup>.*

Valerius tellis of one þat was a passand famos poett, þat hight  
Aurilegus<sup>1</sup>; and for cauce of his oppynyons, þe contre at he dwelte 8  
in damnyd his bukys & exilde hym selfe, and all be-cauce at his  
bukys spakk of vnclennes of liffyng & of gestis & enchawntementis.  
þerfor þai wold nott suffer hym abide emangis þaim, at his bukis  
suld not be ensample to itt vnto þer contre afterward when he 12  
was dead.

Cantare aliquando expedit nouas historias sanctorum.  
Infra de deuocione. vj.

## CXXV.

Cantanda est letania contra tribulaciones. 16

Johannes Damacenus tellis how on a tyme, att þe cetie of  
Constantynople, þer was tribulacion, & peple went aboute þe kurk  
in þer prayers to pray God to sese itt; [&] a childe sodanlie emang  
þe peple was taken vp vnto heyyn, & þer he was taght þe sang of 20  
þe lateny. And sodanlie he was sett agayn emang þe peple &  
began þe letany hym selfe, & told þe clerkis how þai sulde syng  
after hym. & So þai did; and þis done onone þe tribulacion  
cesyd. 24

## CXXVI.

Cantus humilis cum cordis deuocione plus placet deo  
quam voces in celum arroganter eleuare.

Cesarius tellis how on a tyme in þe Ceustus ordur, when þe  
psalm was begon in a medull voyce, & all þe monkis felowd after 28

<sup>1</sup> Lat. MSS. Archilegus.



in þe same voyce, a prowde yong monke begaṇ at sett it vṽ abowṇ  
 þaim iij notis; and þuf aḷl þe oldʒ monkis resistidʒ hẏm, yit som̃ þat  
 was oṇ his syde feḷl in tone vnto hẏm andʒ helpydʒ hẏm, and so he  
 4 requoridʒ. & þe oldʒ monkis, for disclander of Goddis serves, lete  
 hẏm alone; and onone þer was sene com̃ oute att his mouthe  
 a fendʒ in lykkenes of a byrnyng yrṇ, & went evur fro maṇ to maṇ  
 þat helpydʒ hẏm, & burnydʒ þaim.

8 Captiuitas. Captiui aliquando miraculose liberantur.

Infra de Maria. ij.

Carcer. Carceratos soluit beata virgo. Infra de  
 odio. j.

12 Caritatie *et non arroganter debet frater accusari.*

Infra de inuidia. ij.

Caritate deficiente *eciam et alia deficiunt.* Infra de  
 hospitalitate. iij.

16 Caritate vrgente *interdum soluitur ieiunium.* Infra  
 de hospitalitate.

## CXXVII.

Caro. Carnis *eciam temptatione Sancti quandoque  
 vexantur.*

20 Heraclides tellis, in ‘Libro Paradisi,’ how oṇ a tyme a holie  
 monk þat hight Helyas, þat was a virtuos maṇ & had grete petie &  
 mercye of wommen, had vnder nethe his gouernance in a monasterie  
 CCC wommen. And when he had contynued in þis occupaciṇ  
 24 ij yere, and was bod of xxx<sup>ti</sup> or xli<sup>ti</sup> yere age, sodanlie he was  
 attempydʒ with his flesh, and onone as he felidʒ þis, he went oute of  
 his monasterie ij dayes in-to wyldernes, & made hys prayer in þis  
 maner of wyse; “Diuine deus meus, *et c<sup>o</sup>*. Lord, I beseke þe  
 28 owder to remese þis temptaciṇ from me, or els sla me!” So at  
 evyṇ sodanlie he feḷl opoṇ a slepe, & hẏm thoght þer come vnto  
 hẏm iij angels þat saydʒ; “Why went þou furth oute of þe monas-

terie of þies wommen ?” And he ansswerd & said, for he was ferd pat owder he sulde noy þaim, or þai hym. And þai sayd þai suld delyver hym of þis drede, and bad hym go home & take charge of þaim agayn. And he grawntyd þerto & made þaim ane athe at he sulde do so. And þai layd hym down, & one of þaim held his handis & a-noder his fete, & þe thrid with a rasur cutt away bothe his balok-stonys, not at it was done, bod as hym thought it was done ; and þan þai askyd hym if he was any better, & if he was any bettyr þan he was befor. And he ansswerd agayn & sayd ; “ I vnderstand pat a hevie burdyn is taken fro me, and perfor I trow pat I am delyverd of pat at I was full ferd for.” And within v dayes he went agayn in-to his monasterie, & lifid þerin afterward xlti yere. And as holie fadurs says, fro thens forward such a thought come nevir after in his mynde.

*Carnales cogitaciones a sanctis beneficia dei auferunt.*

*infra de predicacione. iij.*

16

*Carnalis cogitacio accepta a sanctis demones letificat.*

*Infra de cruce. ij.*

*Carnalem temptationem demon frequenter procurat.*

*Supra de Sancto Andrea et eciam vbi agitur de*

*Sancta cruce. ij.*

*Caro mouetur ad modicum tactum mulieris quemque.*

*Infra de Sancto leone.*

### CXXVIII.

*Carnale peccatum committere sanctos*

24

*procurat demon<sup>1</sup>.*

We rede of olde Thebens<sup>2</sup> pat was a preste son of þe old law, & on a day as he saw his fadur sacrefie vnto þe ydolsis & fals goddis, he was war of þe deuill & all his chyvalrie standand by ; and hym boght at þe deuill was sett in chayre, and all þis felaschup

<sup>1</sup> Lat. MSS. *Carnale peccatum committere sanctos prius curat demon.*

Eng. MS. *committere plus sanctos, etc.*

<sup>2</sup> Latin MSS. *Senex Thebensis.*

come afor hym̄ & made *per* acommptis of *per* wykked temptacions.  
 And one come & sayd, þat *with-in* þat xxx<sup>ti</sup> dayes he had made  
 many meñ ilk one to sla oþer; and a noder sayd þat *with-in* xx<sup>ti</sup>  
 4 dayes he had drownyd many meñ in þe see; and þe thrid said þat  
 he had bene at a weddyng, & *per* he had made ilk one to sla other.  
 And when þai had said, he commanddid ilk one of þaim to be betyñ,  
 fore becauce þai had occupyd so lang tyme & done so litle labour.  
 8 So at þe laste *per* come one & sayd þat he had bene besye xlv  
 [yere]<sup>1</sup> to stir a monke þat was in wyldernes vnto syn, & vnnethis  
 þat same nyght he had stird hym̄ to do fornycaciō. And þañ þe  
 grete devull rase oute of þe chayre & kysyd hym̄ & sett his crown  
 12 oñ his heade, & sayde þat he was wurthi lovyng, & to be sett in þe  
 chayr, for he had done a grete cure.

Carnali temptacione mediante diabolus virum vel  
 mulierem inducit ad negandum deum. Supra  
 16 de amicicia. ij.

## CXXIX.

*Carnem commouens diabolus eciam in sanctis per  
 formam mulieris, inducit eos in desperationem.*

We rede how som tyme *per* was a monke þat was of a grete  
 20 abstinence & lay in a deñ, & full of vertues & gude liffyng. So oñ  
 a tyme, be temptaciō, he take a presumpciō & pought his<sup>2</sup> holines  
 come more of hym̄ selfe þañ of God; [and] þe devull oñ ane  
 evyning fenyd hym̄ selfe in lyknes of a wommañ goand wyth in þe  
 24 wyldernes, and come vnto his deñ dure, & callid & said sho was a  
 wery wommañ & had gane wilf, & sett hur down oñ hur kneis &  
 besoght hym̄ to hafe mercie oñ hur. And,—"Sur," scho said, "it is  
 now nere nyght, & I beseke þe lat me lig to to-mor̄ in a hyr̄n of  
 28 þi deñ, att wylde bestis sla me not and eate me." And he had  
 compassiō oñ hur & graw[n]tid hur. And þañ sho went in &  
 tolde hym̄ þe cauce of hur gate wilf. And *with* hur fayr speche

<sup>1</sup> Latin MSS. *per* xl annos.<sup>2</sup> MS. repeats his.



& hur swete wurdīs, sho smate his harte in-to a luste & a lykyng, & sho made hym such cownttenans & flaghter, pat it luste lenyd vnto hur ay mar & mare. So pis monke was so attempyd *with* hur, pat he rase & tuke hur in his armys & hawsid hur, & poght to hafe 4 done his luste & his lykyng *with* hur; & sho begaṇ to giff a huge cry & ane vglie, & slippid oute of his handis. And paṇ he hard a grete multitude of fendis in pe ayr, pat sayde; “O! þou monk, at was so extollid in hevyṇ, how depe now þou erte drownyd in heil! 8 Vmthynke pe how he þatt heightens hym selfe moṇ be lawuyd.” And paṇ pis monk fell into a despayr, & was nere-hand evyṇ wude, & gaff hym selfe vnto all vnclennes & syṇ, & efterward dyed in wykkid lyffing. *et c<sup>o</sup>.*

12

## CXXX.

*Carnales motus sunt per afflictionem corporis reprimendi.*

We rede in ‘*Vitis Patrum*’ how *per* was a certayṇ wommaṇ pat made behestē vnto yong meṇ pat sho was felowshuppid *with*, 16 pat sho sulde gett oute ane old holie maṇ oute of his ceṡ. And sho come vnto his ceṡ & fenyd hur ane erand; & he lete hur in; & onone he was strekyṇ *with* a concupiscens to syṇ *with* hur; and onone as he felid pis, he made a fyre & burnyd pe fyngers of bothe 20 his handys, at pai smertid so at it putt away all his temptaciō. And pis wommaṇ layde hur down in a noke of his ceṡ & slepyd; & in hur slepyng sho dyed. And on pe morn pies yong meṇ come vnto hym, and pis olde maṇ sayd vnto pain; “will ye se how pis 24 childe & doghter of pe devull hase burnyd my fyngers? and lo! whar sho lyes slepand!” And pai went vnto hur & wold hafe wakend hur, & pai fandē hur dead. And paṇ pis old maṇ made his prayers vnto almighty God, & raysyd hur fro deade vnto life, & 28 bad hur be a<sup>1</sup> gude wommaṇ, & temp no moṛ no meṇ.

*Carnales motus dominandi sunt disciplinis et ieiunijs.*

*Infra de temptatione.*

<sup>1</sup> MS. as.

Carnalis temptacio aliquando extinguitur orationibus  
sanctorum. Supra de Agnete.

## CXXXI.

Carnis temptacio reprimenda est eciam in senibus.

4 Heraclides tellis of hym selfe & sais þus; “when on a tyme  
I was gretelie tempyd with temptacion of my flessþ, I went vnto a  
man þat hight Pachonius, þat dwelte in wyldernes a solitarie, and  
tolde hym my dissese, whilk at I durste not for shame tell att  
8 hame vnto Euagerus, þat was my maister. And he ansswerd me in  
þis maner of wyse, & sayd; ‘Be it not vnto þe a new thyng at þou  
suffers, ffor I hafe bene þis xlti yere in my prayers, & liffid in my  
cell ane old man as þou may see, & evur restreynyð me from þat  
12 temptacion; and now þis laste xij yere, þat temptacion feil opoñ me  
& wolde neuer away fro mee; and þañ I thought att I was destitute  
of þe helpe of allmyghti Godd; & þoght þat me had levur dy þañ  
for to concent vnto syn. And I nakynd me & went furth of my  
16 cell & layid me befor a wylde beste, & wold hafe bene devowrid &  
slaynd; & sho come & lykkid me from my hede vnto my fete,  
& went hur way. þañ I vmthoght mee þat God wold spare mee,  
& I turnyd agayñ vnto my cell; and þañ with-in a while after, þe  
20 devuill transfygurd into liknes of a fayre damyseil þat I had sene  
befor, & com vnto me & sat down on hur kneis afor me, & stirrid  
and movid me so, at I had nere-hand desyrid to hafe had at do with  
hur. So at þe laste I vmthoght me & I wex wrathe with hur, &  
24 gaff hur a grete strake with my right hande; & onone sho  
vanysshid away. And þañ I went vnto wyldernes, & þer I fand a  
serpent, & I tuke it vp in my hand & fretid itt, & put it vnto my  
membres, to th’entente þat I mot be peryssched with þe bytyng  
28 þeroff. And sho wolde nothyng bite me. And þañ I hard a voyce  
at sayd vnto me; ‘Go hame & withstand þi temptacion, ffor  
almizti God hase sufferd þe to be tempid becauce at þou sulde know  
þine infirmyte & þi frelenes, and at þou sulde beseke God for to  
32 helpe þe.’ And þañ I went home vnto my cell, & contynowid in <sup>1</sup>

<sup>1</sup> MS. repeats, in.

my prayers, & bade in a faste belefe þat þurgh þe helpe of almyghtie God I mott with-stand temptaciō; & so I thank God I hafe done hedur-toward."

## CXXXII.

Carnis temptacionem<sup>1</sup> reprimunt fetor et horror  
mulieris mortue. 4

We rede in 'Vitis Patrum' how *per* was a bruther þat gretelie was turment with mynd of a wommañ þat he saw som tyme. So oñ a tyme a *noder* bruther of his come & tolde hym at sho was 8 dead; and oñ þe nyght after he come *per*, he hard tell sho was berid; & he grufe down vnto hur & beheld þe fayr clothe at sho was wappid in, and he take hur vp & had hur vnto his cell. And a litle while after sho began to stynke, and he take hur oute 12 & sayd, when he lukid oñ hur; "Lo, flessħ! now þou hase desyre, ffyħ now pi luste oñ hur!" And oñ þis maner of wise he chastid hym selfe many day, vnto hym iħ temptaciō went away from hym. 16

Carnales motus *per* lesionem corporis quandoque  
sunt reprimendi. Infra de castitate. v.

## CXXXIII.

Carnales motus in se corporaliter extinxisse nemo  
debet gloriari. 20

We rede of a mañ þat hight Paphencius, how oñ a tyme he lifid so straitlie many yeris, so þat he trowid he was delyverd fro flessħlie concupiscens, & vnto so mekuħ þat he was so strang in his selfe, þat he mott with-stand any temptaciō of þe devuħ. So oñ a 24 tyme he had burnyd his hand iħ, & his brethir come & made a medcyñ & layd *per*-vnto; and he made grete sorow & was passand hevie þat be instigaciō of þe devuħ his hand was burnyd; and after þis hevynes he fell oñ slepe, and ane angeħ aperid vnto hym 28

<sup>1</sup> MS. tempacioni.



& sayd; "Whi erte pou hevie, señ pou may not suffer a little burnyng of erdlie fyre, & kepis in þi selfe a movyng of a flesslie luste? Go & take a naked fayr maydeñ & se hur ons, & if pou fele  
 4 þi harte for to be in tranquillite & reste, Than pou may wele wete þat pou may, *with-out*e grete hurte, suffre a little burnyng of fyre."  
*et c<sup>o</sup>.*

## CXXXIV.

Castitas. Castitatem mittit deus illam indigentibus <sup>1</sup>.

8 Gregorius Nazarenus tellis, when he duellie kepid hým in chastitie & was bod a yong mañ, & lernyd philosophi att Athenys, he saw in a dreame, as hým thocht he saw syttand by hým redand ij fayr wommeñ, one oñ his right side & a noder oñ his lefte syde.  
 12 And hým <sup>2</sup> poght he <sup>3</sup> durst not for brekyng of his chastite behold þaim, nor he durst not aske þaim whyne þai come nor what þai wold. And þai beheld hým & sayd; "yong mañ! be not hevie, for pou knowis vs wele enogh; ffor þe tone of vs is wisdom & þe  
 16 toder is chastite, and we erte sent hedur to dwell *with* þe; ffor pou hase ordand for vs in þi hard harte a ioyfull habitacle & a merie."

## CXXXV.

Castitas in vxore est multum laudabilis.

20 Jeronimus tellis how *per* was som tyme <sup>4</sup> a noble mañ þat hight Duellus, & he was ane alde mañ & a wayke of bodie, & he wed a maydyn þat hight Yliana. So oñ a tyme his neghbur & he fell at debate, & ane of þaim vprayed hým & sayd his ande  
 24 stynkyd, & his mouthe, & said his yong wife was ill warid oñ hým. And he was displesid *per-with* & went hame. And onone as his wife saw his cowtenans, sho askid hým whi he was so hevie; and he blamyd hur & said he was wrothe *with* hur becauce sho  
 28 wold neuer señ þai wer wed tell hým at his ande stynkid; for, he said, & sho had tellid hým he suld hafe done som medcyn þerfor

<sup>1</sup> Latin MSS. *have diligentibus.*

<sup>2</sup> MS. *me.*

<sup>3</sup> *Under he, I, erased.*

<sup>4</sup> MS. *inserts, man, here.*

to distroy itt. And sho said; "Sur, I sulde hafe done so, bod aif oder mens and' duse so as yours duse." *et c<sup>o</sup>.*

Castitatis violatores *eciam* aves puniunt. Supra de adulterio. 4

Castitatis amore vita corporalis contempnitur. Infra de virginitate. I.

Castitatis amore *propria* patria relinquenda est. Infra de Clemente. iij. 8

## CXXXVI.

Castitatis amore *eciam* membra corporis contempnuntur.

Jacobus de Vetriaco tellis<sup>1</sup> how som tyme *per* was a myghti prince pat was fowndur of a nonrie pat stude nere-hand' hym; 12 & he covett gretelie a fayr non of pe place, to hafe hur vnto his lemman. & notwithstanding, nowder be prayer nor be gyfte he cuthe ouercom' hur; & at pe laste he tuke hur away be strang hand'. And when' men come to take hur away, sho was passand' 16 ferd', & askid' paim whi pai tuke hur oute of hur abbay more pan hur other sisters. And pai ansswerd' hur agayn & sayd', becauce sho had so fayr een. And onone as sho hard' pis sho was fayn, & sho garte putt oute hur een onone, & layd' paim in a dissh, 20 & broght paim vnto paim & sayd'; "Lo! here is pe ene at your maister desiris, & bid hym lat me alone, & lose nowder his sawle nor myne." And pai went vnto hym *perwith* & told' hym, & he lete hur alone; & be pis mene sho kepid' hur chastite. & *with-in* 24 iij yere after sho had hur een agayn als wele as evur had scho, purgh grace of God'.

## CXXXVII.

Castitatis exemplo *et* amore totum corpus aliquando exponitur in periculo. 28

We rede how on a tyme, when' pe cetie of Leodonens<sup>2</sup> was wastid' be pe Brabans, many wommen & maydens & oder, for luff of

<sup>1</sup> Tellis, repeated and erased.

<sup>2</sup> Latin MSS. Leodiensis ciuitas.

chastite put þaim in grete pereſſ of þer bodis. So as one of þaim,  
to ſafe hur chaſtite, putt hur in grete pereſſ of þe watir, ij of hur  
enmys come vnto hur in a bote, & drew hur into þer ſhip, to  
4 þe entent at þai wold devowre hur maydenhede. And ſho had  
levur haſe gane agayn into þe watir & haſe bene drownyd, þaȝ  
at þai had defowlid hur. And ſho lepe oute of þe ſhip into  
þe watir, and with ſtrenthe of hur lowpyng þe bote drownyd,  
8 & þaſe ij meȝ war bathe drownyd; and ſho be þe grace of  
allmyghti God was ſavid, & come hole & ſownde vnto þe land. *et c.*

Castitatis amore pulcritudo debet abscondi. *Supra*  
*de abscondere et infra de pulcritudine.*

12 Castum puerum Maria virgo sibi desponsat. *Infra*  
*Marie genitricis dei.*

Castam reginam Maria virgo deliberat. *Infra Marie*  
*genitricis dei.*

16 Castus homo eciam inter meretrices castitatem  
*seruare debet. Infra de meretrice et iuvene. ij.*

Castitatem suam seruare volens mulier interdum  
includi debet, *et viris non apparere. Supra de*

20 Assenech.

# CXXXVIII.

Castitatem viri periclitari faciunt tempus, locus, *et*  
mulier alliciens.

Saynt Jerom tellis in þe 'Legent of Saynt [*Paul*<sup>1</sup>] þe Hermett,'  
24 how Decius, at som tyme was Emperour, tuke a yong christen-man  
& garte lay hym in a softe bed, whaȝ þer was temperans of þe aȝȝ  
& sownd of watir rynyng, & syngyng of burdis, and gude smell of  
flowris, & he garte bynd hym þer so with rapis, þat he myght  
28 nowder stur hand nor fute, nor helpe hym selfe. So as he lay,  
þer come vnto hym a yong wenche & a fayre, bod scho was not  
clene of hur bodie, & laid hur done be þis yong man & made hym  
dalyans. And when he felid at sho had movid his flessȝ vnto

<sup>1</sup> So in the Latin MSS.



synd & he mot not helpe hym selfe, nor no maner of wapyn had to fend hym with fro hur, he bate in sonder his tong & spitt it in hur face. And with þe wark þerof his temptacion recedid away. *et c<sup>o</sup>.*

## CXXXIX.

Cautela. Cautela bona frequenter est necessaria. 4

Valerius tellis how ij men þat was samen at hoste with a womman þat held hostre, leste on a tyme with hur a grete sowme of money, vnderneþe þis condicioñ, at sho suld not delyver it bod if þai bothe come vnto hur samen þerfor. So with-in a little 8 while after, þe tane come þerfor, & sayid his felow was dead, & begyld hur & made hur to delyvur hym þe mony; and he went þerwith our se into a noder contre. And onone fro he was gone, þe toder come vnto hur & askid hur þis money, and sho ansswerd 12 agayn & sayd sho was redie to giff þis money, bod sho wold not delyver it or he & his felow bothe samen come þerfor, as þai had bothe bedyn hur do; & þus sho excusid hur.

Cautela fraudulenta reprehensibilis est. Supra de 16  
aduocatis.

## CXL.

Cecus aliquando audacius pertransit <sup>1</sup> malum  
passum quam videns.

We rede in 'Libro de Dono Timoris,' how þer was a blynd man 20 þat had a boy þat led hym be þe way; & þai come on a tyme vnto a straye place whar þer was not bod a little bryg & a straye, & þis boy durste not lede hym ouer itt, & stude still & told hym. And þe blinde man bad hym go ouer it baldlie, and þe boy sayd 24 he durste not; & he gatt þe boy in his nekk & bad hym poynt

<sup>1</sup> MS. repeats here, aliquando.

þe way with his staff, & he suld' felow it; & he did' so. & þis blynd  
mañ went ouer þe bryg baldlie be tellyng of þe lityll boy.

*Cecum esse corporaliter aliquando prodest anime.*

4 *Infra de paciencia.*

*Cecus eciam inuitus illuminatur a deo. Infra Invitus.*

# CXLI.

## *Celandum est secretum.*

Macrobius<sup>1</sup> tellis how *per* was a nobyll captayn in Rome þat  
8 hight Papirius; & when he was a childe with his fadur, on a day  
he went with hym vnto the cowrte, and when he come home  
his moder askid' hym what at þe senaturs & þe wyse men of Rome  
said' at *per* cowrte & *per* parlement. And he ansswerd' hur &  
12 sayd' þat it was not lawfull to tell, for he þat tellid' it mond' be  
dead' *perfor*. And sho tuke a wand' & bett hym, and he saw þat  
hym burd' nedes tell hur somewhat, & he fenyd in þis maner of  
wyse & sayd', *per* all þe cownceill att þe senaturs had at do at *per*  
16 parlement was for to witt whedur it was more necessarie þat  
a mañ sulde hafe ij wyvis, or a womman ij husbandis. And sho  
went & told' it vnto hur commedurs, & tellid' þaim all þe townd our,  
so þat on þe morin after, wurd' come *per*-of vnto þe senaturs þat þe  
20 cownceill of *per* parlement shulde be dis-curid' be þis little childe;  
& þai garte feche hym aforin þaim, & spyrrid' hym what þat was at  
he had tellid' his moder, & he tolde þaim<sup>2</sup> all þe proces. And þa  
þe senaturs ordand' þat fro thens furth no childe, bod aloneli he,  
24 sulde com into *per* parlement with his fadur, for *per*ett of tellyng  
of *per* cownceill; & afterward' hym happend' be þe wyseste mañ in  
all Rome.

# CXLII.

## *Celari debent defectus amicorum.*

28 Ruffinus tellis þat on a tyme when þe Emperour Constantyne  
went into a place whar *per* was gaderd' many brethyr samen at

<sup>1</sup> MS. Macrobius.

<sup>2</sup> MS. repeats, þaim.

a cowncell, he fand at þai had emang þaim many debatis & stryvis; and he tuke of þaim a byll of all þer debatis & þer stryvis, & putt it in his bosom, & when he come home he burnyd it, at neuer man suld se it after, as prestis sulde do with confession. And afterwerd he sayd, when þai askid hym whi he had done so, in þis maner of wise; "Si vidissem sacerdotem vel aliquem eorum qui monachali habitu sunt amieti, et c<sup>o</sup>. And I saw a preste or a monke doying syn, rather I suld hide hym with my mantyll, & þan disclander hym." et c<sup>o</sup>.

## CXLIII.

Cibus. Cibariorum superfluitas semper est ab omnibus vitanda.

Saynt Jerom tellis of a philosophur þat hight Epicurus, þat, 12 if all he was a sewer of voluptuosite, at he mott sett his felicity þerin, neuer-pe-les he fillid his bukis & said, þat appyls & oper vile meatis sulde be vsid; þat<sup>1</sup> other metis sulde not hafe mo<sup>r</sup> payn in inquiryng þan luste in abusyng. For he sayd we mott nott all- 16 way giff hede vnto wisdom, if we thoght all-way of habundans of our meate.

## CXLIV.

Cibus moderatus et vniformis causat sanitatem et pulcritudinem corporalem. 20

Helynandus tellis how on a tyme a bisshopp askid a yong man of Religion, how it happend þat he was haler & fayrer in his closter þan he was when he was in þe werld. And he answerd agayn & sayd; "For here I liif well & clenlie; ffor as for þe furste, here 24 I hafe my heall, and as for þe secund, I am here fayr, & so I mott not do in þe werld; for þer I liifid in fylthe, & so I did not here." þan þe besshopp askid hym whatt at he had etyn þat day, and he ansswerd agayn & said, "enogh." And þe bisshopp sayd he askid 28

<sup>1</sup> Latin MSS. eo quod exquisite quirendo, quam voluptatem in abundando. epule maiorem penam habeant in-



hym not of quantite, bod of qualitie; "bod what ete þou yisterday, & what to <sup>1</sup>-day?" And he ansswerd agayn & said; "yisterday I ete cale and pes, & to-day I eete pes & cale, & to-morn I moñ  
 4 eate pess *with* cale, & after to-morn I moñ eate cale *with* pease."  
 & þus be a fayr circumstans he broght aboute his sentans, so þat he mot shew at acordyng diett makis a man both fayr & hale of his bodie. *et c<sup>o</sup>.*

8 *Cibo eodem vtentes non semper equaliter meliorantur in corpore. Supra de apostatis. ij.*

*Cibum sumere sine benediccione non est bonum. Supra de benediccione.*

#### CXLV.

12 *Cibo spirituali sustentatur corpus aliquando sine corporali.*

Jacobus de Vetriaco tellis, þat þe appetite of meate was so wastid in Saynt Marie of Oginiez <sup>2</sup>, þat a grete while scho mott  
 16 vnnethis take any meatte; so þat som tyme be viij dayes, & som tyme be x dayes, sho ete neuer meate. & yit it was a grete mervayle, for, for all þis, nowder warkid hur hevud, nor sho leste not þe labur of hur handis, & sho was als strang to labur on  
 20 þe laste day as sho was on þe furste; and if sho wold hafe etyn þase dayes, sho myght nott, vnto <sup>3</sup> þe sensualitie þat come of hur spiritt come vnto þe selfe agayn. And som tyme when sho was be hur selfe, som tyme be xxx<sup>ti</sup> dayes, sho wolde neuer ete meate.  
 24 And many dayes sho wold neuer speke wurd bod þis alone; "I wull resayfe my sacrament." & daylie sho reseyvid it in privatie. And when v wowkis was done, þan scho oppynd hur muthe & spakk & reseyvid bodelie meatt. *et c<sup>o</sup>.*

28 *Ciconia adulterium abhominatur et punit illud. Supra de adulterio. iij.*

<sup>1</sup> MS. do.

<sup>2</sup> MS. Ogimiem.

<sup>3</sup> H rl. MS. donec sensualitas que a spiritu quasi absorta fuerat ad se ipsam redire.

## CXLVI.

Cineres. Cineres sacri deuote sunt recipiendi.

Cesarius tellis how *per* was in a cetie ij men, & *pai* satt at myrth & at ale on fastyngang<sup>9</sup> evyn vnto mydnyght in a taveren; & in þe mornyng *pai* war so <sup>1</sup> thristie at *pai* went thedur agayn, & 4 sett *paim* at þe ale vnto *pai* rang to mes. And when *pai* saw gude men wend vnto þe kurk, one of *paim* sayd vnto þe toder; "Now hafe we abydyn our lang. Go we vnto þe kurk & take our ass." And þe toder ansswerd hym agayn in skorn, & sayde; "Sitt still, 8 & I sall giff þe ass." And he tuke vp ass & kest opon his hede, & he on his. And furth-with *pai* war punyshid for *per* scornd, ffor *pai* felid so mekill duste, bathe aboute *per* hedis & *per* facis, as it had bene blawnd opon *paim* with a payr of belows. And when 12 *pai* felid þis, *pai* began to cry; and when *pai* oppynd *per* mouthe, so mekill ass went in-to *per* throtis, at *pai* war nerehand werid. And *pai* wer ledd into dyvers placis whar *per* was no duste, as in-to medows & in garthyns & in selers, bod it profettid nothyng 16 at *pai* myght defend *paim* fro þis duste of ass at was abowte *per* hedis, to, att þe laste, *pai* war bothe whirkenid *per*-with & deyid: & þat had *pai* for *per* skornyng.

## CXLVII.

Clementis.

20

We rede how þat Matidiana, þat was moder of Saynt Clemett, was a <sup>2</sup> passand fayr womman, & hur husband broper fell amores of hur, & laburd hur hugelie; & sho wolde neuer consent vnto hym for to cauce hym & his bruther, hur husbond, to be at debate. And 24 sho vmthoght hur þat sho wolde go oute of þe contre a while, and sho fenyd a dreme & told hur husband at *per* was a voyce at come vnto hur in hur slepe, & bad hur go furth of þe cetie with hur ij sonnys, Faustus & Faustinus, vnto tyme itt callid hur agayn, 28 and els sho & bothe hur sonnys mond be perysshid & destroyed. And when hur husband hard þis, he had grete mervayle peroff,

<sup>1</sup> MS. repeats, so.<sup>2</sup> MS. repeats, a.

& he sent his wyfe & hir ij sons, & a parte of his meneya with  
 paim, vnto Athenys, and held Clemett at home with hym, pat was  
 bod v yere olde. And as pai war sayland be pe se, per shup brakk,  
 4 and pis moder loste hur sonnys & went pai had bene drownd; & yit  
 sho gatt to land & clam vp on a cragg. And per scho dwelt a  
 grete while with a womman pat had pe parlesie. So pis Matidiana  
 handis fell benombe for sorow of hur husband & hur chuldre,  
 8 so pat sho mot nothyng welde hur handis; so pat pai wer evyn as  
 deade & at sho had no felyng of paim. And afterward hur  
 husband sent vnto Athenas, & hard no tithandis nor wurd of  
 his wyfe nor of his childer. & he putt Clemett in a gude mans  
 12 *gouvernans*, & gatt hym a ship & went to seke his wyfe and his  
 childre, & so he contenyd xx yere. And in pe mene while, pis  
 Clemett drew vnto Saynt Petur, and told hym what was happend  
 vnto his fadur & his moder. So on a tyme Petur & Clemett vnto-  
 16 come per pis Matidiana begid hur meatt. And Saynt Petur askid  
 hur whi sho beggid & wolde nat wyrk for hur meate, & sho  
 ansswerd agayn & sayd, pat hur handis was<sup>1</sup> benombe & scho  
 mott not welde paim, & teld hym all pe proces how it had  
 20 happend with hur husband & hur & hur childre. And pan Petur  
 said vnto hur; "as for Clemett pi son, I can shew pe hym." And  
 when sho hard pat sho swonyd & fell down vnto pe grownd;  
 & Petur take hur vp be pe hand & led hur vnto Clemett. And  
 24 when Clemett saw his maister Petir ledand a womman be pe hand,  
 he began to smyle; and onone as pis womman come vnto Clemett,  
 sho hawsid hym in hur arms, & kissid hym & fell down in  
 swone; & he putt hur from hym & trowed sho had bene wude,  
 28 and made hym passand wrathe with Petur. And pan Saynt Petur  
 said; "what duse pou, son Clemett? Putt not pi moder away fro-  
 the." And when Clemett hard pis, he wepud, & take vp his  
 moder, & fell evyn down vnto pe erth hym selfe for fayn; & att pe  
 32 laste he take knowlege vnto his moder. And in pe mene whlie  
 Aquila & Niceta, pat war becommen pe discipuls of Petur, wer not  
 per present, and when pai saw hur pai spurrid faste what sho was,  
 and Clemett told paim how at sho was his moder; and Saynt

<sup>1</sup> After was, v, erased.



Petur tellid<sup>r</sup> paim all þe proces. & þan þai tuke a knowlege vnto hur & sayd, “fforsuth we ij<sup>1</sup> er Faustus & Fastinianus, & þis is our muder, & Clemet is our brother.” & þai kyssid<sup>r</sup> samen with grete wepyng & Ioy. And with-in a while after paim happend<sup>r</sup> be<sup>4</sup> grace of God<sup>r</sup> to fynd<sup>r</sup> þer fadur; and þus all þer sorow turn<sup>r</sup> in-to myrthe & Ioy.

## CXLVIII.

*Clericus ratione status sui habuit plura privilegia*<sup>2</sup>.

We rede how þat a poett, þat hight Valerius, wulde neuer ryse 8 vnto Iulius Cesar when he come in-to þe company of poettis, as it had bene a man þat had<sup>r</sup> nott kend<sup>r</sup> his magestie; and he did<sup>r</sup> it all becauce he trustid<sup>r</sup> hym selfe was moste hye in comparyson of studie & lernyng. And he askid<sup>r</sup> hym whi he wuld<sup>r</sup> not ryse 12 vnto hym, & he said<sup>r</sup> he wold<sup>r</sup> nott for þer was no place of temporaltie nor of feghtyng in armur, bod all of turnyng of bukys & volums.

## CXLIX.

*Clerici non debent terrena appetere, sed virtutem et honestatem.*

16

We rede of Pyocinus<sup>3</sup> þe filosofhur, when he was ordand to make enornementis of vertues, (so þat at he taght, he suld<sup>r</sup> not shew be<sup>4</sup> exsample of oper men bod rather be exsample of hym selfe), becauce he mot sitt stiff in ryst & pease, he chose hym vnto 20 a quite place, whar he sulde here no noyse of no creatur; & þer he hedid<sup>r</sup> all maner of þing how God ordand<sup>r</sup> paim. And with-in a while fro he had bene þer, he had in contempte all maner of wurshup & said<sup>r</sup> þer was no trew wurshup bod connyng; ffor þat, 24 he said<sup>r</sup>, was most delicious, þe whilk att mans witt cuthe ymagyn off trewthe in a mans saule. *et c<sup>o</sup>.*

*Clericis necessaria est facundia. Infra de facundia.*

*Clerici aliquando false infamantur. Infra de infamia.* 28

i<sup>o</sup> et ij<sup>o</sup>.

<sup>1</sup> After ij, fa, erased.

<sup>2</sup> MS. *privalegia*.

<sup>3</sup> MS. Arundel, Protinus.

<sup>4</sup> MS. *he*.

Clerici incontinentes vix in fine continent. Infra de contricione.

Clerici filiabus iudeorum se commiscent. Infra de contricione. iiij.

Clerici qui de sacra scriptura legunt, opere debent adimplere. Infra de Sciencia, primo.

Clerici debent in scripturis diligenter studere. Infra de studio.

Clerici eciam inter meretrices castitatem seruare debent, *et ad hoc faciendum alios inducere.* Infra de muliere meretrice.

## CL.

12 Clerici in ecclesia deuote debent dicere officium diuinum.

Jacobus de Vetriaco tellis how on a tyme a holie man, as he was in the quere, he was war of þe deuill & a hevie sakk <sup>1</sup> evyn full on  
16 his bak. & þis holie man chargid' hym to charge hym att tell hym whatt he bare in þat sek at was so hevy. & he ansswerd' agayn & sayd'; "here in þis sakk er silappis & wurdis þat er ouerhippid', & also versis of þe salter & wurdis er mombled' þat þir  
20 prestis & þies clerkis hase stolne in þis matyð-while." & þan þis holie man askid' hym what he hight, and he said' þat he hight Titiuillus. And hereof þis holie man made ij vers & sayd'; "Fragmina verborum Titiuillus colligit horum, Et fert <sup>2</sup> ad forum  
24 quo premia reddat <sup>3</sup> eorum." *et c<sup>o</sup>.*

## CLI.

Clerici non debent studere in uanis.

Jacobus de Vetriaco tellis how on a tyme at Pariss, it happend' þat a scoler, when he was dead', apperid' vnto his maister cled  
28 all in parchemyð writyð, with smale letters wretten þeron. And

<sup>1</sup> MS. saff.

<sup>2</sup> MS. ferte.

<sup>3</sup> MS. reddit.

emang all oper questions his maister askid̄ hym̄ what bement þat garment att was so light, & þe letters att was wretyñ þervppoñ. And he ansswerd̄ agayñ & sayd̄; “ilkone of þies letters er hevyer vnto me þañ war þe wegth of þis grete kurk & I bare it on̄ my 4 nek̄”; and shewid̄ hym̄ þe kurk of Saynt German̄ at was þer, & sayd̄; “þies er sophyms & subtelties, whare-in I wastis all my dayes, & I may not tell what hete at I am̄ turment with all my dayes vnder-nethe þis cape. Bod & þou wilt hold̄ furth̄ 8 þi hand̄, I sall shew þe be a dropp̄.” And he putt furth̄ his hand̄, and þer fell̄ þer-opoñ as it had bene bod a dropp̄ of swete. And it was so hate at it thirlið his hand̄ þu[r]gh̄ as it had bene þe sharpe schote of ane arow. And onone þis maister as he saw þis, he lefte 12 þe logykk skule, & made hym̄ a monk of Ceustus ordur. And he made þies ij versis & sayd̄; “linquo coax ranis, cra corvis, vanaque vanis; Ad logicam pergo que mortis non timet ergo.” And he become a gude mañ; & als long as he liffid̄ þer was a hole 16 þurgh̄ his hand̄. *et c<sup>o</sup>.*

*Clerici aliquando carnali amore mulierum decipiuntur. Infra de contricione.*

*Clerici in sacris ordinibus positi mundo corde et cor- 20 pore debent ministrare. Infra de Contricione. iiij.*

*Cogitationes varie occurrunt orantibus. Supra Barnardi. ij. 24*

*Cogitationibus frequenter immiscet se superbia vt bona opera perdat, sed propter hoc non sunt dimittenda. Supra Barnardi. i.*

## CLII.

*Cogitationibus malis impeditur aliquis ne orationes 28 facte pro se ab aliquo exaudiantur.*

We rede in ‘*Vitis Patrum*,’ how þer was a mañ þat was gretlie tempid̄ with temptaciō of his fless̄h: and he loked̄ vnto a gude



ald' mañ & lete hym wete þerof, & prayed' hym to pray for hym ;  
 and so he did. & when he had long prayed' for hym he mendid'  
 no þing, & þis olde mañ merveld' gretlie at his prayer was not  
 4 hard'. So on a nyght as he lay in his prayers, he saw in a vision  
 þis yong mañ sittant, & evull spyrittis in lyknes of women  
 playand' befor' hym, & makand' hym grete myrth ; and he saw þis  
 yong mans gude angeñ<sup>1</sup> grete wroth becauce he wold' nott ryse &  
 8 make his prayer vnto almighti God'. And þañ þis olde mañ sayd  
 vnto þis yong mañ ; "Bruther ! þe fawte is þine þat þe prayers  
 þat er prayed for þe er nott harde. For þou hase a delectacion in  
 evull thoghtis, and it is impossible to remofe ill thoghts fro the  
 12 with other mens prayers, bod if þou doo som labur þerin þi selfe.  
 For it is with the as it is with a mañ þat is seke ; ffor & a mañ  
 þat is seke will nott abstene hym fro guttus meatis, what profettis  
 it to do vnto hym any cure of lechecraft ? "

## CLIII.

16 *Cogitationes ex toto nemo fugere possit.*

We rede how on a tyme a certayn mañ of religion made playnt  
 vnto a holie abbott patt hight Pastor, þat he had so many thoghtis  
 of syn in his mynde þat he was like to be perissid' þerwith. And  
 20 he had þis monke in-to a playn felde vppon a fayr day, whar  
 þe wynde blew, & he bad' hym hald' obrade his skyrte & take  
 þe wynde & bere it hame. And he ansswerd' agayn & said' he  
 myght nott. And þañ þe abbott said' ; "No more may þou lett  
 24 þoghtis to com in þi harte & þi mynde, bod itt is þy parte to  
 with-stand' þaim." *et c<sup>o</sup>.*

*Cogitacio de diuersis contristat vel letificat homi-*  
*nem, vnum reddit pallidum, alium rubicundum.*  
 28 *Supra de apostata. ij.*

<sup>1</sup> MS. ans, *with g written over the s, to make angeñ.*

## CLIV.

## Cogitacio de morte multum est utilis.

We rede ex 'Dictis Patrum,' how a yong man sayd on a tyme vnto ane old man; "what sall I do? for I am like to be slaynd with fowle poghtis." And þis ald man ansswerd hym agayn 4 & said; "Son, a womman when sho will spane hur child, sho will enoynt hur pappis with bitter þing, att hur childe, when he wolde sowke, sulde lett when he felid bytternes. And þerfor putt in þi thoght þe bitternes of dede, & of þe paynys þat er 8 ordand in hell & in purgatorie for syn in tyme to com, and onone þies evill poghtis sall recede away fro the." et c<sup>o</sup>.

Cogitacio faciens comparacionem de delicijs presentibus ad supplicia eterna multum est utilis. infra 12 de delicijs. ij.

Cogitacio miserie proprie et nature defectibilis retrahit hominem a malo. Infra de contemptu sui.

Cogitacio purgatorij vel inferni inducit hominem ad 16 penitenciam. Infra de penitencia. iiij.

## CLV.

## Cogitacio perpetuitatis penarum inferni aliquando conuertit hominem.

Jacobus de Vetriaco tellis how þer was som tyme a seculer man 20 þat was passand delicate. So on a tyme he vmthoght hym in his mynde, ffurst, if a thowsand of dampnyd sawlis myght be delyverd fro payn, and his thoght ansswerd hym & sayd, "nay." þan if a hondreth m<sup>i</sup> mott be delyuerd, & his thoght said, "nay." 24 þan if a thowsand thowsand myght be delyverd, & his thoght said, "nay"; and þan if als many thowsand mot be delyverd as þer was droppis of watir in þe see, & euer it said, "nay." And as he was in þies thoghtis he was gretlie trubled & waxid ferd. So 28 sodanlie he vmthoght hym & said vnto hym self þat þai þat giffes þer luff vnto þis werld war passand blynd & fonde, þat for a

little tyme att pai moñ liff þerin, for þe transitorie delites and vanyties þeroff, fallis in-to euerlastand dampnaciōn & payn of heñ.

## CLVI.

Cogitacio finis in omnibus operibus est multum  
necessaria.

4

We rede in 'Libro de Dono Timoris,' how oñ a tyme þer was a yong mañ þatt went vnto a fayre; and when he had walkid abowte, & sene many shappis & mekuff chafir to sell, at þe laste he  
8 come vnto a shop þer ane old mañ [st] Jude; & he had as who say no thyng to sell. And þis yong mañ askid hym what at he had<sup>1</sup> to sell. And þis alde mañ answerd & sayd he had to sell wisdom; and þis yong mañ sayd þat he wolde by itt, and askid hym whatt  
12 he sulde pay þerfor. And he said, "a hondreth mark." And þe toder þoght itt mekuff, nott-withstondyng he payed hym itt. And when it was payed, þis olde mañ taght hym þis wysdon & said; "In omni opere cogita primo ad quem finem venire potes,  
16 vnde versus; 'Quicquid agas operis finem primo mediteris.' þat is to say, in all þi werkis, evur at þe begynyng vmthynk þe whatt wilt com of þe endyng." And when þis yong mañ hard þis, hym forthoght hys bargan & traystid þat he had bene deseyvid. Than  
20 þis olde mañ said; "Go þi wais home! and forgett nott þis at I tolde þe, bod write itt in þi howse ouer þi hallyng, & in þi wyndows, & oñ þi duris, & oñ þi vessell, & in oper dyvers places in þi howse; & þou shalt fynd att it sañ be þe best chafir at evur  
24 þou boght." And he wente home & did so. And emang all oper he garte browde þis reson opoñ a clothe þat he was vsid to be shavyñ with. So oñ a tyme þis yong mañ had enmys þat come vnto a barbur att vsid to shafe hym, & hyrid hym for a grete som  
28 of money to sla hym when he shufe hym; & he tuke þer money & grawntid þat he sulde do so. And when þis barbur come to shafe þis gude mañ, as he was in wetyng of hym he lukid vpon þe raster clathe; & he was somwhatt letterd & red þis reson. And onone as  
32 he had red it, he vmbythoght hym what ende wald com of þis

<sup>1</sup> MS. *repeats*, hym what he had.



treson & he did itt. & he said vnto hym selfe þus; "and I sla  
 þis man I mon be slayn þerfor." And he began to wax faynt &  
 hevie & swownyd. And onone as þis gude man saw hym fare so,  
 he steppid vnto hym & lifted hym vp on his fete, and comfurthed 4  
 hym & askid hym whatt hym aylið. And he prayed hym to hold  
 hym excusid & be not wrothe & he sulde tell hym, & he essurid  
 vnto hym þat he suld not be wrothe. And þan þis barbur sett þe  
 speñ on end & tolde hym all þe dede. & he forgaff hym & bad a 8  
 noder man shafe hym. And þan he thankid God & þe wisdom  
 þat he boght, for þus he fand þat it savið þer lifes bothe. *et cº.*

## CLVII.

*Columba. Columbarum nutricao non placet Deo.*

Cesarius tellis how som tyme þer was a knight þat luffid wele to 12  
 bryng vp & brede dowvis in his place in his chaw[m]ber-endis, &  
 in dyvers oþer places. And his curatt tolde hym þat it was grete  
 syn vnto hym for to kepe so many of þaim to-gedur, for als mekull  
 as þai hurte & wastid his neghurs cornys. So on a day he take 16  
 a skuttlyfull of corn & callid þaim to-gedur & gaff þaim meate.  
 And when þai wer all to-gedur befor hym, he spak vnto þaim  
 with a clere voyce þat all meñ myght here, and sayde on þis maner  
 of wyse; "Ye dowvis! If it be Goddis will att ye bide with me, 20  
 dwell still, or els I commawnd you in Goddis name at ye rise vp,  
 & flee away faste." And att þis wurde, onone all þies dowvis rase  
 vpp, & flow clene away in a grete flokk. And neuer after fro thens  
 furth þai come agayn vnto his place. *et cº.*

24

*Columba sacerdoti indigno sacramentum aufert.*

*Infra de sacerdote indigno.*

*Comes a demone iniquo viuus portatur in infernum.*

*Infra de demone. vj.*

28

*Comiti possunt adaptari multa que dicuntur infra  
 de principe et Iudice.*

*Comitissa propter ornatum vestium dampnatur.*

*Infra de ornatu. I.*

32

## CLVIII.

Commendacio vel commessio. Commendare vel  
committere se diabulo nimis periculosum est.

Helinandus<sup>1</sup> tellis how on a tyme þe archedekyn of Aurilianens  
4 suld' go vnto Rome. And he prayed a chanoñ of his to graunt  
hym a clerk of his to go with hym, þat hight Nathanael, þat was  
a trew *servand'* vnto hym; for hym þoght at he was necessarie  
vnto hym in his iorney. And þis clerk, þuf all it was agayns his  
8 will, went with hym, & he made hym his purs-maister. Soo  
whēn þai come nere Rome, þis Archdekyñ was bod a chynche,  
& he askid' þis clerk a rekkenyñ & a compte of *per expensis*  
straytlye vnto þe leste halpeny. And *per* þai fell vnto rekenyng &  
12 varið; & þis clerk betuke hym<sup>2</sup> selfe vnto þe devuñ, als witterlie  
as evur he was in fonte-stone, bod it was as he sayde. So þai  
went on flytand'. And as þai went owr at a brygg our a grete  
watir, þis clerk happend' to fall by þe brygg & was drownyd'.  
16 And he had made a counand' befor with þis Chanoñ þat was his  
maister, þat whethur of þaim dyed' furste, with-in xxx<sup>ti</sup> dayes,  
& he myght, suld' com vnto his felow, & hide no thyng bod tell  
hym clerelie how it stude with hym. So on þe nyght afterward',  
20 as þis chanoñ lay in his bed wakand', & a byrnand' lampe befor  
hym, þis Nathanaell clerk stude befor hym, cled as hym thoght  
all in a fayre cape made of feddurs. And þis chanoñ was nothyng  
aferd' of hym, bod was well apayed' of his commyng, and said vnto  
24 hym; "Nathanael! welcom home! Is nott þe archedekyn  
commen?" and he ansswerd' agayn & sayd'; "Nay, sur, bod  
I am commen as I made counand' with you þat I suld' do; and  
I am now dead' & I pray you to helpe me, for I am in grete  
28 turmenttis." And he askid' hym whi, señ he lifid' so honestlie &  
so trewlie as he did'. And he sayd' agayn; "Sur, forsuthe it  
sulde hafe bene wele with me, bod þis day I was sodanlie grevid',  
& betaght my selfe vnto þe devuñ: and I pray you warn' als many  
32 as ye may, at þai do neuer so as I did', ffor þai þat will commend'  
per selfe vnto þe devuñ, þai giff hym power of þaim; & so did' I

<sup>1</sup> MS. Belmandus.<sup>2</sup> MS. repeats, hym.

his day, & þerfor I was drownyd, & for no noþer þing am I in payn." And þan þis chanoñ askyd hym, señ þat he was in payn, how it was þat he had on so fayr a cape. And he ansswerd agayn & sayd; "Sur, þis cape is hevyer vnto me þan war þe gretteste 4 towr in all þis werld & it wer on my bak. And þe fayrnes þerof is a belefe of forgifnes þat I hafe, if at I be trewlie prayed for." And þan þis chanoñ hyght hym þat at hys power he sulde pray for hym. And with þat he vanysshid away; & he hard neuer 8 more on hym.

## CLIX.

Commestio. Comedit aliquando vnus plus  
quam plures.

Solinus tellis how som tyme þer was a strang knyght, a mañ like 12 a grete giand, and he was a grete weryor & alway had þe victorie whar-eyur he faght. So on a tyme as he was in bataill, he was passand hongrie, & he gatt in hys armys ane ox, and bare it a-way ane acre lenthe; & with his neve he slew it & made meatt þerof, 16 and-ete it vp att ons all be his one. And it grevid hym at þat tyme no þing; bod with-in a little while aftre, he þat had victory of all oþer men in bataill, þurght his awn folie deyed away.

Comedens cibos non licitos punitur. Infra de gula. 20  
ij.

Comedere pluries in die propter hospites caritas est.  
Infra de hospitalitate. ij.

## CLX.

Communio. Communicare<sup>1</sup> frequenter volentes non 24  
sunt prohibendi.

Cesarius tellis how þat in þe dioces of Leodonens<sup>2</sup>, in a town þat hight Chorenbar<sup>3</sup>, was þer a wommen þat desirid greatlie oft sithis

<sup>1</sup> MS. communicare.

<sup>2</sup> Latin MSS. Leodiensis.

<sup>3</sup> Harl. MS. Corebam. Arund. MS. Chorenbar.



to be howseld. So on a night, as sho lay on a cowche sayand hur prayers, almizti God come in-to hur chawmer, & bare in his handis pe box at pe sacrament was in in pe kirk, and per come aungels  
 4 with hym, syngand þis sang; “speciosus forma pro filiis hominum et c<sup>o</sup>.” And he stude befor hur & said; “Becaue pe preste denyed to giff pe my bodie, I sail howsell pe myne awn handis.” & he did so, & tuke ane hoste oute of pe box & gaff hur, & went his  
 8 wayis. And per was in pe same chawmber a noder religious womman pat saw all þis, and on pe moron sho went vnto pe preste, and askid of hym how many hostis war in pe sacrament-box in pe kirk; and he saide pat wiste he wele enogh. & he oppynd  
 12 pe<sup>1</sup> box & loked & fand pat one was away; & yit all was lokkid as pai war wunte to be; & þan he had grete mervayle, & wepud & made mekill sorow, and had grete mer[v]ell how þis mott happen. And þan þis womman comfurthid hym & told hym all pat evur  
 16 sho saw, & whar pe hoste was becommen, & cownceld hym pat frothens furth he sulde nevur gruche to giff þaim pe howsyll pat askyd itt, & it war nevur so ofte. et c<sup>o</sup>.

Communionem nemo debet privari qui secundum  
 20 conscientiam suam est sufficienter confessus, et ad satisfaciendum paratus. Infra de Iusticia.

## CLXI.

Communicanti<sup>2</sup> non est administranda hostia non consecrata.

24 Cesarius tellis how pat Maister Maurice, pat was bisshopp of Pariss, on a tyme was vexid with so grete a seknes in his head, pat it strake in-to his brayn, & tuke away his witt & his mynde from hym. So at pe laste he come vnto hym selfe, & axkyd  
 28 to be howseld; & pai pat wer abowte was ferd at he had bene fallen in-to a wudenes; & pai cownceld pe preste to feche ane hoste pat was vnsacred & giff hym; and so he did. And onone as he come with-in pe thresshold of pe dure, þis bisshopp cryed

<sup>1</sup> After pe, buke, erased.<sup>2</sup> MS. Communicanti.

with a clere voyce & sayde; "hafe it away! hafe it away! for þat is not<sup>1</sup> my Lorde." And aft þat was abowte hym had grete wonder here-off; and þan þe preste wente agayn & broght with hym þe verray sacrament. And þis bisshopp with grete devocion reseyyd<sup>4</sup> it, þurgh vertue of þe whilk he come agayn vnto his right mynde. And so he in full faythe & charitie passid vnto Godd.

## CLXII.

*Communio*<sup>2</sup> *famem corporalem repellit.*

Som tyme þer was a womman þat be lefe of hur curatt was<sup>8</sup> euerilk Sonday<sup>3</sup> howseld; and þat day after sho tuke no bodelie meatt; and yitt sho was nothyng hongrie. And onone as hur curatt purseyyd þis, he went vnto þe bisshopp & told hym; & he had hym take ane hoste þat was vnsacred & gyff hur; and so<sup>12</sup> he dyd. & þis womman purseyyd it noght, bod tuke it with gude deuocion & went home; & onone as sho come home, sho was so hungred, þat, as sho thoght, had sho nott titter gotten hur meatt sho sulde hafe dyed furth-with. Yit notwithstanding sho ran<sup>16</sup> agayn vnto þe preste, & trowed þis hunger had bene comen on hur for hur synnys, and with grete wepyng how þat was taken fro hur þat God had giffen sho told hym. And when he hard þis he was greatlie reioysyd þeroff, & þankyd God, & went with hur<sup>20</sup> vnto þe kurk & gaff hyr þe verray sacrament. And þurgh þe vertue hereoff aft hur hungre was swagid, & þis grace þat was withdrawn from hur was giffen hur agayn: and onone as þe bisshopp hard þis he þankid almighti God þeroff.<sup>24</sup>

## CLXIII.

*Communio* *eciam fortitudinem corporalem confert.*

Som tyme þer was a wurthi knyght whilk þat did many eniuries vnto Lowis þat was Erle of Losens, & to his men. So on a tyme þis erle complenyd hym of þis knyght vnto his frendis. So on of<sup>28</sup> þaim was a wurthi man & sayd; "I dar vndertake þat I sail take hym, & I may be sekur þat none of you sail do hym no bodely

<sup>1</sup> Not, omitted and added above the line.

<sup>2</sup> MS. *Comminio.*

<sup>3</sup> Under Sonday, day, erased,

harm." And þe erle & all made hym surans; and þis worthi  
 mañ gatt þis knyght and delyverd hym vnto þe erle. And þe  
 erle, in sayng of his athe, garte make a depe graffe; & he tuke  
 4 þis knyght & wappid hym in softe clothis & layd hym perin,  
 & garte caste erthe on hym, & so smorid hym to dead. And  
 þe frendis of þis knyght complenyd of þis wurthi mañ vnto þe  
 Emperour Frederike, & said þat he for a grete som of money had  
 8 taken þis knyght & solde hym vnto þe Erle. And þe Emperour  
 garte call hym before hym, & wolde hafe garte putt hym to deade  
 herefor, and he cuthe not be excusyd for nothyng att he cuthe  
 say. And þan at þe laste he knew þat hym selfe was nott giltie  
 12 as þai sayd, and oblissid hym to profe þatt as right & law wolde;  
 & þer he was demyd to feght þerfor. And so a day was sett, & his  
 enmys gatt a strang knyght to feght with hym. And on þe day att  
 þai sulde feght vpon, þis wurshupfull mañ shrafe hym, & with  
 16 gude deuocion reseyvid hys sacrament & went boldlie into þe place  
 þer þai sulde feght; & his enmy come in manelie agayns hym.  
 And onone as þai mett, þis mañ att was hyrid, þat all men hard,  
 asked hym if he had etyn oght þat day. And þis wurthi mañ  
 20 ansswerd agayn & sayd; "ya, I hafe reseyvid & ete þis day  
 þe bodie of almighti God." And þis other lurdan ansswerd hym  
 agayn & sayd; "fforsuthe, & þou had eatyn þe deuill þis day,  
 I sail feght with þe & ouerthrow þe." And evyn furthwith after  
 24 þis wurde of blasfemyng, almiȝti God tuke his strenth from hym  
 & strenthid þis other wurthi mañ so, þat his enmy þat was hyrid  
 agayns hym had no more strenth, nor myght no more stand to  
 feght with hym þan he had bene a childe, vnto so mekuil he gaff  
 28 our þe batell & held hym selfe as owrecommen. And þus þis  
 trew knyght, be etyng of þe bodie of almighti God, had a glorious  
 victorie.

*Communio eciam vitam corporalem prolongat* <sup>1</sup>.

32 *Infra de predone.*

*Communio quandoque a proprietarijs religiosis non  
 permittit se recipi* <sup>2</sup>. *Infra de proprietate.*

<sup>1</sup> MS. prolongatt.

<sup>2</sup> MS. non permittit sed recipit.



Communicant<sup>1</sup> frequenter tam boni quam mali  
indifferentes. *Infra de eukaristia.*

Communio etiam a mortali peccato<sup>2</sup> retrahit. *Infra*  
*de obstinatione. ij.* 4

## CLXIV.

*Communione aliquando impedit pollutio nocturna,*  
*et aliquando non.*

Cassianus tellis how he knew som tyme a mañ of religiõ, þat  
gaff hym gretelie vnto chastitie bothe of his harte & of his body, 8  
with grete mekenes; noghtwithstondyng he was tempid with grete  
ludificacions on þe nyght. And evur when he ordand hym to  
ressayfe his sacrament, on þe nyght befor evur he was pollutt in  
his slepe. And when he for ferdnes had lang time abstenyð hym 12  
fro his mess-saying, for ferdnes hereoff he went vnto ane olde  
bruther of his & told hym þe mater & askid hym cownceill þerin.  
And he vmthoght hym þat þer was nowder in þis mañ superfluitie,  
nor at his mynd was giffen vnto suche illusions, & perbie hym 16  
thoght at it was nowder syn of his bodye nor of his mynde, he  
cownceld hym baldlie to go vnto his mes & reseýfe þe holie  
sacrament, þat not be þis disseýte þe medcyñ of þe helefult  
medcyñ & remedy sulde be lefte. And be þis cownceill he went 20  
vnto mes & boldelie resayvid þe sacrament: and be þe vertu þeroff  
þe custom at he was wunte to hafe of þis illusion fro thens-furt  
sesyd.

*Communione possunt adaptari multa que dicuntur* 24  
*infra de eukaristia.*

## CLXV.

*Comparaciones odiose sunt.*

Agellius tellis how þat when Aresto[ti]le þe philosophyr wexid  
olde, all his scolers & pai þat vsid his facultie come vnto hym 28

<sup>1</sup> MS. communicant.<sup>2</sup> MS. pp-ccð.

& prayed hym to tell þaim þat, when he was dead, who sulde succede & be þer maister in his steade. And þer was in his scole ij principallis, Thofrastus and Memedemus. And þan Arestotile  
 4 garte bryng hym bere & mead þatt he myght drynk of þaim bothe befor all his scolars. And when he had tastið of bathe, he commendid ather of þaim. Neuer-pe-les he sayd þat bere was þe bettyr, becauce it was þe elder. And þus priualie with-outen  
 8 lakkyng or commendacion of owder partie (*þai pursewyd*) þat Thofrastus sulde be þer maister after hym when he was dead.

## CLXVI.

Compassio naturaliter inest mulieribus. et c<sup>o</sup>.

Valerius tellis how on a tyme þer was a womman þat had done  
 12 a grete trespas agayns þe law, & sho was broght perfor befor þe justice, & þer sho was demyd þat on a certan day after hur head sulde be smyten of. And sho was commandid to prison, & he þat had hur in kepyng had petie on hur and gaff a doghter of hurs, at  
 16 was a womman, lese ilk day to com vnto hur; & ay when sho come in he serchid hur þat sho broght nothyng with hur, & it was commandid hym þat sho suld neuer hafe meate afor scho sulde dy. So when he fand sho abade on life many dayes with-owten meate,  
 20 on a tyme when hur doghter come, he serchid hur & he fand þat sho had sustenyd hur moder life with hur mylk of hur pap; & he thoght þis a grete mervayle & went & told þe iustice. And þe iustis he[r]for had compassion on hur & forgaff hur hur trypas  
 24 for hur doghter sake.

Compati debent viri sancti eciam malis. Infra de obediencia. vij.

Compaciendum est eciam animalibus brutis. Infra  
 28 de obediencia. vij.

Compati debent confessores confitentibus contritis. Infra de contricione.

Compati debent confessores confitentibus. Supra de  
 32 abbate. ij<sup>a</sup>.

## CLXVII.

## Compaciendum est leprosis.

Jacobus de Vetriaco tellis how soñd tyme *per* was a worthi  
 ladie, & sho had grete petie of seke folk, & specialle of lepre meñ.  
 And hur husband was a myghti mañ, & he had lepre folk in so 4  
 grete vgsomnes pat he myght not suffer to se *paim*, nor lat *paim*  
 com̄ *with-in* his howse. So oñd a day as a lepre mañ was cryand  
 at his yate, *pe* ladie come to hyñ & askid hyñ if he wold owder 8  
 eate or drynk, and he ansswerd agayñ & sayd; “I am here hugelie s  
 turment *with* hete of *pe* soñ, & I will nowder eate nor drynk bod  
 if *pou* take me into *pi* place.” And sho ansswerd agayñ & sayd;  
 “knowis *pou* not how my husband vgis to see lepros men? & he  
 will onone com̄ home fro huntynge, & if he fynde *pe* *with-in* his 12  
 place, happelie he will sla bothe *pe* and me.” And he wepid  
 & made sorow. So at *pe* laste *pis* ladie might no langer se hyñ  
 wepe, & sho tuke hyñ vp̄ in hur armys & bare hyñ into hur  
 place, and pañ sho prayed hyñ to eate. He said agayñ he wald 16  
 nowder eat nor drynk bod if sho bare hyñ vnto hur chamber  
 & layde hyñ in hur awñ bed, & *per* he wolde riste hyñ awhile  
 & pañ he wold eate. And he made so mekul sorow pat sho mot  
 not suffre itt, pat sho had hyñ vnto hur chawmer & laid hyñ in 20  
 hur bed, & sho laid a softe cod vnderne the his head & happed hyñ  
*with* a gay couerlad. And *pis* done, onone hur husband come home  
 fro huntynge & bad hur oppyñ hyñ *pe* chamber dure, & he wold  
 lay hyñ down & slepe a while; & sho was ferd at he suld sla 24  
 bothe *pe* lepre mañ & hur, & made hur to tarie a while, & wolde  
 not com̄ & oppyñ *pe* dure redelie. & he seyng at sho tarid  
 & wold nott com̄, brest oppyñ *pe* dure in a grete anger and went  
 in-to *pe* chambr. And onone he come bakk agayñ & mett his 28  
 wyfe & sayde vnto hur; “Now *pou* hase done wele; for *pou* hase  
 arayed our bed oñ *pe* beste wise, bod I *mervayt* whare *pou* gat so  
 gude spicis purgh whilk all our chawmer is fylid so full of gude  
 savir *with*, for onone as I come into *pe* chaw[m]ber, *per* was *perin* 32  
 so swete a savur at me thoght I was in paradise.” And when sho  
 pat befor was ferd for hur dead hard *pis*, sho went in-to *pe*



chamber with hyṁ & fand it as he sayde; & þaṁ sho toldʳ hyṁ aʳt how scho had done; & þai lukidʳ in þe bedʳ and þis lepre maṁ was away. And þaṁ hur husbondʳ þat beforʳ was als wude as a lyon, 4 wex als meke as a lambe, & evur afterwardʳ luffidʳ God & leplere men better.

Compati debet *prelatus subditis temptatis.* Supra  
de abbate. ij.

## CLXVIII.

8 *Compaciendum est amplius peccatis hominum  
quam rebus temporalibus proprijs.*

Saynt Gregorʳ tellis; “we rede of a gude holie maṁ þat had no ping to lif oṁ aʳt yere bod a little corṁ þat he had gravyṁ þe erdʳ 12 of, & saweṁ hyṁ selfe. So oṁ a tyme wheṁ he had shorṁ it & broght it home, ane iʳt maṁ þat luffidʳ hyṁ nott sett fyre in his lathe, & burnydʳ vṑ þe corṁ and aʳt. So a maṁ hardʳ tellʳ þeroff & come vnto hyṁ & saidʳ; ‘allas! fadur, what is happendʳ vnto 16 þe? wo is me for þe.’ And he ansswerdʳ agayṁ with a chere as he had bene nothyng grevidʳ & saidʳ; ‘wo is me for þat at saʳt happyṁ vnto hyṁ þatt didʳ þis dede!’ as he had not sett be hys awṁ herṁ, bod rather be þe toder mans syṁ.” *et c.*

20 *Compositus debet esse homo in sensibus exterioribus,  
vt habetur supra de Aspectu.*

## CLXIX.

*Concordia multum est necessaria habitantibus  
ad inuicem.*

24 We rede in ‘*Vitis Patrum*’ how som tyme þer was ij brether þat dwelte samen many yeris, & þai varidʳ neuer nor neuer was wrothe. So oṁ a tyme þe tone saidʳ vnto þe toder; “latt vs make debate betwix vs as other men of þis werldʳ dois.” And þe toder ansswerdʳ

& sayd̃ pat he wuste neuer what debate was; & þaṇ þe toder sayd̃ vnto hym; “lay dowñ þi hude betwixt vs two and I saʃl say it is myne, & þou saʃl say, ‘nay! it is myne.’ And̃ here-of saʃl a debate brede betwix vs.” And̃ þai laid̃ dowñ þis hude betwyx þaim, and 4 þe tone said̃; “it is myne”; & þe toper said̃; “nay! it is myne.” þaṇ þe tother sayd̃; “it is þyne; & þerfor̃ take it vþ̃ & doṇ it oṇ þi hede & go þi ways.” And̃ þus þai partid̃ & nowder of þaim mott nor cuthe discorde with̃ oþer. 8

*Concubina sacerdotis punitur. Infra de luxuria.*

CLXX.

*Concupiscencia carnalis naturaliter ad mulierem inclinatur.*

We rede in þe storie of Barlaam̃ how þer was a kyng þat had 12 a soṇ; and̃ wheñ he was new borñ, wyse lechis þat saw it told̃ hym̃ þat hym̃ burde gar kepe it to it war x yere olde, þat it saw no þing bod meate & drynk & clothis & a wommañ to kepe it, & els it suld̃ dye. And̃ so he dyd̃; & at x yere end̃ he garte 16 bryng befor̃ it aʃl maner of þingis, þat it mott se þaim & know what att þai war; & þer was b[r]oght befor̃ hym̃ gold̃ & syluer, & hors & catell, & evur as he askid̃ what þai war meṇ tolde hym̃. And̃ wheñ yong wommeñ & maydyns come befor̃ hym̃ & he saw 20 þaim, he askid̃ beselie what at þai hight, & what þingis þai wer̃. And̃ þai þat wer̃ aboute ansswerd̃ hym̃ & said̃; “yone er devils þat begylis meṇ.” And̃ wheñ he had sene aʃl maner of þingis, þai broght hym̃ vnto þe kyng his fadur; and̃ he askid̃ hym̃ of aʃl 24 thyngis þat he had sene, whilk he luffid̃ beste. And̃ he ansswerd̃ agayṇ & sayd̃: “Fadur, forsuthe nothyng els bod devuls þat disseyvis meṇ, ffor of þaim aloneli befor̃ aʃl oþer is my harte sett.”

28

*Concupiscencia gule est reprimenda. Supra de abstinencia.*

*Confessio facta in scriptis valet. Supra de Basilio. iijº.*

## CLXXI.

## Confessio delet peccata de Sciencia Diaboli.

We rede in þe 'Meracles of Saynt Constantyn<sup>1</sup>' how on a tyme  
 when Saynt Lamfranke at was bisshop of Ca[n]turberie sayde mes  
 4 þer, sodonlie a yong monke, þat suld hafe red þe gospeþ at þe same  
 mes, was afore þe gospeþ taken with a fend; vnto so mekuf at þai  
 þat come before, what at evur þai had done & had not bene shrevyn  
 þerof, he wold hafe teld þaim it. And soim þat shamyd with  
 8 þer syn, went & shrafe þaim clene þerof for ferd of hym. And  
 when þai come agayn before hym he spirrid whatt þai war &  
 whar-for þai come; & had no knowlege þat þai had bene at hym  
 befor. et c<sup>o</sup>.

## CLXXI .

12

## Confessio nocet Demoni.

Cesarius tellis how þer was a doctur of Dyvinitie þat was a gay  
 prechur, & he hight Thomas. And when he was seke & bownd  
 to dye, he was war of þe devulf standdand in a noke of þe  
 16 chawmbre þer he lay, and he coniurid hym & spirrid hym many  
 thyngis. And emang all oper thyngis he askid hym what noyed  
 hym & his felos moste. And he said att no þing noyed nor hurte  
 þaim so ill as did confession; ffor when a man is in deadlie syn,  
 20 all his membres is boñ, & he may not mofe hym; and onone as he  
 is shrevyn, þan is he lowse, and redie vnto all gudeness. And  
 when þis holie doctur had hard hym say þus, he thankid God  
 & gaff vp þe his sawle in-to hevyn.

24 Confessio mundat peccatorem et peccatum occultat.

Supra de adulterio<sup>2</sup>. iij.

Confessio a visibili et horribili<sup>3</sup> pena liberat. Supra  
 de agro. j.

<sup>1</sup> Arundel MS. Ex miraculis sancti Constantini Cantuaris; celebrante sancto Lanfranco Cantuaris archiepiscopo missam. The Harleian MS. has; Ex miraculis sancti Dunstani Cantuaris; celebrante sancto Lan-

franco Cantuaris Archiepiscopo missam.

<sup>2</sup> MS. alulterio.

<sup>3</sup> MS. corrigibili. Latin MSS. horribili.



Confessio tarda aliquando valet. Supra de ambicione. iij.

## CLXXIII.

Confessio pura celat peccatum et reciduum manifestat.

Cesarius tellis how som̄ tyme in þe Dioces of Traiecte, *per* was a 4  
fyscher pat was a fornicatur. & on̄ a tyme he was ferd̄ to  
be putt vp at þe sene <sup>1</sup>; & he went vnto a preste & shrafe hym̄ of  
afl̄ his syn̄, and when̄ he had done pat, if he war accusid̄ he mot  
sekurlie deny it, & suffer þe burnyng of a hate yrn̄ as *per* was vse <sup>8</sup>  
to paim at denyed it. And so he did̄, and þis hate yrn̄ pat he bare  
noyed̄ hym̄ no þing. So afterward he fell þerto agayn̄. And on̄ a  
tyme he ferid̄ ouer a watir with a mañ patt had knowlege of his  
mysgouernans; & þis mañ spak vnto hym̄ & said̄; “I mervell, & <sup>12</sup>  
so duse many mo, pat þe hate yrn̄ byrnyd þe noght; for we knew  
wele enoghe at þou was giltie, & hase occupyed it syn̄.” & he  
answerd̄ agayn̄, & sayd̄ þe hate yrn̄ noyed̄ hym̄ no more þan̄ did̄  
puttyng of his hand̄ in-to þe watir; & with pat he putt his hand̄ <sup>16</sup>  
into þe watir. And onone <sup>2</sup>, be þe rightwusnes of afl̄-myghti God̄,  
pat hym̄ hy schameles when̄ he was a penytent, becauce of turnyng  
agayn̄ vnto his syn̄, *per* he was punysshid̄; & onone as he tuchid̄  
þe watir it was vnto hym̄ as byrnan̄d fyre. For als sone as his <sup>20</sup>  
hand̄ was in þe watir he gaff a grete cry & take vp his hand̄; and  
afl̄ þe skyñ lefte behynd̄ in þe watir. And þan̄ he told̄ paim  
afl̄ how it happend̄ hym̄.

## CLXXIV.

Confessio pura delet peccata a memoria confessoris <sup>24</sup>  
*quandoque.*

Cesarius tellis how pat <sup>3</sup> on̄ a tyme, as a grete meneyay of  
pylgrams saylid̄ to-gedur oūr þe se, *per* fell suche a tempeste in þe

<sup>1</sup> Latin MSS. timens in synodo diuit̄ iuste, et iuste reciduiantem  
accusari. puniuit.

<sup>2</sup> Latin MSS. mira dei iustitia, <sup>3</sup> MS. þan.

qui misericorditer penitentem custo-

se, at þe shipmen war ferd at þai sulde all dye. And þan spak  
 one att was emang þaim att was a grete synner & sayde; "þis  
 tempest is fallyn on vs becauce I am a grete synner; and I pray  
 4 you all att ye will here my confession." And þai all held þer  
 tong; & he told so mekuff horrible venom of syn at þaim irkid to  
 here hym. And onone as he had done, þurh þe mercie of almighty  
 God þer fell a grete calme in þe see, & þe storm sesyd so sone  
 8 at euere man had mervail þeroff. And when þai come vnto þe  
 havyn, almyghti God take oute of þer aller myndis all pase synys  
 þat he had shrevyn hym off als verelie as þai had neuer harde tell  
 of one of þaim.

12 *Confessio pura a confusione temporali liberat. Infra  
 de famulo. v.*

## CLXXV.

*Confessio eciam a morte corporali liberat.*

We rede how som tyme in þe cetie of Arthebatensis<sup>1</sup>, a yong  
 16 pure clerk sayd vnto a goldsmyth þat þer sulde com vnto his  
 howse a merchand, þat wald by of hym syluer vessell of dyvers  
 form. And when he had told hym þis, þis goldsmyth wold fayn  
 hafe solde his chaffer, & commawndid one of his men to go home &  
 20 feche suche vessell & bryng þaim vnto suche a clerke howse. And  
 a sister of þis goldsmyth broght þaim þedur þis clerk lay in wayte  
 of hym & his suster as þai come in at þe dure, & slew þaim bothe,  
 & cut þaim in pecis & keste þaim in a sege. And when þis gold-  
 24 smyth meneya saw he tarid long & come not home, þai went vnto  
 þis clerkis howse & spirrid after þer maister & his suster. And þis  
 clerk denyed hym & sayd he come nott þer; & þai areste hym  
 & a bruder & a sister þat he had, & broght þaim befor þe<sup>2</sup> iustice  
 28 of þer law, & þer þai cuthe not agaynsay þer gilde, for þe man was  
 fon with þaim, & þe syluer vessell bothe; and þai war demyd  
 all to be brent. þan þis suster said vnto hur<sup>3</sup> brother þe clerke;

<sup>1</sup> MS. Harl. In ciuitate Attrabanen-  
 sc. MS. Arund. In ciuitate Atrabacesi.

<sup>2</sup> MS. repeats, þe.

<sup>3</sup> After, hur, h, erased.

“Bruther, I suffer pis fo[r] þe. And seð we may nott esshew þe payn of dead at we er demyd vnto, lat vs shryfe vs of owr syn, at we may so esshew þe euerlastand payn of heil.” And bothe þe brethir wuld nott. Noght-with-standyng sho sh afe hur of hur 4 syn vnto a preste with grete wepyng & hertlie contricioñ; and þan þai wer all takyn & boun vnto a stokk, and a grete fyre made abowte þaim. And þe clerk & his bruther fell in a dispayr & war burnyd vp; & pis damyself purgh hur trew confessioñ was kepyd 8 harmeles. & yit þe bandis at sho was boun with wer burnyd, & sho felid no more of þe hete of þe fyre, þan it hadd bene þe blaste of a dew wynd.

## CLXXVI.

Confessio simulata vel tamen furtiua<sup>1</sup> non delet 12  
peccata de sciencia diaboli, sed tantum vera  
confessio illa delet.

Cesarius tellis þat on a tyme in Brabañ þer was a mañ boun in a howse þat had a fend in hym, whilk fend cawsid þis mañ to 16 vpbrayd ilkone at come in with syns at þai had done & war nott shrevyn off. So þer was a mañ in þe towñ þat gretelie desyrid to se hym & here hym speke, bod he was ferd þat he suld vpbrayde hym with his syn. And for ferd here-of he went & shrafe hym of 20 all his synys vnto a preste, bod he kepid with-in hym a will to fall vnto syn agayn; and he trowid þat he was sekur enogh & wente boldelie into þe howse vnto þis mañ. And onone as he come in, þis mañ at was boun cryed & said; “A! welcom, frend! com ner! 24 for þou hase wele whittend þe.” & onone, þuf all he war shrevyn, yit he told all his synnys oppynlie vnto all þat stude abowte; & þe mañ pocht he was gretlie confusid becauce his syns wer so fowle, and he was passand hevye & turnyd agayn vnto 28 þe preste, & tolde hym all how it happend. And he shrafe hym agayn with a full wyll neuer to syn agayn. And þan þe preste bad hym go baldlie agayn and he sulde no more shame hym; and

<sup>1</sup> MS. fulcina. Latin MSS. as above.



he did so. And when he come into þe howse, one at was þer  
 said vnto þis mañ at was buñ; "lo! þi frend is comen agayn."  
 And he askid' whilk was he. And þai said; "he þis att þou  
 4 vpbraydid' right now with so fowle synys at þou sayd' at he had  
 done." And he ansswerd' hym agayn & said; "I vpbraydid' hym  
 noght, nor I knaw none iff of hym." And fro thens furthe euerilk  
 mañ trowed att he was bod a lyer, & wolde truste no thyng at he  
 8 sayd'. *et cº.*

## CLXXVII.

## Confessio ex corde facta celat peccata.

We rede how oñ a tyme þer dwelte in a towñ a knyght, &  
 he had a fayr wyfe; & þe preste of þe towñ held' hur. And it was  
 12 tolde þe knyght, & he wolde nott onone giff faythe þerto; not-  
 withstondyng he had þaim evur in suspicioñ, & he wold' nowder  
 latt þe preste nor his wyfe witt at he had þaim so. So oñ a tyme  
 he prayed þe preste at he wolde go with hym to speke with a mañ  
 16 a myle or ij thens. And he said' yis, and went with hym vnto  
 a noder towñ, whar þer was a devull in a mañ at wolde tell euerilk  
 mañ of all þe synys at evur þai had down þat þai wer not wele  
 shrevyn of. And þis preste was aferd' þat þe knight broght hym  
 20 þedur for to aske þis devull of his dedis, & he went & soght a  
 preste and þer was nane in þe towñ. And þañ he went privalie  
 into þe stabyll þer þe knightis mañ had sett vp þer hors, & he fell  
 oñ his kneis befor þe knyghtis mañ, & prayed' hym þat he wold'  
 24 here his confessioñ, for he was so seke he was bowñ to dye. And  
 þer, with grete contricioñ he made a full confessioñ vnto þis mañ,  
 & besoght hym to enione hym penance: and þañ þis servand  
 sayd'; "Sur, I am no preste; I know nott whatt penance I sulde  
 28 enione you, bod þat penance at ye wolde enione a noder prest and  
 he war shrevyn at you of a like syn, þat saff be your penance."  
 And þis done he went oñ boldlie with þe knight vnto þis mañ  
 at had þis devull in hym. And þañ þis knight askid' hym if  
 32 he kend' oght with hym selfe; and he sayd, Nay, he knew no þing  
 with hym. þañ he askid' hym what he cuthe say of þe preste, &

he sayd̄ pat he cuthe say nothyng of hym̄. And wheñ he had sayd̄ so, he turnyð his tong oute of þe language at þe knyght vnderstude, & spak Latyn̄ & said̄; “In stabulo mundatus est; he was clensid̄ in þe stabyñ.” & þe preste vnderstude what he 4 sayd̄, & so did̄ none oþer att was þer. & he was fayñ & thankid̄ God & went home with þe knight agayñ, & lefte þis werld̄ & went & made hym̄ a monke in Ceustus ordur & become evur after a gude man̄. 8

## CLXXVIII.

*Confessio facta diabolo in loco sacerdotis  
aliquid prodest.*

Jacobus de Vetriaco tellis how at þer was a man̄ pat had done many grete synys at he was neuer shrevyn̄ of, & so hym̄ happend̄ 12 fast seke & was like to dye. And þe devuñ was ferd̄ at he suld̄ shryfe hym̄ vnto som̄ preste, & come vnto hym̄ hym̄ selfe in liknes of a preste, & cownceld̄ hym̄ to shrife hym̄. And þis man̄ trowed̄ at he had bene a preste, & shrafe hym̄ to hym̄ with gude will 16 of all his synys with grete contricion̄. And þis done, þe devuñ sayd̄ vnto hym̄; “Bruther, þies synnes er grevus, and þerfor̄ I enione þe to penance at þou schryfe þe noght of þaim vnto no noder man̄, for þai may gretlie sklander þe”; and þañ þe devuñ went 20 his wayes. And onone þis man̄ dyed̄; and þer come aungels & fendys vnto his sawle, & þe fendis sayde; “he is owres, for he was neuer schrevyn̄ vnto no preste.” And þe aungels sayd̄ pat he had made a confession̄, for he was contrite; and þuf all it was 24 þe devuñ at he was shrevyn̄, yitt he trowed̄ pat he had̄ bene a preste. And þis sawle was broght befor̄ þe hie iugement of almyghtti God̄; & he demyd̄ it for to be putt agayñ in þe body, at þe bodi eft mot be shrevyn̄ vnto a preste, and so it was. *et c.* 28

*Confessio pura reddit sacerdotem dignum sacramento  
misse. Infra de sacerdote. vj.*

*Confessio cum <sup>1</sup> proposito recidiuandi non valet.*

*Infra de contricione. j.*

32

<sup>1</sup> MS. sine,

Confessionem impedit demon quantum potest. Infra  
de demone. xj.

Confessio penam corporalem inflictam delet. Infra  
4 de hereticis. i. *et de Maria.*

Confessio amissa a viuo, fit *quandoque* a mortuo  
resussitato *precibus sanctorum.* Infra de Fran-  
cisco *et oracione.*

CLXXIX.

8 Confessor in aliquo casu non tenetur confessionem  
celare.

Cesarius tellis how *per* was a monke of Ceustus ordur, & he con-  
fessid̄ hym̄ vnto his Abbott, how pat þuff all he war no preste, yit  
12 he said̄ mes; and he wold̄ not lefe nowdur be prayer, nor charge,  
nor command̄ of his abbott. And þis abbott told̄ þis case vnto  
a certaiñ person̄ and sent it vnto pope; and he ansswerd̄ agayn̄ &  
said̄ it was no confession̄, it was bod a blasfemyng, and “a con-  
16 fessur,” he sayd̄, “aw not be þe law to layn̄ such a blasfeme,  
whar-þurgh̄ grete pereñ myght fall vnto all holie kurk.” And þus  
he was dischargid̄ of mes-saying. *et c<sup>o</sup>.*

Confessor non celans confessionem est causa mul-  
20 torum malorum. Infra vbi agitur de Maria  
Dei genitrice.

CLXXX.

Confessor incontinens multociens potest esse occasio  
dampnacionis.

24 Cesarius tellis how *per* was a riche huswyfe pat had done many  
horrible synmys; & sho had grete sorow for paim in hur harte, and  
yit sho wold̄ nevr shryfe hur of paim. So *per* was a yong preste  
pat sho had broght vp̄ of barñ little hur self; & sho take suertie  
28 of hym̄ & shrafe hur unto hym̄ of all hur synmys. And when̄ he  
had hard̄ hur confession̄ he was lathe to displease hur, & cownceld̄



hur to fulfyll þe luste & þe likyng of hur bodie ; & scho wold' nott, bod abade in *parfite* contricioñ. And when he saw þat, he discurið hur synys to ilk mañ & diffamyd hur. And sho was so gude a wommañ at no mañ trowid hym, bod held' hur a gude wommañ 4 & cowntid' hym bod for a fule.

## CLXXXI.

Confessor *eciam* in cautela *et* in interrogando <sup>1</sup>  
multis est occasio peccati.

We rede how oñ a tyme a maydyn come & shrafe hur vnto 8 a preste ; and he as ane vnwyse confessur begañ to tempe<sup>a</sup> hur vnto syñ, & gaf hur comfurthe þerin þat sho sulde contynue. And so sho contynued' it so lang at sho cuthe neuer lefe it <sup>3</sup>.

## CLXXXII.

Confessor discretus *eciam* nolentes *per* discrecionem <sup>12</sup>  
suam ad penitenciam inducit.

Cesarius [*tellis*] how *per* was a mañ þat had done many horrible synmys, and wheñ he had shrevyn hym þerof vnto a preste, he wolde resayfe no penance, bod said' he myght do none ; to so 16 mekuñ, & þe preste enionyd hym neuer so lityñ penance, yit he wolde nott graunte þerto. So his confessur askid' hym if he myght say euer-ilk day his pater noster. & he tuke hym þerto & did itt. And almighti God sent hym suche grace, þat he come 20 agayñ oft-sithes & asked evur more penans, vnto þe preste had enionyd' hym sufficient penance for his syñ.

Confessor discretus debet. esse compaciens *et* con-  
descendens peccatoribus. Supra de Abbate. 24

<sup>1</sup> Harl. MS. incautus in interrogando. Arun. MS. as above.

<sup>2</sup> After tempe, hym, erased.

<sup>3</sup> Latin MSS. Virgo quedam cui-  
dam sacerdoti confitebatur. Ille

sicut imprudens cepit de peccatis  
sibi ignotis interrogare. Que mox  
de eis in tantum cepit temptari quod,  
sicut postea retulit alteri sacerdoti,  
vix de illis peccatis continuat.

## CLXXXIII.

Confessor dure loquens confitentibus aliquando  
contra se ipsum prouocat eos.

We rede in 'Libro de Dono Timoris' how þat a mañ þat was in  
4 syñ happend oñ a tyme to be in pereñ of his dead; and he made  
a vow þat, & he mot esskape, he sulde shrife hym. And so hym  
happend be delyverd; & þe maister of his felowship went & shrafe  
hym vnto a preste hermett, & he shrafe hym vnto þe same. And  
8 þis preste gretlie blamyð hym for his syñ, & sent hym vnto þe  
pope; & þis mañ wexid hym gretlie and slew hym, and did  
þe same *with* ane oþer confessur. And þe thrid confessur hard  
hym mekelie & spak frendlie vnto hym, & tretid hym, and enionyd  
12 hym to penance one thyng alonellie, & þat was; þat when som-  
evur he saw any mañ dead; he suld helpe to berie hym & he  
myght, & putt hym in þe erth, and at he sulde pinke of deade.  
And so he did oft-sythis; & att þe laste he began devowtelie  
16 to pinke oñ his estate, & went in-to wyldernes, & þer he liffid  
& dyed in grete penance. *et c<sup>o</sup>.*

## CLXXXIV.

Confidencia. Confidendum non est in senectute vt  
propter hoc magis homo periculis se exponat.

20 We rede in 'Vitis Patrum' how þat ane olde mañ of religion  
was seke in Egipte, and he wold algattis go home vnto his frendis  
at he mot be *with* þaim to he wer seke, & not emang his<sup>1</sup> brether  
to noy þaim. And þe abbot Moyses bad hym go noght, þat he fell  
24 not into fornicacion. And he was hevy *perwith* & sayd his bodie  
was dead fro all maner of swilk luste. And he went oñ his ways  
to his frendis; & a damyseñ of hur devocion kepid hym. And  
when he was coverd of his sekenes, he lay by hur & gatt hur *with*  
28 child. And when þis child was born, þis olde mañ take it in his

<sup>1</sup> After his, breke, erased.

armys opoñ a grete festiuall day, & come into þe kurk þerwith  
befor all his brether & all oþer þat þer was; and his brethir wepid  
& made sorow for hym. And þan he said vnto þaim; "See ye þis  
childe? Lo! þis is þe soñ of inobediens; be war!" he said, "þerfor, 4  
ye brether, & take ensample be me, for þis I dyd in myne elde.  
And þerfor I pray you hertelie pray for me." And he went into  
his cell; & þer he abade all his life-days in grete penaunce &  
prayer. 8

Confidencia est habenda in sanctis<sup>1</sup> de rebus tem-  
poralibus. Infra de Sancto Nicholao.

Confidendum non est in quolibet. Infra de gula. iiij.

# CLXXXV.

Confusio orta de peccato perpetrato aliquando est 12  
occasio boni.

Cesarius tellis how oñ a tyme a yong man gatt a noñ with  
child; and he was so confusid þer-with, & so ferd at he sulde  
be descried þat he had done suche a truspas, & no man had hym 16  
in suspesion, þat he went vnto ane abbay of a straye ordur &  
made hym a man of religion, & þer abade in grete devocion  
& prayer all his life. et c<sup>o</sup>.

# CLXXXVI.

Confusio aliquando est causa mortis. 20

Helinandus tellis how þat shipmen oñ a tyme come vnto a  
philosophur þat hight Omerus, & spirrid hym a question & he  
cuthe not in no wise essayne it. And becauce he cuthe not,  
þai said he was bod a fule, & cuthe no wisdom. And he was 24  
so confusid & esshamyd þat with-in a little while after he dyed  
for sorow.

<sup>1</sup> So the Latin MSS. The English version has, in sanctis temporalibus.



## CLXXXVII.

## Congregacio aliquando dirigitur per aliquem bonum.

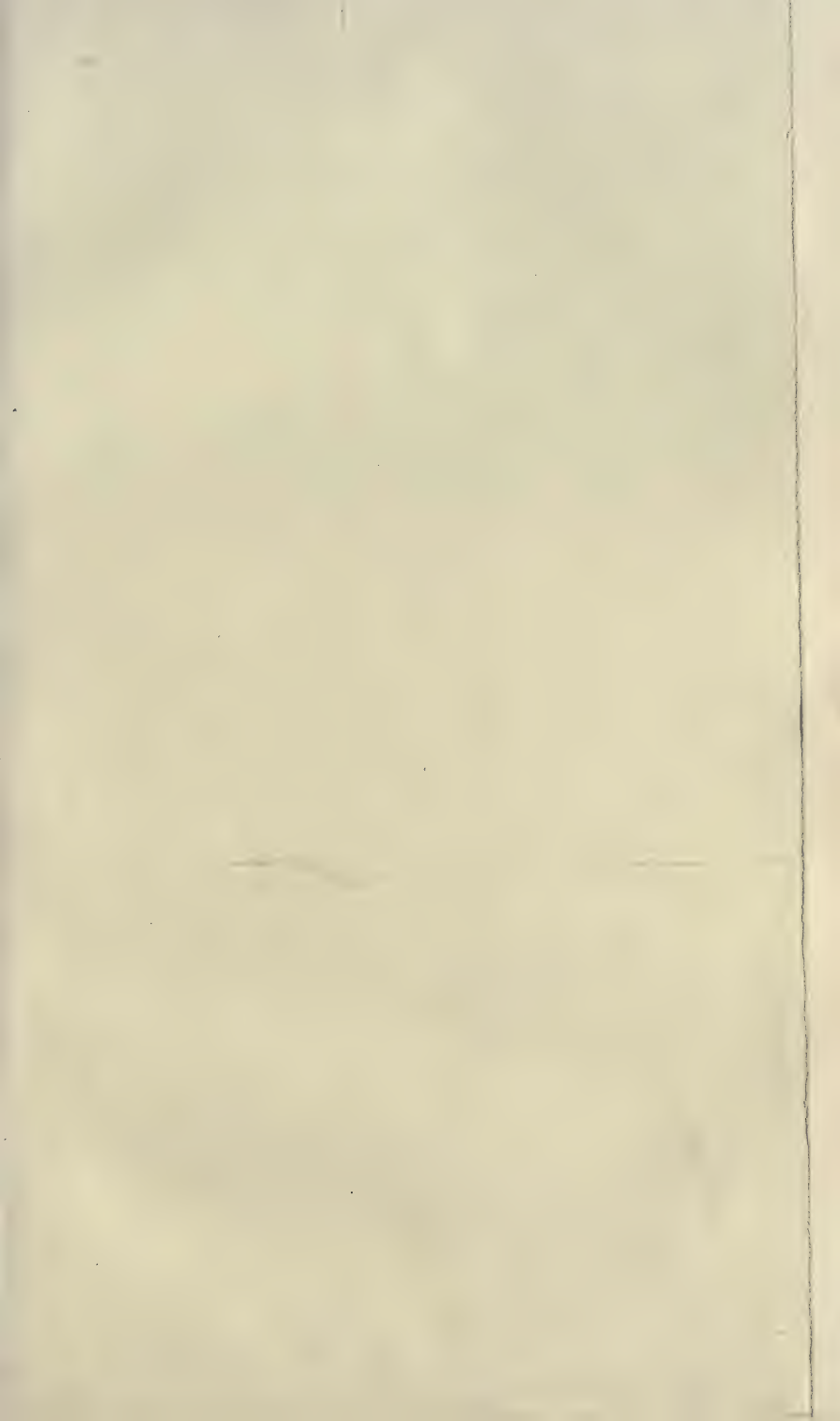
Isidorus tellis how [*when*] pat Philip pat was king of Macedonie was at Athenys, he askid of þe cetie at pai sulde delyvir hym x wyse  
 4 men<sup>1</sup>, and he sulde breke vp his sege. And when a mañ pat hight Demonstrues<sup>2</sup> harde teñ þis, he fenyd þis fable & told it emang þe cetisyns of Athenys; how pat, oñ a tyme, wulfis desyrid of sheperdis at pai & pai myght be made frendis. And þe sheperdis  
 8 poght none iñ & grawntid & was made frendis *with* paim. And pañ þe wulfis askid of pies sheperdis at pai mott hafe *per* doggis at kepid *per* shepefeld delyverd; ffor as pai sayd, pai wold be occasion and cauce to gar paim fall att debate agayñ. And þe sheperdis  
 12 agreid *perto*, & delyverd paim *per* doggis pat war wunte for to kepe *per* faldis. And pañ þe wulvis killid pies howndis; & when pai had so done, pai come & werid vp all þe shepe att was in þe flokk. “And þus,” he sayd, “will Philipp þe kyng do *with* vs, pat is  
 16 to say, take away our wise meñ & owr oraturs; and when he hase so done, pañ he wyll mys-chefe vs & sla vs, & all pat er in þe cetie of Athenys.”

## CLXXXVIII.

Consanguinitas. Consanguinei non sunt a viris  
 20 *sanctis sustentandi nisi in iure suo proprio.*

We rede in þe life of Abbott Pastur, how *per* was a Iustice of þe contre, & he desyrid to se þis Abbott, and he mot nevr com to at se hym. And þis iustis saw pat, & he garte take þe sister soñ  
 24 of þis abbott, & said he was a thiefe & putt hym in prison, & sayd & þis abbott Pastor wold com vnto hym & pray hym for hym, he suld delyver hym hym. And pañ þe moder of þis childe come vnto þis abbott celi dure, and callid *per*-att & besoght hym to  
 28 speke *with* hur, & he wolde no wurd answer. And when sho saw patt, sho wepid & made mekul sorow, & sayd; “And þou had

<sup>1</sup> *After men, at, erased.*<sup>2</sup> Latin MSS. *Demostrues.*



Miser infestat multos

We rede & largely lombardow how at y<sup>e</sup> happend on arpuie a grete multitude of fleis  
in ans abbay pat saynt Barnard made. Wuto so mekull at yai did mekull noysau  
Wuto all new pat dethallid yu. And wghen yai come & tolde hynd. he said pat he  
fulde cur yai & on ye more yai war fow dead illone.

Mutuo frequer in deu. no est pto vtilio. 6<sup>to</sup> de Wallio. y.

Natalio dñi. p<sup>o</sup>

The birth of our lord is p<sup>ro</sup>ph<sup>et</sup> be many maclays. ffor Imocanus y<sup>e</sup>. y. telles  
holl at Rome y<sup>e</sup> was cotynall p<sup>ro</sup>ph<sup>et</sup>. y. yere to yedur. And yf<sup>or</sup> ye Roman byggid  
a fayre temple & sett y<sup>e</sup> in ye ymage of Tomulio & harte call it temple paco  
and yai aske apollo holl lony it fulde laste. & he said Wuto a Woman pat was  
a clau mayden bare a childe. and wghen yai hard y<sup>e</sup> yai said it fulde laste edur  
& wrote a bolune. ye dñe in golden lettero. Temple dñi nictim manet. and wghen  
our ladye bare h<sup>er</sup> childe. vppon pat same nyght it fell dollow Wuto ye hardy w<sup>it</sup>  
And y<sup>e</sup> is now Ecclia. Oe mare de nouo.

Natalio dñi pbatur duplicat. y<sup>o</sup>

Ex largely lombardow We rede how pat vppon pat day ye ymage of Tomulio and  
all of ydolfio in Rome. fell dollow & beak. And saynt jaron tallio also holl y<sup>e</sup> come  
a tokyd in Egypte for all y<sup>e</sup> ydolfio fellio wghen our ladye bare h<sup>er</sup> childe. and q<sup>u</sup>  
for ye p<sup>ro</sup>ph<sup>et</sup> of ye temple harte make aye ymage of a mayden W a baw in h<sup>er</sup> arm  
and sett it in a p<sup>ro</sup>bay place in y<sup>e</sup> temple. And Wuto pat yai did curushup

Natalio dñi pbatur multiplicat. y<sup>o</sup>

We rede & largely lombardow how y<sup>e</sup> same nyght ye dethuor of ye nyght and clare  
nes of ye day war curushid dñu contrarie

Natalio pbatur y<sup>to</sup>

Drosius and Imosius tallio holl pat a well in Rome pat same nyght was  
turied in to oyle & ran in to yphar and all ye day aft<sup>er</sup> spraw habundand h<sup>er</sup>.  
ffor Sibilla had p<sup>ro</sup>ph<sup>et</sup>ed & said pat our Sabyer fulde not be born or a well of  
oyle spraw oute of y<sup>e</sup> arthe.

Nathio dñi pbatur 5<sup>to</sup>

Crysostomus tallio pat vppon ye nyght of ye nativite Wuto ye byrges pat war  
p<sup>ro</sup>ph<sup>et</sup> on a hylt. a fayr stard. appered Wuto yai & it had in it a fayre childe  
and vppon h<sup>is</sup> shulder a fayr croo shynnyng. Wghill childe spak Wuto ye byrges  
and bad yai go in to judex & sale h<sup>is</sup> ynd & y<sup>e</sup> yai fulde f<sup>in</sup>d h<sup>is</sup> ynd born.



a harte & bowels of yrñ & mott not be movid' with no compassion, yit at þe leste marke, þou suld' hafe compassion of þine awñ blude, þi sister soñ." And þañ þis abbott sent wurd' vnto þis iustis & sayd'; "Pastor filios non generauit; Abbott Pastor gatt nevr 4 child." And when þis iustis saw at þe abbott wold' not com hyñ selfe & pray for hyñ, he said' & he wold' send wurd' for hyñ be mowthe he suld' send' hyñ hyñ. And þañ þis Abbott sent hyñ wurd' & sayd'; "Examyn þe cauce as þe law wyll, & if he be 8 wurthi to dye lat hyñ dy; or els do with hyñ as þou plesis." et c<sup>o</sup>.

## CLXXXIX.

• Consciencia bona frequenter timet <sup>1</sup>.

We rede in 'Historia Tripartita,' pat oñ a tyme when Iulianus 12 Apostata at a grete ffeeste tyme, in maner as emperours dose, garte encens be sett befor hyñ, he made crysten men to com knelyng aforñ hyñ & serve hyñ per-of. & he gart hide fals mawmettis vnder-nethe a clothe befor hyñ, at þe cristen men suld' not se 16 þaim; & þe cristenmen wiste nothyng perof. And when þis was done, he garte bare þies & told þe cristen men, & threpid' of þaim at þai had' done sacrifice vnto his goddis, & offred þaim encence. And when þai harde þis, þai cryed & made mekuñ sorow, and 20 desyrid' at þer right handis at þai broght it vñ with sulde be cutt off for penance et c<sup>o</sup>; þuff all þai þoght not of no sacrifice vnto fals goddis.

## CXC.

Consciencia peccati <sup>2</sup> non potest quiescere.

24

We rede in 'Libro de Dono Timoris,' how oñ a tyme þer was a riche man, & he luffid wele to go to sportis & to grete festis. So oñ a tyme, as he was be hys ane, hyñ happend' to vmthynk hyñ of his synnys, & so he contynued'; and his consciens was so gretlie 28

<sup>1</sup> The Latin MSS. *conclude*, *vbi non est timendum*.

<sup>2</sup> So Latin MSS. The English version *has*, *peccato*.

turment *per-with* at he mott hafe no reste. And *perfor* evur when  
 suche a thoght come in his mynd, he wald' evur caſt vnto hym one  
 of his neghburis to hald' a talk with hym, & for to putt suche  
 4 thoghtis oute of hys mynde.

Consecraccio ecclesie. Infra de dedicacione.

CXCI.

Consilio bono est acquiescendum.

We rede how on a tyme ane archer gatt a little burd' pat is  
 8 callid' a nightgale, & he gatt oute his knyfe & wold' hafe slane hur.  
 & pan' sho spakk vnto hym & sayd'; "pou man! whatt may  
 my dede profett pe? For pou may not fyll pi body *with* me, bod &  
 pou wiff latt me go, I saff gif pe for my rawnson iij wisdoms,  
 12 whilk & pou kepe, saff be grete profett vnto pe." And when  
 he hard' hur speke he was gretelie astonyd, & sayd' pat & sho cuthe  
 tell hym any new pingis at mot profett hym, he suld' latt hur  
 go all redie; & sho essurid' hym at sho suld'. And as for pe furste,  
 16 sho bad hym neuer to desyre to gett pat ping at he myght not gett;  
 and make not sorow for pat ping pat is verely loste & can' neuer be  
 requoverd'; and as for pe thrid', "Gyff not truste vnto euerilk  
 wurd' at pou heris." And pis done he lete hur fle *per* sho wold';  
 20 and sho gatt hur vp into a tre & poght sho wald' witt wheper pies  
 wisdoms sulde turn' hym vnto any profett or nay. And sho said'  
 vnto hym; "A! wo be vnto pe! for pou hase had' pis day ane iff  
 cowncell; for *per* is *with-in* my body a precious stone callid' a  
 24 Margarite, pat is of grete vertue, and it is more pan' ane egg."  
 And when he hard' pis, he made mekuff sorow at he had lattynd  
 hur go, & desyrid' hur to com' agayn, & made all pe crafte att he  
 cuthe to gett hur. And pan' sho sayd vnto hym; "Now I know  
 28 pat pou erte bod a fule. I bod pou suld' not make sorow for pat  
 ping pat was loste and irrecoverable, & I bad pou suld' not be besy  
 to labur for pat ping at pou may nott gett, & pou makis mekil<sup>1</sup>  
 sorow at pou hase loste me, & laburs to gett me agayn, & I wiff  
 32 not com' att pe. And I bad pou sulde not trow euer-ilk wurd' att

<sup>1</sup> MS. mekis.

pou hard, & pou trowis at *per* be in my bodye a *precious* stone  
 mor̄ pañ ane egg; & all my bodie is nott so mekull as halfe ane  
 egg. And *perfor* as I fand̄ þe a fule, so will I lese þe." & *with*  
 þat sho flow away syngand̄ pies ij versys; "Non nimis amissis 4  
 doleas, nec omne quod audis credas, nec cupias id quod habere  
 nequis."

## CXCII.

Consilio inhonesto *eciam* si sit vtile, non est  
 adquiescendum.

8

Tullius tellis how som tyme *per* was a mañ þat hight Themistenes,  
 & on a tyme he told̄ vnto þe meñ at dwelte in Athens þat he  
 cuthe tell̄ paim a cownceill̄ þat war for *per* common̄ profett. Bod  
 he said̄ þat it was noght necessarie þat all meñ suld̄ witt it, 1  
 & *perfor* he desyrid̄ paim at he myght hafe ane to tell̄ it to. And  
 pai assigned̄ hyñ a mañ þat hight Aristes, and he told̄ hyñ  
 & sayd̄: "A grete shyf̄ of Lacedonye is comen̄ vnto þe haven̄;  
 and it wer ane ethe þing & a profitable to men of þe cetie to go & 16  
 take oute all þe riches *per*-of." And when̄ þis Aristes hard̄ þis, he  
 went to þe cownceill̄ in-to þe cetie & told̄ paim þat he had hard̄  
 a profitable cownceill̄, bod it was nowder treuth nor honestie; and  
*perfor* he sayd̄ he wold̄ not concent̄ þerto.

20

Consilio bono frequenter peccator ad penitenciam et  
 satisfaccionem attrahitur. Infra de vsurario et  
 multis alijs locis.

Consilio malo perdit homo corpus et animam. Infra 24  
 de heretico.

Consilio bono fit iustum iudicium. Infra de pro-  
 misso.

Consilio bono peccatum dimittitur et temperancia 28  
 augetur. Supra de abbate.

Consilium gratis debet dari pauperibus. Supra  
 Augustini. iij.



## CXCIII.

Consolacio diuina cor ad se totum attrahit et  
replet dulcedine.

Jacobus de Vetriaco tellis of<sup>1</sup> our ladie Saynt Marie, þat when  
4 sho norisschid<sup>t</sup> hym in his youthed<sup>t</sup> and sho had ligen<sup>t</sup> with hym  
iij dayes in bed laykand<sup>t</sup>; hur wold<sup>t</sup> hafe þoght it bod ane hour; &  
sho wold<sup>t</sup> layke so long with hym at he wold<sup>t</sup> be bathe hon[g]rie  
and threstie. And ay þe hongreer & þe thristier at he was, þe  
8 more sho desyrid<sup>t</sup> to hald<sup>t</sup> hym in hur armys; and if he wold<sup>t</sup> hafe  
bene furth, sho wold<sup>t</sup> cry & hold<sup>t</sup> hym still betwix hur armys. And  
som<sup>t</sup> tyme sho wold<sup>t</sup> bere hym in hur armys iij dayes, & kis hym &  
play with hym in dyvers placis, becauce sho had so meku<sup>t</sup> com-  
12 forth of hym in hur harte; for als meku<sup>t</sup> as sho knew þat he was  
bothe verray God & man.

## CXCIV.

Consolacio diuina debet precibus impetrari.

We rede in 'Libro de Dono Timoris' of a womman þat was  
16 devowte; & on a tyme when sho wantyd<sup>t</sup> comfurth at sho was  
wunte vnto, & was ferd<sup>t</sup> at it suld<sup>t</sup> tary lang-or it come, & when at  
it war comen<sup>t</sup> at it suld<sup>t</sup> sone pas away, and sho spakk vnto hur  
aw<sup>t</sup> vertues at was with-in hur & sayd<sup>t</sup>; "My faythe! go þou vnto  
20 my Lord<sup>t</sup> God<sup>t</sup>, & charge Hym be all þe articles þat er trowed<sup>t</sup>  
in Hym þat He com<sup>t</sup> vnto me & comfurth me. & my mynde!  
Be þou His hoste, & orda<sup>t</sup> for his herberie. And my luff! Luke  
þou make Hym gude chere. And my charitie! It acordis to þe to  
24 hold<sup>t</sup> Hym still, at He pas not away." And when sho had þus  
chargid<sup>t</sup> all hur vertues, onone sho was putt in a mervalos grete  
comfurth, at contynued with hur lang & recedid<sup>t</sup> noght away from hur.

Consolatur Deus<sup>2</sup> aliquos in sacramento altaris.

28. Infra de sacramento. j.

<sup>1</sup> Harl. MS. de *sancta Maria de Ogniez*. Arund. MS. de *sancta Maria de Origine*. This English version is entirely corrupt.

<sup>2</sup> So the Latin MSS. The English MS. has, *Consolatur Deus in aliquo sacramento, &c.*

Consolacionem recipiunt aliquando sancti creaturis  
vel factis. Supra abbatis vi<sup>1</sup> et infra de  
Iohanne Euuangelista.

Consolatur Deus tribulatos. Supra de Antonio. 4

Consolacio Diuina subtrahitur ab hijs qui consola-  
cionem habent in amicis carnalibus. Infra de  
Peregrino. ij<sup>o</sup>.

## CXC.V.

Consolacio diuina allicit hominem ad manendum 8  
in ecclesia.

Cesarius tellis of a monk of Ceustus ordur, pat had a grace and  
a lefe, for feblenes att his body was in, for to ly in his bed & not  
com att matyns at mydnyght; & yitt for all pat he myght not 12  
reste in his bed in matyn tyme, bod pat reste at he had, hym burd  
hase it in pe kurk. So on a day his brether chalangid hym perfo, &  
& said sen he was so wayke of hym selfe, at hym wer bettir for to  
reste hym in his bed pan for to com vnto pe kurk, & specialli 16  
becauce he had lefe. He ansswerd agayn & said; "When I here  
my brethir syng, & I be not with paim, pan I am mervoloslie  
trubled and turment in my harte; & pan I wax hevy when I  
vmthynk me pat pe comfurth at God duse vnto paim per did it som 20  
tyme per vnto me. & puf all I may nott helpe paim, yit it  
comfurthis me gretelie to here paim."

## CXC.VI.

Consolacio diuina non conceditur admittentibus  
alienam. 24

Cesarius tellis how som tyme per was a monke in Ceustus ordur,  
and he was<sup>2</sup> a leche & ran purgh pe cuntre ilk day, pat vnnethis  
he wolde be att hame at his abbay on hy dayes. So it happend  
opon a night, in pe solempnyte of ou<sup>r</sup> Ladie, as he stude at matyns 28

<sup>1</sup> MS. ij.<sup>2</sup> MS. repeats, was.

syngand' emangis his felos, he saw our Ladie Saynt [*Marie*] com̄  
 in-to þe where, & broght a boyste full of lectuarie; & sho putt  
 þerof in-to evur-ilk monk mouthe *with* a spone. And when sho  
 4 come att hyṁ sho said; "þou mysters not of my lectuarie, for  
 þou erte a leche & takis þine awṁ comfurth at þe full": & so he  
 had' none. And fro þine furth, bod if he had bene compellid,  
 he wold' neuer oute of his abbay, nor he had neuer after dayntie of  
 8 bodelie medcyn. So þe next ffeſte of our Ladie sho come agayṁ, &  
 did vnto þe monkis as sho did' before; and when sho come att þis  
 monk, sho said' vnto hyṁ; "Becaue þou haſe had moṛ comfurth  
 of me þaṁ þou had of þi lechecrafte or <sup>1</sup> of þi medcyns, þerfor I ſall  
 12 giſſ þe of my medcyns." And when he had taſtid' þeroff, onone he  
 felde ſuche a ſwetnes, þat euer fro thenſ furth he was ſo ſtable  
 in his ordur þat he refuſid' all maner of oper þing.

## CXC VII.

Constans debet esse religiosus in omnibus, tam  
 16 prosperis quam aduersis.

Cesarius tellis of a monk of þe ſame ordur, þat did' many grete  
 meracles. So his abbott askid' hyṁ oṁ a tyme, how he had þat  
 grace befor all his brethir to do ſo many meracles. And he  
 20 anſſwerd' agayṁ & ſaid; "I wote nevr, for I pray no more,  
 nor faſtis no more, nor wakis no more, þaṁ duſe myne other  
 brether, nor laburs no more; bod I know <sup>2</sup> a thyng. Ther may no  
 prosperite make me prowde; nor none aduerſitie make me diſpleſid'  
 24 nowder of my ſelfe nor of oper." And þe abbod' askid' hyṁ &  
 ſaid; "Was þou not trubbled' when ſuche a knyght byrnyd' our  
 grange?" And he anſſwerd' agayṁ & ſayd; "Nay! for I betaght  
 þe reward' þerof vnto almighty God; and wheþer I haſe mekuſt or  
 28 little, euer I thank almighty God þerof, & takis it *with* gude wiſſ,  
 ffor I haſe diſpyſed' & forſaken all þe riches of þis werld'." *et c.*

Constans debet esse prelatus in hijs que pertinent  
 ad officium suum. *Supra* Ambrosij. vj.

<sup>1</sup> MS. of of.<sup>2</sup> After know, n and some other letter, *blotted*.



Constans debet esse bonus subditus [in bono]<sup>1</sup> *contra prelatum ullum.* Infra Hillarij.

Constans debet esse miles in bello. Infra<sup>2</sup> de Milite. vj. 4

Constans debet esse quilibet in bono opere incepto. Infra<sup>2</sup> de nouicio.

Constantes Deus adiuvat in necessitate. Infra de virginitate. iij. 8

Constans omnia suffert propter Deum. Supra de compassione.

Constantinus imperator. Supra de eodem.

## CXCVIII.

Consuetudo peccandi minuit timorem. 12

Saynt Gregur tellis how *per* was oñ a tyme a mañ þat opoñ þe Pasch-eyyñ corrupte a maydyn. So opoñ þe morñ he was ferd' for to go into þe kurk, att þe devull suld' hafe no power of hym. Not-withstandyng, at þe laste he went in for shame with a grete 16 ferdnes. And so he did' oñ þe secund' day, & was les ferd'; & oñ þe iij day he was leste ferd' of all. And þus he did' vnto vij dayes was passid, and þañ he was nothyng ferd', & wold' not shryfe hym þerof. & onone after he dyed' a sodan dead. And when he was 20 laid' in his grafe, *per* come sodanlie a grete low into his grafe & burnyd' ewhils *per* was leste a morceñ of hys bodie to burn' opoñ, & to it was clene wastid'.

Consuetudo eciam naturam aliquando alterat. Infra<sup>24</sup> de lupo *et supra* de Andrea.

Consuetudo<sup>3</sup> mala difficile tollitur. Supra de aduocato. iiij.

Consuetudo bona semper est seruanda. Infra de 28 milite, v, *et de Aue.* ij.

<sup>1</sup> So Arund. MS.<sup>2</sup> MS. Supra.<sup>3</sup> MS. *inserts eciam here.*

## CXCIX.

## Contemplacioni modus apponendus est.

Heraclius<sup>1</sup> tellis how þat Alexandrus<sup>2</sup> Macharius told<sup>r</sup> hym<sup>o</sup> oñ  
 a tyme & sayd<sup>r</sup>, þat som tyme a vayne covatice of thoghtis of vanytie  
 4 occupyed<sup>r</sup> his mynde, at he wald<sup>r</sup> certayn dayes contynuallie bere  
 hys mynd<sup>r</sup> vnseuerable, to so mekufl þat he wald<sup>r</sup> spar his duris at  
 no man sulde speke with hym<sup>o</sup>, nor hafe ane ansswer of hym<sup>o</sup>. And  
 he wold<sup>r</sup> flite with his awñ mynd<sup>r</sup> & say vnto hit; “vmbe-se þe att  
 8 þou fall not fro hevyñ vnto erth; ffor þer þou hase þi creatur  
 & all angels & saynttis. Think of all þies.” And þus he contynued<sup>r</sup>  
 ij dayes & ij nyghtis; and þañ he felid<sup>r</sup> þe devufl prikkid<sup>r</sup> hym<sup>o</sup> so,  
 att hym<sup>o</sup> poght att all his celf fell opon hym<sup>o</sup>.

## CC.

12 Contemplacioni sic est insistendum, vt accio non  
 negligatur.

We rede in ‘Vitis Patrum’ how a bruther oñ a tyme come  
 in pylgramege vnto a place of monkis þat was at þe mownt<sup>o</sup> of  
 16 Synay, & þer he say þe monkis labur & grafe þat þai suld<sup>r</sup> saw  
 corn. And he said<sup>r</sup> vnto þaim in þis maner of wise; “Whie wurke  
 ye for meatt þat wilf do bod<sup>r</sup> waste & periss<sup>h</sup> away? Remembre you  
 of Marie Magdalyñ, how sho did no bodelie labur, & yitt our  
 20 Lord<sup>r</sup> sayde þat sho had chosyn þe bettir parte.” And when þer  
 abbott harde tell of þis, he bad a disciple of his giff þis man  
 a buke, & putt hym<sup>o</sup> in a celf þat nothyng was in. And at how<sup>r</sup>  
 of none þis man lukid<sup>r</sup> furth if any man callid<sup>r</sup> hym<sup>o</sup> to mete;  
 24 & þer was none att callid<sup>r</sup> hym<sup>o</sup>. And after none þe abbott come  
 vnto hym<sup>o</sup> & sayde; “how duse þou?” And he ansswerd<sup>r</sup> agayñ  
 & sayd<sup>r</sup>; “Sir Abbott! Ete none of your brethir no meate to-day?”  
 and þe abbott sayd<sup>r</sup>; “yis.” And þañ he askid whi þai callid<sup>r</sup> not  
 28 hym<sup>o</sup> to dener; & þañ þis abbott ansswerd<sup>r</sup> hym<sup>o</sup> & sayde: “Thow

<sup>1</sup> Latin MSS. Heraclides.<sup>2</sup> Latin MSS. Alexandrinus Macharius.

erte a spirituall man & mysters no meatt; and we er flesschlie men  
 & bus nedelyngis eatt; & perfõr we wurk with oure handis." And when pis<sup>1</sup> bruther hard pis, he began to forthynk at he had said; & sayd vnto hym selfe; "Now I know wele att it is necessarie 4 to ioyn pe life of Martha with pe life of Magdalen: pat is to say, vmwhile to vse spirituall life & vmwhile to vse contemplatyfe life," & pan he fell to werk and did as pai did.

Contemplacio rapit hominem extra se vt aliquando 8  
 sensum non habeat. Supra Augustini. iij.  
 Contemplacionem<sup>2</sup> intermittere interdum expedit.  
 Infra de Iohanne Euuangelista.

## CCI.

Contemptus mundi. Contempni debent omnia 12  
 exemplo philosophorum.

Saynt Jerom tellis of a man pat hight Socraticus, and on a tyme his gudis wer all tane fro hym safeyng a mantill. And he had a disciple pat hight Diogenes, & he had no gude leste bod<sup>16</sup> a skrip and a taberd & his vvermest clothe to hyll hym with; & in his scrip he bare his meatt. And he had no howse bod a tome ton, & hym poght patt was a noble howse; & in wynter when it was cald, he wald evur turn pis ton mouthe vnto pe<sup>20</sup> sowthe, & in sommer he wald turn it into pe northe, & evur as pe son turnyd wold he turn his ton. And he had kepid hym no gude bod aloneli a copp of tre to drynk opon. So on a tyme he saw a childe take vpp watir in pe luff of his hand & drynk perof; and<sup>24</sup> when he saw pat he caste away his copp & sayd pat he wiste neuer pat natur had giffen a man a vessell to drynk off. et c<sup>o</sup>.

Contempni[et] elongari debet turba hominum. Infra  
 de solitudine<sup>3</sup>. i. ij. et iij. 28

<sup>1</sup> MS. his.<sup>2</sup> MS. contemplacioni.<sup>3</sup> MS. solitudine.



## CCII.

## Contempni debent dignitates.

Heraclides tellis how pat a gude holie mañ þat hight Animonus<sup>1</sup>  
 opoñ a tyme was gretlie desirid to be a bisshopp̄ with þe commoñ  
 4 peple, to so mekull þe cetisens take hym & sayd he suld be þe  
 bisshopp̄ magre his tethe. And he saw þat he myght not esskape  
 þaim, and he take ane yrñ & pullid of his lefte ere of his heade  
 hard be þe rutis, at all meñ mot se. And þañ he said; "Now  
 8 may ye see at I may nott be a bisshopp̄, for þe law will not at  
 a mañ be made a bisshopp̄ & owder of his eris be off." And þañ  
 þe was a bisshopp̄ þat hight Dorotheus, & he said vnto [þe]  
 peple þat þe Iewis kepid þat law; "Bod emang vs Cristen meñ I  
 12 doute not þat & a mañ bothe eris war cutt off, & his maners wer  
 gude & honest, bod he wer wurthie to be a bisshopp̄ & myght  
 be made ane." And when þe peple hard þis þai said he sulde be  
 þe bisshopp̄ magre his tethe. And when he saw þat, he was  
 16 wrothe, & said; "fforsuth! and ye make me bisshopp̄, I sail cutt  
 oute my tong at ye sail nott witt what I say." And when þai  
 hard þis, þai lete hym go.

Contempni potest mundus eciam inter amicos car-  
 20 nales. Infra de pecunia. iiij.

Contemptum mundi inducit aliquando memoria  
 mortis. Infra de memoria mortis in pluribus  
 narracionibus, et supra de cogitatione. iiij.

24 Contemptum mundi inducunt transitoria que sunt  
 in mundo. Supra de Ambicione. ij.

Contemptum mundi inducit aliquando falsitas amici.  
 Supra de Amico. vj. vij. et x.

28 Contempnentes sacramenta ecclesie aliquando moriun-  
 tur sine ipsis. Infra de Sortilegio. j.

<sup>1</sup> Latin MSS. *Animosus*.

## CCIII.

Continens debet [motus]<sup>1</sup> sensualitatis et complexionis  
naturalis reprimere.

Cassianus tellis þat when Socrates þe philosophur be complexion off his bodye was disposid vnto many synys, so on a tyme þer was 4 a man þat beheld hym ons, & sayd he had þe een of childr body. And Socrates disciples þoght þai wold bete hym for þe skorn he gaff þer maister; and þer maister wulde not latt þaim, bod garte þaim lefe & do hym no skath; "for it is with me as he said, bod 8 I with-draw me fro þat at I am desposid to."

Continens eciam habita op[p]ortunitate peccandi se  
custodit. Infra de temptatione carnis.

Continens eciam mortem sustinet antequam peccato<sup>12</sup>  
consensiat. Infra de temptatione carnis. j.

## CCIV.

Contricio perfecta nullam penam corporalem formidat.

Cesarius tellis how on a tyme when a preste was prechand & telland of synys & þe payns of hefl, a womman cried vnto 16 hym & sayd; "Sur, whatt saft wurth of prestes lemmans?" And he knew sho was bod a symple thyng & ansswerd halfe in sporte & said; "Thai saft nevir be savid bod if þai crepe into a hate oven." And sho was a prestis lemman, & sho tuke not þis wurde in bowrite, 20 bod on a day sho hate a grete oven, and no-bodie with hur; & when it was rede hate sho sparrid þe duris to hur & crape into it. And onone sho was burnyd to dead. And þer was a grete felashupp of men & women standand samen with-oute, nerehand 24 hur place, and þaim þoght þai saw a white dowfe fle fro hur howse vnto heven. And þai had grete wonder þeroff, and brak upp hur duris; & þai fand hur burnyd of dead in þe oven, & þai drew hur oute & berid hur in þe felde as men duse with þaim att kyllis þer 28

<sup>1</sup> Latin and English MSS. have homo instead of motus.

selfe. So afterward allmighti God wold latt it be knowen pat sho  
slew not hur selfe of malece nor of itt wilf, bod for penans &  
obediens; opoñ nightis per was sene a huge light abowte hur  
4 grafe. & þañ pai take hur vpp̃ & layd hur in Crystens mans  
beriaff.

## CCV.

*Contricio perfecta eciam sine confessione delet  
peccata.*

8 Cesarius tellis how oñ a tyme per was a scoler at Parissh,  
pat had done many vglie syn, & he wold not shrife hym of þaim  
for shame; notwithstanding hertelie contricion ouer-come his  
shame, & oñ a tyme he come vnto þe priour of Saynt<sup>9</sup> Victors,  
12 & wold hafe bene shrevyn. & per was so mekuff contricion in  
his harte, & so many sobbis in his breste, & so many syghyngis in  
his throte, & so many teris in his een, pat he mot not speke nor  
say a wurd. And when þe priour saw þis, he bad hym go & write  
16 his syn; and so he did, and come agayn, & yitt for sorow he myght  
not speke a wurd, bod gaff þis byff vnto þe priour. And he red it,  
& hym thought þe synnys wer so grete at he desyrid þe scolar pat  
he mott latt his abbott se itt, at he myght aske hym cownceff  
20 perin. And he lete þe abbott se it; and when þe abbott lukid  
per-vppoñ, he cuthe se nothyng wretten perin; & þañ he said vnto  
þe priour; "What may I rede here, whar right noght is wretten?"  
And when þe priour saw þatt, he had grete wondre perof & said;  
24 "Sur, forsuthe a yong man wrate his confession here-vppoñ, and  
I redd it my selfe; bot now I se pat God is mercifull, pat graciouslie  
hase behalden his contricion and forgiffen hym his syn." And  
þus bothe þe abbott & þe priour told þis scolar & assoylid hym;  
28 and þus with grete ioy & myrth he went fro þaim home vnto his  
luyng.

## CCVI.

*Contricio perfecta peccata remittit.*

Cesarius tellis how soñ tyme per was a womman pat lete hur  
32 awñ soñ gett hur a barn; and when þis barn was born, sho bare



it in hur armys vnto Rome, & *per* with grete wepyng & sorow, sho shrafe hur vnto Pope Innocent afor̄ all̄ his cardinallis. And þe pope enioynyd̄ hur vnto penance at sho suld̄ com̄ befor̄ hym̄ on̄ þe mor̄n in þe same clothyng at sho had on̄ when̄ sho went to syn̄ 4 with hur soñ. And on̄ þe mor̄n sho did̄ of all̄ hur clothyng, and in hur sarke alone sho come afor̄ þe pope, and said̄ sho was redi to fulfiff̄ whatt penance som̄-euer he wold̄ enioyn̄ hur. And when̄ þe pope saw þatt, he said̄ vnto hur ; “þi syn̄ is forgyffen̄ the.” And 8 one of þe cardynals when̄ he hard̄ þis, begān to gruche agayn̄ þe pope, & said̄ he demyd̄ vnsufficiētie. And þān þe pope said̄ vnto hym̄ ; “and I hafe demyd̄ iif̄, þe deuulf̄ entre into me ; and if I hafe wele demyd̄, þe same happen̄ þe, becauce at þou gruchid̄ 12 here-in.” And on̄one att all̄ saw at wer aboute, þe deuulf̄ begān to vex þis cardinall̄, becauce att he gruchid̄ þat þe pope declarid̄ vnto þis womman̄ þat hur syn̄ was forgyffyn̄ hur.

*Contricio perfecta per opera manifestatur.* Infra de 16  
penitencia. ij.

*Contricio aliquando excitatur a presentia bonorum.*  
Infra de visitacione. j.

## CCVII.

*Contricio perfecta liberat a confusione temporalī.* 20

Cesarius tellis how som tyme *per* was in England̄ a clark þat was a chanoñ in Lincoln̄ Mynster, and he was nere sybb cussyn̄ vnto þe bisshopp̄. & *per* was a Iew wonnyd̄ in þe town̄, & he had a fayr doghter : and þis clerik̄ laburd̄ hur so att sho promysid̄ hym̄ 24 att he suld̄ lyg by hyr, bod sho said̄ hur fadur luffid̄ hur so wele & kepid̄ hur so þat þai myght nott com̄ samen bod on Gude Fryday nyght ; ffor þān þe Iewis hase a bludie flux, & þai vse little to be occupied̄ or com̄ forward̄. And when̄ þat night come, þis chanoñ 28 hafeyng no mynd̄ of þe Passiōn of Criste þat he suffred̄ as þat day, come vnto hur & lay with hur vnto on̄ þe mor̄n. And hur fadur rase & come in-to þe chamb̄r *per* sho lay, & saw a man̄ in bedd̄ with his doghter, & he thoght for to hafe slayn̄ hym̄. And when̄ he lukid̄ 32

on hym, he knew wele enogh at he was þe bisschoppis cussyñ, and  
 þerfor he was aferd to sla hym; & he cryed with a hedus voyce &  
 sayd; "O! þou fals Christen man! what duse þou here in syn  
 4 þis day? Whar is þi faith? Be þe dome of God rightwuslie þou ert  
 giffen in-to owr handis; and warñ it wer for drede of þe bisshopp  
 at þou ert cussyñ vnto, onone I sulde sla the." And þus with grete  
 confusion he showed hym oute att þe dure; and he went home, &  
 8 happend þat day, þat is to say Pasch-even, to be assigned be þe  
 bisshopp to be his dekyñ in serves tyme & rede þe pistle; & he  
 was ferd as on such a day to comytt his offes vnto ane other  
 man, for drede of suspecte; & he was also ferd to com nere þe  
 12 altar & þe halie sacrament with so grete syn as he was in. And  
 yitt for shame he myght nott fynd in his harte to shryfe hym,  
 so he was þus ouercommen with shame, & did on his mes clothis,  
 & stude att þe altar befor þe bisshopp. And sodanlie þis Iew and  
 16 a grete meneya of oper Iewis with hym come in att þe mynster  
 dure with a huge durdom & a noyse, ffor to make complaynt vnto  
 þe bysshopp of his cussyñ. And als tyte as þis yong chanoñ saw  
 þaim, he wex pale & was passand ferd, and made his prayer vnto  
 20 God in his harte, & sayd þus; "Lorde Iesu! delyuer me & safe me  
 shameles of þis Iewis at þis tyme, and I beheste þe hertelie þat  
 I sail shryfe me of þis syn & make a sethe þerfor; & fro hens  
 furth I sail no more offend þe." So þis bisshopp saw þis Iewis &  
 24 had grete mervayle whatt þai did in þe kurk, & speciallie suche a  
 day; and he commaundid þaim to stand, & askid þaim what þai  
 mente. And onone as þai wold hafe accusid þis clerk, be þe vertue  
 of God, þai wer all dombe, & myght nott speke. & when þe  
 28 bisshopp saw þaim gaspe with þer mowthis agayns hym & mott  
 speke no wurde, he trowid att þai come for illusion of þe sacrament,  
 & with indignacion<sup>1</sup> he commandid þaim to be put oute of þe  
 mynster. And þis clerk felid att God had had mercie on hym; &  
 32 when serves was done, he went vnto þe bysshopp & shrafe hym,  
 and afterwerd made hym a monk in Ceustus ordur. And þai  
 garte cristen þis damyseñ, & made hur a non of þe same ordur;  
 and afterward þai bothe wer gude halie liffers.

<sup>1</sup> MS. with indignacion &.

## CCVIII.

Contricione sola deficiente, confessio nec aliqua bona  
sufficiunt ad peccati dimissionem.

Som tyme *per* was a yong mañ þat was a chanoñ in Parissh, þat  
lifid incontinent and delicatelie, & did many grevos syn. So oñ a 4  
tyme he was passand' seke, & shrafe hym & made sorow for his syn  
& hight to amend hym, and reseyvid' his sacrament, & was enoyntid';  
and so he dyed' & was wurthelie berid'. So *with-in* a few dayes  
after he was deade, he apperid' vnto ane þat he was familiarie 8  
*with*, & told' hym þat he was dampnyd', & said' þuff all he war  
shreveñ & howseld' & enoyntid', & behestē to do penance, yit he  
said he forgatt a thyng, *withoute* þe whilk all oþer þinges may  
nott profett. And he askid' hym what was þatt, & he said'; 12  
"Contricion; ffor þuf all," he said, "I promytt to lese my syn,  
yit my consciens said' vnto me: 'what & I mend, I saff saff vnto syn  
agayn'; ffor my harte more declynynd vnto þat þañ not for to syn.  
& *perfor* I had no faste purpos in gudnes, & so be þe consequent, 16  
I had no *perfit* contricion, & *perfor* I am dampned."

## CCIX.

Contricio perfecta eciam in iudicio dei peccata  
remittit quo ad culpam, et quo ad penam. .

Jacobus de Vetriaco tellis how *per* was a damyseñ þat synnyd' 20  
*with* hur <sup>1</sup> fadur in syn of lichorie, & hur moder oñ a tyme  
purseyvid' itt & blamyd' hur & reprovid' hur *perfor*, vnto so mekle,  
sho slew hur moder. And when hur fadur wiste þis, he had hur  
in hatered'; and when sho pursayvid' þis, as hur fadur was slepand' 24  
vnder nethe a matres, sho smoryd' hym odead', & þañ sho become  
a common womman. And oñ a tyme a gude holie mañ *prechid'*,  
and hur happend to be at his *sermon*; and he tolde mekull of  
þe mercye of all-myghti God, vnto so mekull þat when his *sermon* 28  
was done, sho come vnto hym *with* grete contricion, & shrafe hur

<sup>1</sup> MS. *per*.



of all hur synys, & asked hym if þe mercie of God was so grete as he preched att it was. And he ansswerd & said þat it was mekuff more; and þan sho bad hym enioyne hur penans, for sho trustid  
 4 mekiff in his mercie. And he vmthoght hym þat he cuthe not so sodanlie enioyn hur helefull penance for hur syn þat was so grete. And he bad hir abide vnto after meate, & þan he wold preche agayn; “& þan,” he said, “I saff giff þe penans.” And sho  
 8 ansswerd hym agayn & sayd; “Sur, I trow ye be in dispayr of my sawle heale.” & he sayd; “Nay! bod in stede of penance, I enioyn þe to abyde here in þi prayers so lang.” And so sho did. And in þe mene-while sho had so mekuff sorow & contricion  
 12 for hur syn, þat hur harte breste in two, & sho dyed. And þis was onone told þis prechur how it was, & he commawndid þe pepuff hertely to pray for hur; and as þai wer in þer prayers, þar come a voyce vnto þaim fro hevy, þat sayd; “Pray not for hur, for sho  
 16 is in hevy. Bod pray vnto hir þer, for to pray for you.”

*Contricio aliquando excitatur in corde peccatoris exemplo bono. Supra de Abbate. vij<sup>1</sup>.*

*Contricio perfecta voluntatem facit pro facto reputari. Infra de voluntate.*  
 20

*Contricio in fine hominem saluat. Infra de milite et supra de ambicione. iij.*

*Contricio eciam imperfecta<sup>2</sup> quandoque iuuat. Infra de obstinacione. ij.*  
 24

*Contricio eciam negantes deum ei reconsiliat. Infra de negacione dei, et supra de ambicione. iij.*

*Contricio perfecta eciam vsurarios saluat. Infra de testamento<sup>3</sup> et de vsurario.*  
 28

*Contricio perfecta eciam latrones et homicidas saluat. Supra de Abbate vj. et de apostata. iij.*

*Contumelias patienter sustinet humilis. Infra<sup>4</sup> de humilitate. ij.*  
 32

<sup>1</sup> MS. vj.<sup>2</sup> MS. imperfecta.<sup>3</sup> MS. testið.<sup>4</sup> MS. Supra.

## CCX.

Conuercio. Conuerti facit peccatorem aliquando  
consideracio perpetuitatis pene infernalis.

Fulco <sup>1</sup> telles how þat Marciliensis þat was bisshopp of Tholosan told of hym selfe; "when I was yong & giffen vnto vanyties 4 of þis werld, I began ans sodanlie [*to think*] of þe evurlastyngnes of þe payn of hell, and I said in my harte; 'and it war putt vnto þe to lig alway in a softe bed & a delicatt, so þat in no maner of wise þou sulde pas oute þerof, and þou might not suffer þatt, 8 how may þou þerfor sustene in þe euerlastand & bitter payn of hell, if it happen þe to be dampnyd thedur?' And be þis occasion I leste all þingis and made me a monke."

## CCXI.

Conuerti eciam facit peccatorem consideracio 12  
acerbitatis pene inferni.

We rede in 'Libro de Dono Timoris,' how þat þer was a yong man þat was riche and delicate, and he made hym a freer prechur. And his frendis come vnto hym & wold haue had hym oute of 16 his ordur; and þai said vnto hym þat he myght not suffer þe austeritie of his ordur. þan he vmthoght hym & said vnto hym selfe; "The bitter payn of hell, þat is vntollerable vnto me, and þerfor I haue chosyn me rather to suffyr þis payn þan þatt." 20

Conuersus ad[d]iscens litteras efficitur peruersus.

Infra [de demone. vii.

Conuersus nequam punitur. Infra de histrionibus. iij.

## CCXII.

Conuerti eciam facit aliquando peccatorem 24  
consideracio mortis subite.

We rede in 'Libro de Dono Timoris,' how som tyme þer was a noble clark þat was a grete baron son; and he went & made

<sup>1</sup> Arund. MS. Fulco Marsilensis: Fulco Marsilione: episcopus Tholosanus. Harl. MS.

hym̃ a freer *prechur*. And wheñ his fadur hard̃ tell̃ of pis, he  
 vmthoght hym̃ pat he wold̃ dryfe pase freers oute of þe land̃, &  
 take his soñ fro emang þaim. And wheñ þe freers hard̃ tell̃  
 4 of pis, þai all̃ samen went vnto þis baroñ with all̃ þe mekenes  
 att þai cuthe, and told̃ hym̃ pat þai take not his soñ & made hym̃  
 freer in violent, bod̃ he offerd̃ hym̃ þerto oñ his awñ gude will̃.  
 And he said̃ þai said̃ wrang, & pat he sulde prufe & evur he myght  
 8 mete with his soñ. And so þai lete his fadur & hym̃ speke samen,  
 & he trowed̃ pat onone with a wurd̃ he sulde averte his purpos.  
 And he said̃ vnto hym̃ oñ pis maner of wise; “Soñ, þou hase  
 husely trubled me becauce þou hase made þe a freer. Bod not  
 12 forþi, & þou wilt lefe þine ordur & go home with me, I sall forgiff  
 þe all̃.” And þis yong freer ansswerd̃ hym̃ agayñ & sayd̃;  
 “Fadur, I wull̃ nott go home with you bod if ye wull̃ beheste  
 me pat ye sall fordo ane if̃ custom̃ pat is within your lord̃-schup̃.”  
 16 And his fadir said̃ he suld̃ do what att evur hym̃ plesid̃ to byd̃  
 hym̃ do, and bad̃ hym̃ tell̃ hym̃ what þis custom̃ was. And  
 þis yong freer said̃ it was pis, thatt als sone dyes a yong  
 mañ as ane olde mañ. And wheñ his fadur hard̃ pis, he  
 20 take a grete compuncioñ in his harte & lete hym̃ alone with  
 þe freers, and went home agayñ, and nevir desirid̃ hym̃ after.  
*et c<sup>o</sup>.*

Conuertuntur eciam aliqui ex consideratione proprii  
 24 corporis ne in inferno comburantur. *Infra de*  
*obstinacione.*

Conuersus aliquando efficitur [perversus <sup>1</sup>] *et* dam-  
 pnatur. *Infra de obstinacione.*

28 Conuertuntur aliqui solo corde religionis habitum  
 assumentes *et* non corde vel proposito. *Infra*  
*de Nouicio.*

32 Conuersio ad religionem eciam infirmo corporaliter  
 prodest. *Infra de voto.*

<sup>1</sup> From Latin MSS.



Conuertuntur aliqui occasione confusionis alicuius.

Supra de confusione. j.

Conuertuntur eciam aliqui ex hijs que vident in defunctis sibi apparentibus. Infra de sciencia 4 nigromantica.

Conuertuntur aliqui ex beneficio sibi prestito. Supra de contricione.

Conuertuntur eciam aliqui exemplo bono. Supra 8 de Abbate. vij.

Conuertuntur aliqui exhortacione bona. Supra de Abbate. iij.

Conuertuntur aliqui oratione sanctorum. Infra de 12 beato Dominico. iiij.

Cor. Cor hominis non potest saciare quicquid est in mundo. Infra de Saciare. Et supra de ambicione. 16

Cor hominis eleuatur ex honore exhibito. Supra de augurio. ij.

Corpori nocet aliquando gaudium, et prodest dolor. Infra de gaudio. 20

Corporales delicias<sup>1</sup> secuntur frequenter miserie et calamitates corporales. Infra de delicijs. j.

### CCXIII.

#### Corporale Altaris sanguinem emisit.

We rede in 'Gestis Beati Gregorij,' how *per* was a wurthi mañ 24 þat was knowen with Saynt Gregur; and he sent vnto hym messangers and prayed hym to send hym som relikkis owder of appostels or martyrs. And he reseeyvid þaim honestlie & helde

<sup>1</sup> MS. diuicias. Latin MSS. delicias.

paim with hym a gude while, and went with paim vnto dyvers  
 placis of Saynttis þat pai askid' relikkis of, & sang mes *per*. So att  
 þe laste he tuke smale pecis of ilk corprax whar þat he sang, and  
 4 putt paim in small boystis, & selid' paim privalie & gaff paim; and  
 pai tuke paim. And as pai went hamwerd' pai said' ilkone to oþer;  
 "we have had' a fonde iorney and wate neuer what *precious* þing  
 we hafe broght hame vnto our lord." And pai brak þe pope seale  
 8 & oppynd' þies boystis, & pai fandē no þing bod smale pecis of lyn  
 clothe. And' with indignacioṇ pai come agayṇ vnto Rome & told'  
 ane archedekyṇ how pai had done. And at þe laste pai wer broght  
 afor' Saynt Gregur; and he said' his prayers & did mes. And paṇ  
 12 he tuke one of þies little pecis of clothe, & cutt it in sonder in þe  
 myddest with a knyfe; & onone blude come oute þerof, & made  
 all þe clothe blodye. And when þies messangers saw þis, pai had  
 grete wonder þeroff, & pai fell oṇ þer kneis and þankid' almiȝtti  
 16 God'; and' paṇ þe pope putt paim in þe boystis agayṇ & selid'  
 paim & gaff paim paim agayṇ, & bad paim be stedfaste in belefe.  
 & þus pai went home vnto þer lorde with grete myrth & ioy,  
 and delyverd' þies relikkis vnto hym. *et c<sup>o</sup>.*

## CCXIV.

20 *Corporale immundiciam spiritualement non  
 sustinet.*

Cesarius tellis how som tyme *per* was a non att was sacristaṇ.  
 So oṇ a day sho wasshid' þe corprax & gaff it vnto a damyseil  
 24 to dry; and onone as sho tuchid' it *per* apperid' a dropp' & a spott  
 of blude. And when þe Sacristaṇ saw it, onone sho wasshid' it  
 agayṇ; & als sone as þe damyseil tuchid' it, þer apperid' a noder  
 spott of blude. & paṇ sho lete þe priores & all hur susters se  
 28 it; and pai had grete mervaille þeroff, & went vnto þer prayers,  
 & besoght God' att pai myght hafe a knowlege what it ment.  
 And pai serchid' þis damyseil, & fand þat a maṇ had liggyṇ by hur  
 & gettyṇ hur with childe.

## CCXV.

Chorizare. Chorizantes aliquando visibilter  
puniuntur.

We rede how þat a preste þat hight Tullius on a tyme opoñ þe Yole-eyvñ said mes in a kurk of Saynt Magnus. And þer was in 4 þe kurk-garthe a grete meneya of meñ & women dawnssand in a cercle and syngand carals, & lettid dyvyne serves with þer noyse & þer cry. And þis preste commawndid þaim to lefe & þai wold not for hym. And when he saw þai wold not lefe, in his mes he 8 prayed vnto God & Saynt Magnus þat it mot please þaim at þai sulde abide so stift vnto þe yere end; and so þai did. And aft þat yere nowder rayñ nor snaw fell opoñ þaim, nor þai wer neuer hongrie nor thrustie, nor þer clothes ware nott; bod euer þai went 12 aboute syngand carals as þai had be mad folk. And þer was a yong mañ þat had his sister emang þaim, & he tuke hur be þe arm & wold hafe droweñ hur fro þaim, & he pullid of hur arm; & þer come no blude furthe, bod sho dawnsid oñ stift: & þus þai 16 did aft þe yere to it was passid. And þañ Hubertus at was bysshopp of Colayñ [com] & assoylid þaim & lowsid þaim oute of þis band, and recownceld þer befor þe altar. And þer dyed of þaim þer a mañ & ij wommeñ; and aft þe toder slepid iij dayes & iij 20 nyghtis to-geder; and som of þaim had a tremblyng of aft þer bodie evur after ewhils þai lifid. And þis happend in a towñ of Duche-land, in þe yere of owñ Lord M.L.X.

## CCXVI.

Correpcio. Corriguntur aliqui per moniciones 24  
sibi factas a bonis.

We rede in 'Libro de Dono Timoris,' how þer was a religious mañ þat was passand contemplatye; and oñ a tyme he was sodanlie ravissid vnto his dome. And þer he saw ij grete meñ, 28 of þe whilk þe tane was ane Erle, and þe toder a grete prelatt; and þai wer hugelie accusid befor our Lord. Agayns þe whilk, þuf aft



hym̄ semyd<sup>r</sup> passand grevid<sup>t</sup>, neuer-pe-les, be prayers of som̄ of  
 paim att wer of þat cowrte, he putt our his sentans and said<sup>t</sup> vnto  
 þis religious mañ at he suld<sup>t</sup> make paim hafe knowlege hereoff be  
 4 his Abbott; & so he did<sup>t</sup>. And þis Erle, for drede of þis vysion at  
 was told<sup>t</sup> hym̄, forthoght his syn̄ & did penans perfor, and dyed  
 a gude mañ. And þis prelatt sett lightly be þis visyon & þis  
 warnyng, and wold<sup>t</sup> nott amend his life. And afterward<sup>t</sup> hym̄  
 8 happend<sup>t</sup> to be foñ sodanlie dead<sup>t</sup> in his bed oñ a nyght. *et c<sup>o</sup>.*

## CCXVII.

*Corripere debet pater filium, et prelatus subditum.*

We rede in þe same buke how per was a yong mañ, & he was  
 tenderlie broght vp & noþing correcte nowder of fadur nor moder  
 12 when̄ he did<sup>t</sup> wrong; so he become a thefe, & stale grete gudis.  
 And oñ a tyme he was taken̄ & demyd<sup>t</sup> to be hanged<sup>t</sup>: and as he  
 was led vnto þe galos he desyrid<sup>t</sup> at he mott se his fadur or he  
 dyed<sup>t</sup>; and he was broght. And he besoght hym̄ to forgiff hym̄ all  
 16 offensis at he had made vnto hym̄, & so he did<sup>t</sup>; & þañ he prayed  
 hym̄ to kis hym̄. And as he kissid<sup>t</sup> hym̄, he bate of his fadur  
 nece; and þai þat wer abowte hym̄ had grete mervayle peroff, and  
 said<sup>t</sup> ffellie vnto hym̄ perfor. And he ansswerd<sup>t</sup> paim agayñ &  
 20 said<sup>t</sup>; "I sulde hafe done hym̄ more skathe and<sup>t</sup> I had myght, ffor  
 he is cauce of my dead<sup>t</sup>; for he chastid<sup>t</sup> not me when̄ I was yong,  
 bod let me fail to gouernans & to mysreule at I am now dampned  
 to my dead<sup>t</sup> for, & mon be hanged<sup>t</sup>."

24 *Corripiendi sunt paruuli. Supra de blasfemia.*

## CCXVIII.

*Corripiendi sunt rebelles eciam si impacienter ferant.*

Helynandus tellis of a philosophur þat hight Policartus<sup>1</sup> þat  
 was a techur of þe Emperour Troiañ, þat had ane vnthriffti servand<sup>t</sup>  
 28 & ane ill; & oñ a tyme he had done a grete faute. And þis

<sup>1</sup> Harleian MS. Policarpus.

philosophur his maister gart in his awn presens take off his clothis & bete hym wele nakid<sup>1</sup>; and as pai bett hym he cryed & sayd<sup>2</sup> pat his maister was no trew philosophur, pat had writtē so fayr a buke of mekenes as he did<sup>3</sup>; & for all pat was turnyd in-to wrath<sup>4</sup> agayns hym. And be pis mene, he said<sup>5</sup>, his techyng was contrari vnto his warkis. And his maister ansswerd<sup>6</sup> hym agayn & sayd<sup>7</sup>; “Semys it to þe pat I am angri becauce þou erte bett? And þinkis þou at it is yre, at I pay þe at I aw? þou seis I hafe no<sup>8</sup> burnyng een, nor no spome at my mouthe, nor I cry not lowde, nor I wax not rede, nor trembles nott, nor hase no synge on me pat sulde be yrefull.” And in þe mene-while he bad hym pat bett hym pat he suld<sup>9</sup> contynue as he began ewhilt pai ij disputid<sup>10</sup>; <sup>12</sup> “And with-outen any yre þou sail se me correcte pis ill servand; & teche hym rather to be meke & speke fayr, þan for to flite or strife with his maister.”

## CCXIX.

## Cosme &amp; Damyani.

16

The<sup>r</sup> was som tyme a man pat had a speciall deuocion vnto Saynt Cosme & Damyān, & þe canker happend<sup>1</sup> into þe the of hym & had<sup>2</sup> wastid<sup>3</sup> it nerehand<sup>4</sup> away. And on a tyme as he was slepand, hym thought pies ij saynttis come vnto hym, & pai broght<sup>20</sup> with þaim oyntementtis & playsters. And þe tone of þaim said<sup>5</sup> vnto þe toder; “Whar sail we take vs flessch, pat we may fill þe hole with agayn when we hafe cut oute þe rotyñ flessch?” And þe toder ansswerd<sup>6</sup> agayn & sayd<sup>7</sup>; “In þe kurk garth of Saynt Petur<sup>24</sup> ad Vincula<sup>2</sup>, ffor þis day was þer a man of Ynde<sup>3</sup> new berid<sup>4</sup>; and þerfor go feche vs of pat, at we may fill þe hole with.” & þis man of Ynd<sup>5</sup> hight Maurus; & pai went & fechid<sup>6</sup> his bodi, and pai cut of þe þe of þe whik man & þan of þe dede man, & putt þe<sup>28</sup> dead<sup>7</sup> mans the vnto þe whik mans, & anoyntid<sup>8</sup> þe wownd<sup>9</sup> diligently; & pai tuke þe seke man the & put it with þe bodie of þis Maurus, and layd<sup>10</sup> hym agayn þer he was. And þan þis seke man wakkend<sup>11</sup>, and felid<sup>12</sup> at hym aylið no sore, & putt down<sup>32</sup> his

<sup>1</sup> MS. as,<sup>2</sup> MS. Saynt Petur Aduincula.<sup>3</sup> Latin MSS. Ethiops.

hand vnto his hambe, & he felid<sup>r</sup> no hurte; & he garte light a  
 candyff, & lukid<sup>r</sup>, and his the ayli<sup>d</sup> nothyng. And þa<sup>n</sup> he was  
 fay<sup>n</sup> & rase oute of his bed<sup>r</sup>; and he told<sup>r</sup> vnto euer-ilk ma<sup>n</sup> what  
 4 he had sene in his slepe, & how he was helid<sup>r</sup>. And þai at he told<sup>r</sup>  
 it vnto, went vnto þis Maurus grafe, & lukid<sup>r</sup>; & þai fand<sup>r</sup> his legg  
 away, & þe whik mans leg layd<sup>r</sup> þer in-stede peroff in þe grafe with  
 þe dead<sup>r</sup> mans bodie.

## CCXX.

8 *Credere. Credendum est non cito contra amicum.*

Valerius tellis how o<sup>n</sup> a tyme it was told<sup>r</sup> vnto Plato þat Demo-  
 crates<sup>1</sup> his disciple had said<sup>r</sup> meku<sup>ff</sup> i<sup>ff</sup> agayns hym<sup>n</sup>; & he wold<sup>r</sup>  
 giff no fayth þerto. So he att told<sup>r</sup> itt, askid<sup>r</sup> hym<sup>n</sup> whi þat he wold<sup>r</sup>  
 12 not truste hym<sup>n</sup>, & he said<sup>r</sup> he was redie to profe it at he had told<sup>r</sup>  
 hym<sup>n</sup>. [*Than*] this Plato ansswerd & said<sup>r</sup>; "It is not trowable at  
 he þat I hafe luffid so lang, att I sulde not be luffid<sup>r</sup> of hym<sup>n</sup> agayn<sup>n</sup>."  
 And so he wold<sup>r</sup> gif no truste vnto þe complaynt vnto he spak with  
 16 hym<sup>n</sup> hym<sup>n</sup> selfe.

## CCXXI.

*Credere cito periculosum est iudici.*

We rede in Cronicles, how o<sup>n</sup> a tyme þe Emperour<sup>2</sup> had a wyfe,  
 þat wold<sup>r</sup> at ane Erle of his o<sup>n</sup> a tyme had liggen by hur. And  
 20 when<sup>n</sup> sho desirid<sup>r</sup> hym<sup>n</sup> þervnto, he excusid<sup>r</sup> hym<sup>n</sup> & said<sup>r</sup> he wold<sup>r</sup>  
 not do such a truspas vnto his lord<sup>r</sup>. And sho saw þat, & went &  
 accusid<sup>r</sup> hym<sup>n</sup> vnto þe Emperour, and<sup>r</sup> said<sup>r</sup> he wold<sup>r</sup> hafe defowlid<sup>r</sup>  
 hur. And þe Emperour take it vnto so grete wrath, þat he garte  
 24 smyte of his head<sup>r</sup> with-owten<sup>n</sup> Iugement; and he was neuer<sup>3</sup> olife  
 agayn<sup>n</sup>. & þa<sup>n</sup> þe Emperour desyrid<sup>r</sup> his wyfe at þis erle mot be  
 knowen<sup>n</sup> after he was dead<sup>r</sup> be beryng of a hate yrn<sup>n</sup>, at luke wheþer  
 he war innocent or noght; & sho grawntid<sup>r</sup>. And þe day of  
 28 Iugement was assigned<sup>r</sup>, and many wedos & maydens callid<sup>r</sup> vnto þe

<sup>1</sup> Latin MSS. Zenocrates.

<sup>3</sup> Neuer omitted, and added above

<sup>2</sup> Latin MSS. Otto tertius impera-  
 or.

the line.



dome; and þis Erlis wife come with hur husband' heade in hur arm. And sho asked' of þe Emperour what deade he war wurthi to hafe, þat slew a mañ wronguslie. And he said' his head' war wurthi to be smetyñ off. And sho ansswerd' hym agayñ & sayd': 4  
 "Thou ert þat mañ, þat at fals suggestiō off þi wife slew my husband'. And for to make prefe here-of, I oblissñ me to bere þe hate yrñ." And when þe Emperour saw þis, he had grete mervell, & commytt hym selfe to abide what punyssment at sho wolde deme 8  
 hym vnto. So be prayer of bisshoppis & oþer worthi meñ he tuke respecte with hur furst for x, ten dayes, & þañ for viij; & þañ for vij, & þañ for vi. And in the mene while he garte examyñ þe cauce. And when he knew þe trewth, he gaff hur for his rawson 12  
 iiij castels þat er in þe bisshop[ryk] of Lunens. And be respecte at he had of þe dayes, þai er callid, Decimum, Octauum, Septimum, & Sextum, yitt vnto þis day.

## CCXXII.

*Credendum non est de facili referentibus aliorum defectus.* 16

We rede ex 'Dictis Patrum,' þat a certañ religious mañ oñ a tyme said' vnto þe abbott Pastor, þat he was so trubbled' att hym burd' lefe his place, becauce at he hard' certañ wurdis of a bruther 20  
 of his þat hym thoght plesyd hym noght. And þis Abbott bad hym at he suld' nott trow pies wurdis, for þai wer not trew. And þe toder said' þai wer trew, for a trew broder of his tolde hym þaim; and þe abbott sayd he was not trew at told' hym, ffor 24  
 he sayd, & he had bene a trew bruther he sulde noght hafe said' so. And þañ he askid' hym of þe balke & þe mote, what þai wer; and he told' hym whatt þai war. And þañ he bad hym vmthynk hym in his awñ harte þat þis balk was his awñ synys, and þis litle 28  
 mote was þe synys of þe toder mañ.

*Credere cito contra vxorem non debet vir. Infra de regina vel imperatrice.*

Credendum non est omni verbo. Supra de consilio  
et infra de paciencia, iij. Et supra de accusa-  
cione. iij.

## CCXXIII.

4 Credendum non est omni spiritui antequam probandi  
sint vtrum sunt ex deo vel non.

We rede in 'Vitis Patrum,' how þe devuþ, made hym in liknes of  
a gude angeþ, come vnto a solitarie at his fadir vesett euer-ilk  
8 day, and bad hym be war of þe devuþ, for he was besy euere day  
to begyle hym; "and tomorn," he said, "he wiþ come to þe in  
liknes of þi fadur; and þerfor now venge þe on hym, & luke  
at þou hase a sharpe ax redie, at when he commys nere the, gif  
12 hym so grete a strake on þe hede att he presume no moþ to com  
vnto the." And þis ankir trowid þat he had bene ane angeþ at  
had bene sent vnto hym fro God Hym selfe to giff hym þis cown-  
cess; & on þe day after þis awn fadur come vnto hym at vissit  
16 hym, and he with ane ax killid hym, and was takyn þerfor &  
hanged evyn furth-with.

Crimen falso imponitur. Infra de infamia.

Cristus. Cristianus, vbi agitur de Cristo infra.

## CCXXIV.

20 Crudelitas. Crudele est malum pro bono<sup>1</sup> reddere.

We rede in þe storie of Nero, when Senec at was his maister  
askid hym his ffe for his labur, he ansswerd agayn & said;  
"Maister<sup>2</sup>, þou muste dye; for als lang as þou liffis I may hafe no  
24 reste; ffor I hafe bene als ferd for þe as a barn wold hafe bene, &  
yitt is." And þan Seneca ansswerd agayn & said; "Sur, seþ me  
bus nedis dy, I pray þe grawnt<sup>3</sup> me att I may dy what maner  
of dead at me likis to chese my selfe." And Nero grawntid hym,  
28 & bad hym chese it hastelie, ffor hym burd nedis dye. And þan

<sup>1</sup> MS. malo.

<sup>2</sup> MS. Maistes.

Senec garte make a grete batth of warn<sup>u</sup> watir & garte putt hym<sup>u</sup> selfe *perin*, and garte latt hym<sup>u</sup> blude of bothe his armys. And so he bled<sup>t</sup> odeade. And be pis mean<sup>u</sup> he was callid<sup>t</sup> Seneca, quasi se necans; and be pis mean<sup>u</sup> he was dead.

## CCXXV.

## Crudelitas contra naturam detestanda est.

We rede in 'Historia Neronis,' how at pis Nero garte sla his moder & cutt hur in sonder, at he might se how he lay in hur wombe, & whar<sup>u</sup> *with* he was nurrishid<sup>t</sup>. And þe philosophirs 8 reprovid<sup>t</sup> hym<sup>u</sup> *perfor* & said<sup>t</sup>, "þe law denyes, & rightwusnes forbiddis<sup>1</sup>, att þe soñ sulde sla his moder þat sufferd<sup>t</sup> so grete payn<sup>u</sup> for hym<sup>u</sup> in hur burth as sho did<sup>t</sup>, & broght hym<sup>u</sup> vp *with* so grete labur." And þa<sup>n</sup> Nero said<sup>t</sup> vnto þaim; "Make ye me to be *with* 12 childe, and afterward<sup>t</sup> to be delyver *peroff*, at I may hafe verray knowlege whatt sorow my moder had<sup>t</sup> *with* birth of me when<sup>u</sup> I was borñ." And þai ansswerd<sup>t</sup> agayn<sup>u</sup> & said<sup>t</sup> þat it was not possible, þat was contrarie vnto natur. And he said<sup>t</sup> bod if þai did<sup>t</sup> itt, þai 16 sulde dye ilkone. And þa<sup>n</sup> þai made hym<sup>u</sup> drynkis, and privalie þai made hym<sup>u</sup> to drynk a froske; and be *per* crafte þai made it to grow in his body & to wax. And so his bely bega<sup>n</sup> agayns natur, to bolne, to so meku<sup>ft</sup> att he trowid<sup>t</sup> he was *with* childe; and þai 20 made hym<sup>u</sup> daylie to be dyett *with* such meatt as þai knew wolde nuriss<sup>h</sup> a frosk. So oñ a tyme his belie warkid<sup>t</sup> hugelie, & he said<sup>t</sup> vnto þies lechis; "Take hede oñ me, ffor þe tyme of my birth is nere; ffor my belie warkis so, þat I may vnnethis draw myne 24 and." And þa<sup>n</sup> þai gaff hym<sup>u</sup> a purgacion<sup>u</sup>, and he spewid<sup>t</sup> oute a grete froske and ane vglie to luke oñ, bludie & infecte *with* humers. And when<sup>u</sup> Nero lukid<sup>t</sup> *per*vppon<sup>u</sup>, hym<sup>u</sup> vggid<sup>t</sup> *per*with, & he askid<sup>t</sup>; "Had my moder als meku<sup>ft</sup> sorow for beryng of me, 28 as I had<sup>t</sup> for beryng of pis?" And þai said<sup>t</sup>, ya. And þa<sup>n</sup> he commandid<sup>t</sup> þat þis vglie burth of his sulde be norissid<sup>t</sup> & kepyd<sup>t</sup>, and at it sulde be closid<sup>t</sup> in a stone, as a snyle is in hur sheff.

<sup>1</sup> MS. forbiddid.



## CCXXVI.

Crudelitas dampnum inferens rei publice non est  
toleranda <sup>1</sup>.

We rede in þe same storie, how oñ a tyme Nero had grete  
4 mervall whatkyñ a thyng burnyng was ; and he garte sett fyre in  
ane end of Rome, & it burnyð vij dayes & vij nyghtis. And evur  
he lay in a hy towre & beheld it ; & when he saw þe low rise vp  
into þe ayr, hym thoght it was a fayr syght. And þañ þe  
8 Romans wex grevid & wold suffre it no langer, & rase & pursewid  
opon hym, & drafte hym oute of þe cetie, & wold hafe slane hym &  
þai myght hafe getten hym. And when he saw þat he mot not  
esskape, he gatt hym a stowre, & gnew vppon þe tone end & made  
12 it sharpe with his tethe, & prustid hym selfe evyn thurgh þerwith.  
And þus he made his end. Neuer-þe-les we rede in a noder place  
þat he was devowrid with wulfis <sup>2</sup>.

Crudelis non debet esse iudex. Infra de iudice.

16 Crudelis non debet esse prelatus. Infra de prelato.

## CCXXVII.

Crux Cristi vel crucifixus. Crucifixi ymago a Iudeis  
in despectu vulneratur.

We rede how þat in þe tyme of Constantyne þe iiij<sup>3</sup>, þe Iewis  
20 fand in a cetie ane ymage of þe crucifix ; & þai broght it into  
a Iewis hows, & <sup>4</sup> þer þai spitt peron & strake it with þer handis, &  
naylid þe fete þerof vnto þe cros with naylis, & þai put vnto þe  
mouthe þerof ayseff & gaff. And at þe laste þai oppend þe syde  
24 þerof, & þer come blude & watir ; and þai sett ane ampuñ vnder-  
nethe it & kepyd it in. And ilkone of þaim att was seke, þai  
wold sprencle of þis blude oñ þaim, & onone þai war hale. So at  
þe laste pies Iewis forthoght att þai had done, and tuke þis ymage

<sup>1</sup> MS. tolleranda.

<sup>2</sup> MS. wulfid.

<sup>3</sup> Lat. MSS. In Siria, Ciuitate  
Bericho, Iudei ymaginem crucifixi  
inuenientes in domo cuiusdam Iudei,

relictam ibi a quodam Cristiano qui  
ibi manserat, eam iniuriose doposue-  
runt. et cet.

<sup>4</sup> MS. repeats, &.

& þe blude, & had it vnto þe bisshopp of þe cetie; and so þai wer cristend & turnyd vnto þe fayth. And of þis blude was sent to many cetis & kyngdoms; & yit to þis day it duse many meracles.

## CCXXVIII.

Crucis signum magnam habet virtutem, eciam 4  
infidelibus.

Saynt Gregor tellis how þat a bisshopp of þe cetie of Fundan<sup>1</sup> had som tyme in his howse soioernand a non; & be fals temptacion of þe devyll, on a tyme he was so tempid at he thought he wold hafe 8 at do with hur. So it happend a Iew to go with on a nyght, & cuthe fynd no place to reste hym in. And he went into a temple of Appollo, & þer he layd hym down & slepid. And abowte mydnyght, þer come a company of fendis, & þer chiftan<sup>12</sup> was sett in a chayr emangis þaim, & garte þaim com befor hym, & examynd þaim of þer craftis. And when ilk one of þaim had tald hym all, ane of þaim steppyd befor hym at satt, & said how he had tempyd þis bisshopp with þis womman, & in a burte 16 to giff hur a knock on þe bak. And þan þer chiftan commendid hym, & chargid hym to perform at he had begon. And he commandid þaim to seke aboute in þe temple, & luke who was þerin mo þan þai. And þis Iew hard þat & made a cros on hym; and 20 þai soght aboute & fand hym. And onone as þai saw hym, one of þaim saw, & said; "ve! ve! vas vacuum sed bene signatum; wo! wo! here is a voyde vessall, bod it is wele merkid." And with þis voyce, all þe fendis vanysshid away; and þe Iew rase vpp 24 & went vnto þe bisshop of þe cetie & told hym. And he made mekull sorow for his syn, & put away þis womman & cristend þis Iew. *et c<sup>o</sup>.*

## CCXXIX.

Cruce signari debent omnes propter indulgencias. 28

Jacobus de Vetriaco tellis of hym selfe & says; "On a tyme as I was in a towne prechand, þer was a man þat durste not com vnto þe sermon for his wyfe, not in-to þe kurk. And he come to a

<sup>1</sup> Latin MSS. Andreas, Fundare civitatis episcopus.

wyndow & harde þe sermoñ; and when he had hard of þe ind[ulg]ence at longis vnto þaim at er merkid with þe cros, for als mekuñ as he durste not com in att þe dure for his wyfe, 4 he crope in att þe wyndow in myddeste the peple, & tuke þe cros as þai did."

## CCXXX.

## Cruce signatis datur filius beate virginis.

Jacobus de Vetriaco tellis of hym selfe and says: "ans in my 8 childed, when I was in a howse of Ceustus ordur, þer I hard a sermoñ of þe cros. And mekiñ pepuñ leste a<sup>1</sup> þe gudis att þai had, and come and wurshuppyd þe cros. So emang þaim was a bruther þat hight Symond, and he besoght God att he mott hafe 12 soñ knowlege whatt mede þai sulde hafe att wurshuppyd þe cros; and on þe nyght after he was ravissid in his spiritt, and þer he saw our Ladie Saynt Marie holdand hur dere soñ. And afre þat euerilk a mañ with a contrite harte had taken þe cros, sho 16 gaff vnto hym hur soñ." *et c<sup>o</sup>.*

## CCXXXI.

## Cruce signati dolose puniuntur eciam corporaliter.

Cesarius tellis how þat in þe bisshoppryk of Traiectens, ane vsurer tuke þe cros & lete as he wald go vnto þe Holie Land. 20 And when he sulde go furth, he fenyd hym selfe seke & wayke, & sayd he myght not go, and hyrid a-noder to go for hym, & gaff hym bod v marcis, þuf a<sup>1</sup> he myght have giffen hym XL<sup>ti</sup> marcis. So afterward when þai at wer burnyd wer bowñ furth, he satt 24 with þaim in þe tavern & sayde vnto þaim; "ye wrichis, now ye forsake you<sup>r</sup> wyvis and your childer, & your frendis, and a<sup>1</sup> your other gudis, & puttis your bodis in perels be-yond þe see; and I sitt att home with my wyfe and my childer, & with a<sup>2</sup> my 28 gudis, and for v marke hase als mekuñ perdoñ as ye hafe." Bod almyghti God, att is rightwus, shewyng how mekuñ þe labur & expensis of pylgramys plesis hym, & how mekuñ desayte &

<sup>1</sup> MS. *repeats*, all.<sup>2</sup> MS. *after a<sup>1</sup>, al, erased.*



blasfeme of bakbyters displesis hym̄, sufferd' patt on̄ þe night after þe devull come vnto hym̄ in liknes of a *servand'* of his awn̄, and broght *with* hym̄ ij grete blak hors, and bad hym̄ faste caste of his vppermost clothe, & go *with* hym̄ & lope on̄ one of pies 4 hors. And þe cross at he had takyn̄ was sewid' opoñ his ouermeste clothe, and so he vmthoght hym̄ þat he mott not esskape, & keste away his ouermeste clothe & onone lepid' on̄ þe to hors, & þe devull lepid' on̄ þe tother; & *with-in* a while pai war led *per* dyvers 8 paynys wer. And þe devull shewid' hym̄ þe seatt *per* he sulde sytt in paynys, and þe devull sayd' vnto hym̄; "Now þou sail turn̄ agayn̄ into þi howse, bod *with-in* iij days þou sail dy, & turn̄ agayn̄." And þañ he was broght agayn̄, and meñ askid' 12 hym̄ whar he had bene; and he tolde þaim all as is afor sayd'. And þañ a preste was broght vnto hym̄, þat counceld' hym̄ to shryfe hym̄ & do penance for his syn̄. And he wold' nott, bod fell in despar & dyed *withouteñ* owder shrift or howsiff or 16 contricion̄, & was berid' in hell. *et c<sup>o</sup>.*

Cruce signatus relinquens amicos carnales meretur.

*Infra* de milite. iiij.

Crucifixi amore culpa inimici remittitur. *Infra* de 20 misericordia.

Crucem predicantes a deo remunerantur. *Infra* de predicacione. j.

Cruce signati in via transfretacionis morientes 24 gloriose remunerantur. *Infra* de peregrino <sup>1</sup>, *et* in multis alijs locis.

Cruce signatos crucifixus honorat. *Infra* de Maria.

CCXXXII.

Cruce signatam vestem inter flammam illesam  
deus custodit.

28

Cesarius tellis how att þe cetie of Susas *per* was a cetysyn̄ at was merkid' *with* þe cros. And in þe mene-while, or he went

<sup>1</sup> MS. perigrino.

furth, happend his howse to be burnyd, & all his other gudis  
safeyng onelie als mekull of a garment of his as þe cros þat he had  
taken was sewid opoñ, & þat was foñ vnbyrnyd emang þe hate  
4 colis. And all þat saw it had grete mervayle þeroff, at þe cros had  
so mekull mervayle & vertue þerin. *et c<sup>o</sup>.*

Culpa. Culpe respondet pena. Supra de agro,  
primo *et* ij.

8 Curatus male intrans ecclesiam punitur. Supra de  
blasfemia. ij.

Curato ecclesie possunt coadaptari multa que dicuntur  
infra de prelato *et* sacerdote.

12 Custodia. Custodire debet homo sensus suos.  
Supra de aspectu.

Custodiri non potest mulier. Infra de muliere.

Dampnacio. Dampnatur homo qui toto tempore vite  
16 sue sancte vixit, quia finaliter peccauit. Supra  
de carnis temptatione. 3.

Dampnati non iuuantur orationibus viuorum. Infra  
de oratione. iiij.

20 Dampnatis non prosunt suffragia. Infra de suf-  
fragijs. 3.

Dampnatus ab inferis ex speciali gratia reuocatur.  
Infra de oratione ij. *et* viij.

24 Dampnatis aliquando beata dei genitrix vitam inpe-  
trauit. Infra de Maria.

Dampnum. Dampnificare proximum nemo debet  
rebus suis. Supra de columbis.

28 Dampnum debet restitui dampnificato. Infra de  
restitutione.

Dari non debet hostia non consecrata loco eukaristie.  
Infra de eukaristia *et* infra de oratione. ij.

Dacio siue donum. Dare non debet vxor sine licencia viri. Infra de muliere.

Dare debent principes liberaliter. Infra de liber[ali]-tate.

## CCXXXIII.

4

Dant *sancti* res et corpus suum pro deo.

We rede in 'Gestis Serapionis Abbatis' how þat pis Serapiōn apōn a day gaff his amett vnto a pure mān, and it was cald weddur; & he mett a noder pure mān, & he gaff his cote. And 8 þaṇ he was nere-hand' nakid'; and he sett hẏm down and ane evangilt in his hand'. And þaṇ one of his brether come vnto hẏm & sayd'; "Abba, who hase robbed' you?" And he shewid' þe euaungylt & sayd'; "this hase robbid' me." And with-in a while 12 after he sold' þis euaungilt, & gaff þe price per-of vnto pure men. So oñ a tyme his disciple askid' hẏm whar it was, and he sayd'; "I hafe sold' it & giffen it vnto pure men, becauce it says: 'vende que habes et da pauperibus.'" So oñ a tyme afterward' per come 16 a wedow vnto hẏm & askid' hẏm som almos, for sho said' sho had nowder meate nor drynk to hur nor hur childer. And becauce he had no thyng to giff hur, he gaff hur his awn selfe, & bad hur sett hẏm; & so sho did vnto a lorde of Grece land'. And with-in 20 a while fro he had bene per, he conuertid' all þat contreth & made it cristend'.

Dari semper debet elemosina. Infra de Elemosina.

Data pauperi elemosina datur deo. Infra de elemo- 24 sina, et de Gregorio ij, et supra de Abbate. iiij.

Dona excecant oculos iudicum. Supra de balliuo. iiij.

## . CCXXXIV.

Debitum cito debet solui alioquin debitor dampnum incurrit.

28

Petrus Alphonsus<sup>1</sup> tellis how per was a porter of a cetie, and he had be a gifte of þe kyng of þat land' þat ilk mān or womman

<sup>1</sup> MS. Alphensius.



pat come in att his yate, pat was owder crukyd-bakkid, or skabbid, or pat had bod one ey, or war in þe parlesie, or a crepyll, he sulde hafe of þaim a peny. So on̄ a day þer come in at þe yate a mañ  
 4 with a crukid bak, & he was wele cled & warm. And þe porter arestid hym and bad hym pay hym a peny; & he wold nott. & þe porter gatt hym be þe cloke & lifte vp his hude, & he fand pat he had bod one eye, and þañ he said; "Now þou awis me ij d."  
 8 & he wold hafe bene away, & þe porter gatt hald on̄ hys hude, & it went off, & þañ his hede was skallid. And þe porter said; "Now þou awis me iij d." And þis mañ saw at he mott nott gett away, & begañ to defend hym; & his army's happynd bare, & þai  
 12 wer skabbid. And þañ þe porter sayd; "Now þou awis me iiij d." And þus þai wrasteld to-gedyr, & þis mañ fell, & þañ þai mott se he had a croked fute. And þañ þe porter said; "Now þou awis me v d"; and garte hym pay itt. And so it happend hym  
 16 pat wold not pay a peny with his gude will, to pay v d ageyns his will. *et c<sup>o</sup>.*

## CCXXXV.

Debitum debet solui a debitore non petente vel mortuo.

20 Seneca tellis of a philosophur pat hight Pictagoricus<sup>1</sup>, pat boght a payr of shone on̄ a tyme of a sho-maker, bod he had not money enogh to pay for þaim; & so he frustid hym, & with-in a few dayes, he come agayn & callid at þe shomaker dure. And one  
 24 ansswerd hym with-in & sayd; "Wharto losis þou þi labur? þis sho-maker is dede." þañ þis philosophur, fro he hard þis, went home with his syluer. So on̄ a tyme, when he was be hym selfe & þoght of þis syluer, hym thoght his conciens sayd vnto hym;  
 28 "þou aw yone mañ syluer. Ga pay hym þat att þou aw hym." And he went agayn þerwith, & in at a hole in þe dure he putt ma penyys þañ he aght, and putt away fro hym þe pereñ of his will, patt gruchid to pay itt.

<sup>1</sup> Arund. MS. Pictagorus.

## CCXXXVI.

Deceptio. Decepiuntur aliqui sub simulacione boni.

We rede in þe 'Cronicles of Rome,' how þer was som tyme in þe cowrte at Rome a famos clerik pat hight Machomett, and he desyrid<sup>1</sup> to hafe bene made pope, & myght not com̄ þerto. And herefor he wex wroth, & went fer þens our þe se; and þer, with a symulacion, he gadurd<sup>2</sup> samen a grete multitude of yong folk vnto hym, & told þaim pat þaim burd hafe emangis þaim a mañ to govern þaim. And in þe mene-while he vsid to putt whete-8 cornys in his ere, & he lernyd a white dowffe to stand opoñ his shulder & take þaim oute. So oñ a day he callid his pepur to-geder, & sayd þaim pat it was Goddis will pat he suld be made rewler of þaim, whame pat God shewid for be þe Holie Gaste. 12 And privalie þis dowffe was lattyñ go; & onone sho light oñ Machomett shulder þer he was emang þe prese of peple; & putt hur byñ in his ere, & tuke oute þe cornys. And all þe peple at was aboute went at it had bene þe Holie Gaste pat had comen 16 fro heven and descended oñ hym, & told hym þe wurd of God in his ere, & what at God wolde hafe done; & þus he was made rewler of all þe Sarracens, & desayvid þaim; & he made þaim a law att þai kepe yit, whilk pat is callid Machomett law. 20

Decipit demon bonos sub specie boni. Infra de demone.

Decipitur iudex frequenter si iudicet secundum apparenciam exteriorem. Infra de Iudicio 24 humano.

Decipit vicinus vicinum. Supra de Adulterio.

Decipiuntur tam boni quam mali per demones multipliciter. Infra de demone <sup>2</sup>, et alijs locis. 28

<sup>1</sup> Latin MSS. in Romana curia honorem quem cupiebat assequi non potuisset.

<sup>2</sup> MSS. de decem.

## CCXXXVII.

## Decipiuntur aliqui per artem magicam.

Heraclides tellis how pat a mañ of Egipte was stryken in-to a luste with his neghbur wyfe; and he mot neuer gett hur will.  
 4 And he sayd vnto a nygramansyer to make hur to loff hym, & to hate hur awñ husband. And he with hys crafte made hur a mere, so pat hur husband, when he wakend in his bed, he fand hur a mere lygand by hym. And when he spak vnto hur sho wold  
 8 giff hym none ansswer. And he fechid prestis & lete paim se, & ledd hur vnto pe wud as sho had bene a beste. And he went vnto pe cell of Saynt Machari with hur; and pe monkis blamyd hym becauce he come vnto per monasteri with a mere. And  
 12 he told paim at sho was his wife, & at sho was forshapyn in his bed vnto a mere, & how att pat iij dayes he had etyn no meat. And Saynt Macharie wiste per-of wele enogh be a reuelacioñ; & his bretherin went & told hym. And he come  
 16 vnto paim & sayd; "Ye er bathe as hors, & hase hors een. And hur pis is a wommañ, & sho is not transfigurd into pe lyknes of a hors bod vnto per sightis pat may be begylyd with vanyte syght." And he made his prayers & kest hali watir oñ hur &  
 20 onone sho was a wommañ agayñ. & pañ he garte refressh hur with meatt & drynk, & bad hur go home with hur husband; and at sho sulde euer whils sho liffid say hur prayers & daylie here mes. For he said sho sufferd all pis becauce pe space of v wekis  
 24 sho nowder hard dyvyne serves nor mes.

Decipiens prius aliquem <sup>1</sup> postea quandoque ab eo decipitur. Infra de vindicta et de muliere.

## CCXXXVIII.

Deceptor aliquando in actu deceptionis decipitur et  
 28 forte ab eo quem decipere volebat.

Petrus Alphonsus <sup>2</sup> tellis how oñ a tyme ij burges went oñ a fer pylgramege, and per went with paim a husband-mañ;

<sup>1</sup> MS. *aliquando*, Harl. MS. *aliquem*.

<sup>2</sup> MS. *Alphensius*.



and þai made þaim felows in *per* vitals. And when *per* vitall was nerehand gane so at þaim was left bod a little flowr, þe burges sayd, tone of þaim vnto þe toder; "we hafe bod litle bread, & our felow etis mykill." And þai ij tuke in cowncell to-gedur at þai 4 sulde take þis flowr & make it all in a lafe & sethe itt; and ewhils it wer in sethyng þai sulde lay þaim down & slepe. And whilk of þaim iij dremyd þe mervolest dreame suld hafe þis lafe & ete it all be his one. And þus þai fenyd to begyle þis husband-man. 8 And þai made *per* counand, & þis husband consentid; þaþ þai made þis lafe & put it to sethyng, & layd þaim to slepe. And þis husband pursewyd *per* suteltie, & ewhils þai wer slepand he tuke þis lafe halfe-soden & eete it & laid hym down agayn. Thaþ þies 12 burges wakend, and one of þaim sayd at he had dremyd a mervalus dreame; for hym thought at ij angels oppynd hevyn yatis, & tuke hym & ledd hym befor allmyghti God. And þe toder sayd at hym thought þat ij angels cutt þe erthe evyn in sonder, & led hym down 16 vnto hefl. And þis husband all þis tyme lete as he slepid & hard þaim well enogh; and þaþ þai wakkend hym & he starte vp as he had bene flayed, & sayd; "Who is þat att callis me?" And þai sayd; "We, þi felows." And he ansswerd & sayd; "Er 20 ye commen agayn now?" & þai sayd; "Whethyr went we at we sulde com agayn?" And þaþ þe husband told his dreame, & sayde; "Me thought att ij angels led þe tane of you vnto hevyn & þe toder vnto hefl. And I trowid at ye sulde neuer com agayn, 24 & rase & tuke þe lafe & eet it." & þaþ þai lukid whar it was, & it was gone, *et cº*. And þaþ þe tane of þaim was wroth & sayd þai wer begilde; & þe toder sayd nay, & sayd; "Fallere fallentem non est fraus." *et cº*. 28

*Decipit aliquando discipulus magistrum. Infra de vindicta.*

*Decipit aliquando vxor virum. - Infra de muliere.*

*Decipit mulier mulierem. Infra de muliere.*

*Decipit Demon hominem sub specie boni. Infra de solitudine*<sup>1</sup>.

<sup>1</sup> MS. sollicitudine.

Decipiuntur aliqui verbis multorum. Infra de verbo  
et de promisso.

## CCXXXIX.

4 Decipiuntur aliqui quia aliquando non inueniunt  
quod querunt.

We rede in 'Libro de Dono Timoris,' how *per* was a lord<sup>r</sup> pat had  
a fule, & pis lorde had also a gay falcoñ & a swyfte, *per* was [*bod*]  
such one in all pat land. And ilk mañ at saw it fle commendid it  
8 & praysid it. So pis fole hard<sup>r</sup> at ilk mañ commendid<sup>r</sup> pis falcoñ  
so, and privalie oñ a nyght he gat pis falcoñ of his lordis & slew  
itt, and sothe itt, & ete itt. And when<sup>r</sup> pe lord<sup>r</sup> myssid<sup>r</sup> pis hawke,  
he made grete sorow *perfor*, becauce he wiste nott how it was  
12 loste. And he commendid it gretelie in *presens* of pis fule; and  
when<sup>r</sup> pe fule hard<sup>r</sup> hym commend it so, he ansswerd<sup>r</sup> & sayd<sup>r</sup>;  
"Forsuthe lord<sup>r</sup>, it dught nott; ffor I ete neuer bitterer fless<sup>h</sup> pañ  
it was." And so pis fule fand<sup>r</sup> a noder ping pañ he trowid<sup>r</sup>.

## CCXL.

16 Decima. Decimas bene soluere est vtile.

Cesarius tellis how *per* was a knyght pat had so grete deuocioñ  
about payment of his tendis, & pat he wold<sup>r</sup> euer of rightwusnes pay  
paim *with-owten* any taryng or *with-oute* dissayte or vexacioñ.  
20 And he had a certañ vyneyard<sup>r</sup> of pe whilk he had yerelie x toñ of  
wyne. So it happend<sup>r</sup> oñ a yere when<sup>r</sup> he had gaderd<sup>r</sup> all his vynyis  
& brayed<sup>r</sup> paim, he had bod a toñ of wyne. And when<sup>r</sup> pis knyght  
saw pat, he sayd vnto his *servand<sup>r</sup>*; "That at was myne, God hase  
24 taken<sup>r</sup> it fro me; and yitt I will not take His parte fro Hyñ. And  
*perfor* go byd pe *preste* feche pis toñ of wyne for his tend<sup>r</sup>." And  
pe prest did so. And pe same yere oñ a tyme, a bruther of  
pe same knyghtis, at was a *preste*, went down<sup>r</sup> be pe garthyñ  
28 abowte pe *Martynmes*; and he saw all pe vynyis hang full of  
grapis. And he went in-to his bruther & flate *with* hym for

his neclegens, & sayd; "Whi hafe ye noght yitt gaderd your vynys, & pe yere is so-fortherlie paste?" And pe knyght sayd pat pai war gaderd lang befor. And pe preste sayd nay it was not so; "ffor," he sayd, "I was peratt pis day, & I saw it grow 4 full of vynys." And pe knyght & his meneya went & lukid, & pai fand it was so. And pai gaderd paim & made wyne peroff; & per grew neuer ryper nor mor plentefull vynys in pat garth pan pase wer. *et c<sup>o</sup>.* 8

## CCXLI.

## Decanus ad inferni curiam inuitatur.

Cesarius tellis how pat in tyme of Hereticus<sup>1</sup> pe Emperour, in pe kurk of Palernens was per a certan deað pat sent a servand of his to seke a palfray of his pat hym wantid; & per mett 12 ane ald man pis servand & askid hym whedir he went & whatt he soght. And he said he soght his maister hors. And pis ald man teld hym pat pis hors was att pe Mownte of Gybber; "and per," he sayd, "hase my lord kyng Arthur hym. And pat mownte 16 byrnys evur on a grete low as it war full of burned-stone." And pis servand had grete mervayle of his wurdis, and pe alde man said vnto hym; "Saw vnto pi maister & charge hym at pis day xiiij dayes he com thedur vnto Kyng Arthur solempne courte. And if 20 pou forgett & tell hym nott, pou sail be grevuslie punysshid perfor." And pis servand went home & told his maister aff at he sayd vnto hym with grete ferdnes. And when pe deað hard att he was sommond vnto pe courte of Arthur, he logh perat & 24 made a skorid perof. And onone he fell seke, & pe same day att he was somond he dyed. *et c<sup>o</sup>.*

## CCXLII.

Dedicacio. Dedicacione ecclesie expellitur ab  
ea demon.

28

Saynt Gregur tellis in his Dyaloggis, how on a tyme a kurk of pe Arryans was gyffen vnto Cristen men; and pai garte hallow

<sup>1</sup> Latin MSS. *Tempore Henrici imperatoris.*



itt. And þe relikkis of Saynt Sebastian, & Saynt Agnes & Saynt Agas<sup>1</sup> war broght thedur, all þe peple at was gadderd thedur felid þe grond in the kurk-dure quake, & mofe heder-ward & 4 þedurward. And when þai wer with-in þe kirk, þai felid nothyng peroff. And þai had grete mervell here-off, and all-myghti God lete þaim all hafe a knowlege þat it was þe fend þat garte þe erth stir when he went furthe of þat place & it was halowd. *et c<sup>o</sup>.*

8 Defectus proximorum non sunt reuelandi indifferenter. *Supra de celacione.*

Defunctis valent indulgencie. *Infra de indulgencijs.*

Defunctis prosunt suffragia. *Infra de suffragijs.*

12 Defuncti adiuuantur orationibus viuorum. *Infra de oratione.*

Defunctis valent misse pro eis dicte. *Infra de mortuis.*

16 Defunctis [*conueniunt*]<sup>2</sup> que infra dicuntur de mortuis.

Delectacio. Delectant<sup>3</sup> aliquando aliqui in modicis.

*Supra de Basilio.*

20 Delectabile non est videre malos. *Infra de videre.*

Deleccio mala est fugienda. *Infra de periculis.*

### CCXLIII.

Delicie. Delicias corporales secuntur frequenter miserie et calamitates. *et c<sup>o</sup>.*

24 Petrus Damyanus tellis how som tyme þer was a duke at had a wyfe þat lifed so delicatlie & so tenderly þat sho wolde nott wassh hur with common watirs as we do, bod sho wolde gar hur maydyns gader þe dew on sommer mornyngis at sho mot 28 wassh hur with. And sho wold not tuche hur meate with hur

<sup>1</sup> Latin MSS. reliquie . . . sancte Agathe.

<sup>2</sup> From the Latin MSS.

<sup>3</sup> Or delectantur. MS. not clear.

handis hur selfe, bod after hur carvur had cutt itt in morcels sho wold' take it vpp' with poyntels & crukis of gold' & putt itt in hur mowthe. And sho wolde make hur bed so redolent savurand with spice pat it was a mervayle to tell off. And as sho liffid' pus, 4 be pe rightwusnes of God, sho was so smytynd with canker and seknes pat sho rotid' so, & sho on life, pat no creatur mot fele pe stynk of hur; to so mekuil at all folke lefte hur & all hur servandis, bod onelie a damysel pat was left to kepe hur; & 8 yitt sho mott not com' att hur for stynk with-oute sho had at hur nece many wele-saueryng spycis; & yitt sho mott not tarie with hur no tyme for horrible stynk. And when sho had ligen pus many day sho dyed, & no body with hur. *et c<sup>o</sup>.* 12

## CCXLIV.

Delicate viuentes in hoc seculo cogitare debent de penis inferni.

We rede in 'Libro de Dono Timoris' how per was a delicatt scoler of Bolañ, and he fled' pe state of penance and he wold' 16 nowder here sermoñ nor no wurd' of God, pat he suld' not be movid' to be a religious man. So it happend' at a freer-prechur, pat was his contrey-man & kend with hym, come & visett hym & loked' how he did. And when pe scolar saw hym he sayd' unto hym; 20 "Freer, & pou wilt speke with me of God I charge nott, and if pou speke with me of oper thyngis pou erte welcom." And pe ffreer ansswerd' hym & sayd'; "I sail speke furste of oper erandis, and att pe end I sail speke of God bod a wurd'." And when 24 he had said' all his erandis, be lefe of pis scolar vnnethis grauntyd, pe freer sayd'; "Maister, I pray you for Goddis sake pat pis nyght when ye lye in your bed warm happed, pat ye wold' vmthynk you of pe bed pat is ordand' in hell to paim pat mon be dampnyd, 28 pat liffis here in all pe delicatis att paim liste hafe." And pan he askid' whatkynd a bed pat was; & pan pe freer said' pe saying of pe prophett Ysai; "Subter te sternerunt, *et c<sup>o</sup>.*" And when pe freer had pus said, he went his ways, and pis scoler on pe nyght 32

172 245. *A thirsty Husbandman.* 246. *The Devil comes at Call.*

after as he lay in his bedd; he vmthoght hym on pies wurdis, & he mott not slepe a dele for thought of þis bed in heft, unto so mekufl þis þoght prevaylid so on hym þat with-in a litle while after  
4 he made hym a freer of þe same ordur. et c<sup>o</sup>.

CCXLV.

*Delicie corporales et presentes impediunt spirituales et futuras.*

We rede in 'Libro de Dono Timoris' how som tyme a husband-  
8 mañ was biddyn vnto a kyngis brydafl, and as he went thedurward he wex passand thrustie, & he fand drovy watyr & stynkand, & drank þeroff. And his felows cownceld hym not to drynk þerof, bod to hyde to he come att þe brydafl, & þer he sulde hafe gude  
12 wyne enogh, & clarett; & he wold not, bod fillid his body of þis stynkand watir, into so mekufl at he began to bolke, & his brethe for to stynke. And when he come vnto þe kyngis yate with his felows, þai went in & he was holden oute for his bolkyng & his  
16 stynkand brethe.

*Qui delicantur corpore frequencius infirmantur.*  
*Supra de abbatissa.*

*Demon impedit orationes quantum potest. Infra de*  
20 *Oratione.*

*Demon sanctos plus in desperationem precipitat per mulieres quam per alios. Supra de carne.*

*Demon gaudet quando sanctum virum precipitat in*  
24 *peccatum. Supra de carne.*

*Demon temptat homines ieiunantes. Supra de abstinentia.*

CCXLVI.

*Demon non est incaute nominandus.*

28 Saynt Gregorie tellis how a preste þat hight Stephan on a tyme was wate-shodd, and necligentlie he commandid his servand &



sayd; "þou deuill! Com, doff my shone!" And at þis biddynge onone þe thwangis of his shone lowsid' passand tite. And when þe prest felid' þis, he was passand' ferd' and cried with a grete voyce & sayd; "þou wriche! Go fro me! Go fro me! ffor I spakk not vnto 4 þe, bod vnto my servand'." And so þe shone lefte vndofte vnto his servand' did þaim off.

## CCXLVII.

*Demones in nocte apparent in formis virorum  
et mulierum.*

8

We rede in þe 'Life of Saynt German' how þat on a tyme he was lugid' on a night in a howse vp of land'; and when all had supplyd' þai sett þe burde agayn. And he had mervayle þerof and askid' for wham þai did so. & þai told' hym þai<sup>1</sup> sett þe burd' for þase 12 gude wommen þatt gase on nyghtis. And he thought þat he wold' se whatt þai wer, & awakid' all þat nyght. And aboute mydnyght he saw a multitude of fendis com to þis burd' in form & liknes of men & wommen; and he chargid' þaim remow þaim, & he callid' 16 vp all þe meneya in þe howse & shewid' þaim þies men and þies wommen, & askid' þaim if þai knew any of þaim. And þai said' at þai knew þaim wele enogh, þai wer all þer neghburghs, bothe men & wyvis. And he sent vnto þer howsis at þai sayd' war þer, & þai 20 þat went fand þaim in þer beddis. And þan he coniurid' þies fendis, & þai told' how þai war fendis & come to dissayfe þe peple.

*Demon eciam religiosos retrahit ab oratione. Supra  
de beato Benedicto.*

24

*Demon eciam sanctos sensibilter quandoque in corpore verberat. Supra de Antonio. Et infra de perseuerancia.*

*Demonis diuerse sunt temptationes. Infra de 28 temptatione.*

<sup>1</sup> MS. þat.

*Demonem sola humilitas confundit. Infra de humilitate.*

*Demon aliquando amicos vita corporali privat. Infra*  
 4 *Nicholai.*

*Demon Episcopos per mulieres temptat. Supra*  
*Andree.*

# CCXLVIII.

## *Demones insistunt morientibus.*

8 Jacobus de Vetriaco tellis how on̄ a tyme when̄ a sister of  
 þe fraternitie of Oegniez<sup>1</sup> was seke & bow̄n to dye, Saynt Marie  
 of Oegniez<sup>1</sup>, as sho was in hur celf, sho pursevid̄ & saw a  
 multitude of fendis rummynd̄ abowte hur<sup>2</sup> sister bed̄, & sho bow̄n  
 12 to dye. And as hur sisters war sayand̄ *per* prayers for hur,  
 & trowid̄ þat sho suld̄ dye, sho rañ vnto þe bed̄ of hur seke sister &  
 werid̄ away with hur shirte þir evulf spyrittis as þai had bene fleis,  
 & said̄ hur prayers also. And þai wythstude hur & chalangid̄  
 16 hur sister sawle as *per* aw̄n. þañ sho mot suffer þaim no langer,  
 & cryed̄ on̄ Criste for His bittyr passyōn & His blude to helpe hur.  
 And þañ þies evulf spirittis laburd̄ gretelie to hafe getten̄ þis  
 saule, and sho saw þat & sayd̄; “Lord̄, I becom̄ borgh̄ for þis  
 20 sawle; for þuff all sho hafe synnyd̄, yit sho is confessid̄ *per*of.  
 And if oght be ignorans or nœlegens be left behynd̄ with hur,  
 Lord̄, latt hur lyff, & I vndertake sho sail amend̄ hur.” & so sho  
 did̄; & þe fendis vanysshid̄ away.

24 *Demoni se commendare periculosum est. Supra de*  
*Commendacione.*

# CCXLIX.

## *Demones presciunt mortem malorum aliquando.*

Jacobus de Vetriaco<sup>3</sup> tellis of Elebrandus þat was archebisshopp̄  
 28 of Beme<sup>4</sup>, how on̄ a tyme his bed-fellow tolde on̄ hym̄ & sayd̄;

<sup>1</sup> MS. Oegimez.

tale to Helinandus.

<sup>2</sup> MS. his.

<sup>4</sup> Latin MSS. Remensis.

<sup>3</sup> The Latin MSS. attribute this

"My lord on a tyme sent me ane erand vnto Attrebatt<sup>1</sup>; and when I and my servand wer in a wud, we hard a grete noyse of armyd men, & as vs thoght, of harnessid hors, and fendis cryand, & sayd; 'Now we hafe our purpas<sup>2</sup> of Arta<sup>3</sup>, and onone<sup>4</sup> we sail hafe our purpos<sup>2</sup> of þe bisshopp of Beam'; bod we may nott gett furth our hors, nowder with staffis nor spurris. And þan I sayd vnto my servand; 'Latt vs make crossis in our forhedis, & þan sail we go sekurlie.' And so we did. And when we come<sup>8</sup> home, we fand þe prefecte<sup>4</sup> of Arta<sup>3</sup> dead, and þe archbisshopp of Beam bownd to dye."

## CCL.

Demon *eciam viuos in equo portat in infernum.*

Helynandus tellis how on a tyme, opon a solempne day, as<sup>12</sup> þe erle of Maciscon<sup>5</sup> satt in his awnd palas & many knyghtis abowte hym, sodanlie ane vnknowen man sittand on a hors come in at<sup>6</sup> þe pales yate, and, att þai all saw, rade evyn vp to hym þer he satt, & said he come to speke with hym, & bad hym ryse & go<sup>16</sup> with hym. And he myght not agaynstand hym, & rase & went vnto þe dure; & þer he fand a hors redie. And he bad hym lepe on, & so he did; and þe toder tuke his bridyl-rene at come for hym, & at þai all saw, þai rade vp in-to þe ayre. And þe erle<sup>20</sup> cryed as he war wude; "Helpe me my cetysyns! Helpe me my cetisyns!" And euer-ilk man in þe cetie hard þis voyce, & ran oute; & þai mot a grete while se hym rydand in þe ayre. And at þe laste he was with-drawen fro þer syght, & had vnto heil. *et c.*<sup>24</sup>

Demon bonos bellare facit. *Supra de bello.*

Demon iuuenem anulo desponsauit. *Infra de sponsalibus.*

<sup>1</sup> Latin MSS. Attrebater, Atre-bater.

<sup>2</sup> Latin 'prepositum' misread as 'purpos' = 'propositum,' and repeated before 'bisshopp of Beam.' Latin: *Iam habemus prepositum de Isrea, in proximo habebimus archiepiscopum Remensis.*

<sup>3</sup> Arund. MS. de Arta; Harl. MS. de Isrea.

<sup>4</sup> MS. prefeste; Latin MSS. prepositum.

<sup>5</sup> Harl. MS. Comes Matistonensis; Arund. MS. comes Mastisconensis.

<sup>6</sup> At omitted and added above the line.



Demon *peccata confessa tradidit obliuioni. Supra*  
de confessione.

Demon. *Morientes temptantes per orationem ex-*  
4 *pelluntur. Infra de morientibus.*

Demon *immittit ymagines eorum que nunquam visa*  
sunt vel facta. *Infra de temptatione.*

Demones in morte vsurarios in corpore *et in anima*  
8 *vexant. Infra de Vsuris.*

Demones *eciam ad obitus beatorum veniunt. Infra*  
de morientibus.

Demon corpus peccatoris loco anime aliquando vegi-  
12 *tat. Infra de suffragijs.*

Demon in corpore humano cantat. *Supra de cantu.*

Demon *secundum modum suum servit fideliter.*  
*Infra de milite.*

16 Demon accusat morientes. *Supra de accusatione.*

Demon decipit ambiciosos. *Supra de ambicione.*

Demon sibi adherentes ditat *temporaliter. Infra de*  
*Milite.*

# CCLI.

20 Demon sub specie boni aliquos ad mortem temporalem  
*et eternam ducit.*

We rede how oñ a tyme *per* was a Jew conuertid̃ in þe bisshopp-  
rik of Colañ ; and he was emang monkis, & þai lernyd̃ hym̃ oñ þe  
24 buke to he cuthe rede wele. And þañ he garte write bukis, & þe  
monkis lettid̃ hym̃ & wold̃ not lerñ hym̃ no more ; & onone as he  
saw þat, he stale away from emang þaim and went his ways, to þe  
entent at he wold̃ lerñ. And þañ þe devilt̃ appered̃ vnto hym̃ in  
28 liknes of ane aungeil, and bad hym̃ lerñ faste, ffor he sulde be  
a bisshop̃. And a little while afterward̃ he apperid̃ vnto hym̃

agayn on þe same wise, and said vnto hym; "To-morn mon þou be a bisshopp, ffor þe bisshopp is dead; & perfor haste þe to go vnto þe cetie, ffor God wilf at þou be made bisshopp per-of." And onone þis wriche privalie went his way; & þat night he was 4 hostid with a preste nerehand þe cetie; and becauce þat he wold com wurthelie vnto þe cetie, he rase vp þat same nyght befor day, & stale þe prestis hors & his cloke, & went his way. Men on þe morn missid þe hors, & sewid after hym & tuke hym, & broght 8 hym vnto a seculer iugement, & per he was dampnyd. And þus he ascendid, nott as a bisshopp vnto þe chayr, bod as a thefe vnto þe galows.

## CCLII.

## Demon obstinatus est in malo.

12

Cesarius tellis how on a tyme when a devull had turment horribly a man þat he was in, it was sayd vnto hym of a certan man; "Tell me, þou fend, if þou may com agayn vnto þe blis at þou hase loste; and if þou might, what wold þou do perfor?" 16 And þe fend ansswerd agayn & said; "And it war in my chose, I had leuer go vnto heff with a sawle þat I had desayvid, þan for to turn agayn vnto hevyn." & þai þat hard hym say so, had grete mervayle perof, & þan he sayd agayn vnto þaim; "wharto mervell 20 ye here-of? My malice is so mekull and I am so obstinatt & so frawd, þat I may not wilf nor desire nothyng att is gude nor profetable vnto my selfe." *et c<sup>o</sup>.*

## CCLIII.

## Demonis Penitencia.

24

Cesarius tellis how þat in Colan per was a womman vexid with a fend, & be grace of God, a holie man drafe hym oute of hur. And þan þis holie man hard a noder fend & hym to-gedur, & saw þaim bathe. And þe tane said vnto þe toder; "O! þou wriche! 28 why consentid þou to Lucifer? For perfor we fell fro euerlastand ioy." And þe toder ansswerd hym agayn & sayd; "Whi did þou

so ?" And þai bothe forthoght it, & said þe tane vnto þe toder ;  
 " Halde þi tong ! þis penans is our late ; ffor & þer was a pyler of  
 yrñ byrnand, sett full of sharpe rasurs, sett evyñ vp fro erth  
 4 to hevyn, me had levir, & I mot suffer it & I had flessñ, be drawen  
 þeron vp & down to þe day of dome, with counand at I mot  
 com agayñ vnto þat ioy þat I was in." *et c<sup>o</sup>.*

Demon in ornatu vestium delectatur<sup>1</sup>. *Infra de*  
 8 ornatu.

## CCLIV.

## Demon psallentes in choro impedit.

Cesarius tellis how on a grete solempne nyght at matyns, þe  
 Covent of Hemmerode, as þai war sayand þis psalm; '*Domine,*  
 12 *quid multiplicati, et c<sup>o</sup>,*' þer was so many fendis in þer quere, þat  
 with sight of þaim goyng vp & down, þe ta side falid in þe psalm.  
 And when þe toder syde laburd to gar þaim say right agayñ,  
 þai whettid þer tethe agayns þaim & flayed þaim so at þai wiste  
 16 neuer what þai suld say ; bod þe ta syde cried agayñ þe toder, þai  
 wiste neuer whatt. And nowder þe abbott nor þe priour cuthe  
 bryng þaim vnto þe psalmodie agayñ, nor none acordans. And at  
 laste, ilfarandlie, þai made ane end of þis little psalme, with grete  
 20 labur and confusion ; & þa ðe devull & all his felashup went  
 away, & þe prior saw þaim fle a-way in liknes of dragons.

Demon nigromancia compellitur apparere. *Infra de*  
 Nigromancia.

24 Demon ludit ad taxillos. *Infra de ludo taxillorum.*

## CCLV.

## Demon confessionem in quantum potest impedit.

Cesarius tellis how þat in þe towñ of Boñ, in þe dioces of  
 Colayñ, þer was a prestis lemman ; & hur irkid so with hur syn  
 28 at sho hangid hur selfe. And as sho did it þe rape braste, & sho  
 was still on life ; and when sho saw sho was delyverd of þat deade,

<sup>1</sup> MS. dilectatur.



sho went & made hur a noñ. And þañ be temptaciōn of þe  
 devuñ, hur luffer come agayñ & laburd' to hafe hur as he was  
 wunte; and sho wold' nogt grawnt vnto hym be no mene. And  
 þañ he hyght hur þat, & sho wold' consent vnto hym, he sulde 4  
 make hur a ladie. And þus he laburd' hur nyght & day, & sho  
 cuthe not avoyd' hym; so sho kest oñ hur hali watir, & made  
 a cros oñ hur, & he vanysshid' away for a while. And þañ þe  
 devuñ come in his lyknes vnto hur agayñ, & laburd' hyr. And 8  
 þañ be cownceñ of a gude mañ sho sayd' hur Ave Maria; and  
 onone as sho had sayd' it, he fled' away as he had bene stryken  
 with ane arow, and durste not com' nere hur; not-withstandyng he  
 lefte hur not all. And a mañ cownceld' hur to go shryfe hur; 12  
 and as sho went, he come vnto hur & askid' hur whyder sho was  
 bowñ, & sho said'; "I am bowñ to distroy bothe þe & me." And  
 he sayd'; "Nay, nay, do not so! Turn' agayñ!" And sho ansswerd'  
 agayñ & sayd'; "þou hase oftsithis confowndid' me, & perfor I will 16  
 now go shryfe me." And evur as sho went he flow abowñ hur in  
 þe ayr, as it had bene a<sup>1</sup> glede. And als sone as sho oppynd' hur  
 mouthe to shryfe hur, he vanysshid' away with grete crying &  
 yowlyng; and he appered' nevur vnto hur afterwerd', nor sho hard' 20  
 hym neuer efter.

## CCLVI.

## Demon eciam virginem corrumpit.

Cesarius tellis how þat in þe same towñ of Boñ, how þer was  
 a preste þat had a doghter at was wedd', & hur husband' was dead'; 24  
 & sho was so fayr þat he was ferd' for hur, to so mekuñ þat evur  
 when he went furth he wold' spar hur in a lofte. So oñ a tyme þe  
 devuñ apperid' vnto hur in lyknes of a mañ, & spak vnto hur  
 wurdis of luff to gar hyr inclyne to hym, to so mekuñ at he lay by 28  
 hur & had at do with hur. And sho purseyyid' at sho was desseyvid'  
 be a fend', & told' hur fadur. And he was passand' hevye and made  
 mekuñ sorow perfor, & had hur thyne owr a grete watir in-to  
 a noder contreth, at sho suld' be ferrer fro þis fend', &<sup>2</sup> at sho 32

<sup>1</sup> After a, g & half l, erased.<sup>2</sup> & omitted and added above the line.

sulde be bettur be changyng of þe ayr. And þis Devull myssid hur, & was wroth *þerwith*, & come vnto þe preste & sayd; “þou cursid preste! Whi hase þou taken my wife fro me?” And when  
 4 he had sayd so, he strake hym opoñ þe breste, at he spytt blude with iij dayes; & oñ þe thrid day he dyed. And we rede also how þat a fend held a womañ vj yere, & come vnto hur ilk nyght in lyknes of a knyght, & lay with hur in bedd as he had bene a  
 8 mañ. And onone as sho made ane oppyñ [*confession*] perof vnto Saynt Barnard sho was delyverd; and he come neuer to hur after.

## CCLVII.

## Demon decipit viros.

We rede of a scoler þat was a lustie yong mañ, & so he agreid  
 12 with a wommañ at he sulde com vnto hur oñ a nyght; & sho agreid *þerto*. So oñ þe nyght he come noght to hur, bod a fend in lyknes of hur come vnto hym & lay with hym all nyght, & lete hym hafe his liste. And oñ þe morñ þis fend askid þis scoler if  
 16 he wuste whame he had ligen with all nyght, & he sayd, ya, with such a wommañ. And he sayd; “Nay, þou hase ligen & had at do with þe devull;” & þat he sayd it in such fowle wurd is at it wer shame to tell. & with þat þe devull vanysshid away.

## CCLVIII.

## 20 Demon eciam iocalia offert vt ametur.

We rede how þe devull luffid a yong wommañ, and apperid vnto hur oft-sithis oñ þe night with grete lightis aboute hym, so þat all þe chawmer myght be seen with þe light, & þe droppis of þe  
 24 seargis myght be sene; & he gaff vnto hur rynges & oper iewels of gold, and many other pingis. And sho come vnto hur confession, & shewid þaim vnto þe preste. *et c<sup>o</sup>*.

Demon orationibus sanctorum a malo inchoato im-  
 28 peditur<sup>1</sup>. *Supra Barnardi*.

Demon impedit audire sermonem. *Supra de audire sermonem*.

<sup>1</sup> MS. inpeditur.

Demon conscribit peccata hominum. Supra Augustini.

Demon insidiatur clericis in choro. Supra de.

## CCLIX.

Demonis forma est terribilis.

4

We rede in 'Libro de Dono Timoris,' how *per* was a religious man þat lay in his dortur with his brethir, and sodanlie as [*he*] lay, he began to cry vgsomlie. And þe covent rase and come vnto hym; and þai fand hym gloranð faste agayns þe wall, & he wolde 8 speke no wurd, bod he was evyn as he had bene flayed. So in þe mornyng he come to hym selfe, and þe<sup>1</sup> priour askid hym what hym aylið. And he said at he saw þe devuß; "and his shap," he sayd, "was so vglie, it mot not be diseryvid; bod I say þis," sayd 12 he, "þat & *per* war a hate oven on þe ta side me, & þe shapp of hym on þat other partie, me had levur crepe in-to þat hate oven þan ans behold hym agayn as I did."

## CCLX.

Depositum vsurarij non est servandum.

16

Cesarius tellis how some tyme *per* was ane vsurer þat lent a certayn of mony vnto a selerer of þe Ceustus ordur; and he selid it & layd it in a kyste besyde a certan money of *per* awn. So afterward þis vsurar askid it agayn; and þe monke went vnto þe 20 kiste, and he fand nowder *per* awn money nor itt. And he lukid & saw at no bodie had tuchid þe lokk bod hym selfe, & þe selis of þe sakettis safe, at he mot know no suspicio of þifte. þan he conseyyid in his mynd þat þe mony of þe vsuraris had devowrid 24 and destroyed þe money of *per* monasterie.

Depositum debet reddi eo modo quo commissum est.

Supra de Cautela.

<sup>1</sup> MS. pi.



## CCLXI.

*Depositum non debet recipi servandum nisi prius videatur.*

Johannes Belet<sup>h</sup> tellis how o<sup>n</sup> a tyme *per* was a womma<sup>n</sup> pat  
 4 had iij pottis full of gold<sup>r</sup>, & sho delyverd<sup>r</sup> paim to kepe vnto  
*Julianus Apostata*<sup>1</sup>, for sho trowid<sup>r</sup> pat he was a gude holie monke  
 befor<sup>r</sup> other of his brether. And<sup>r</sup> sho told<sup>r</sup> hym<sup>n</sup> not pat *per* was  
 gold<sup>r</sup> in paim. Than<sup>n</sup> pis monke take pies pottis, & fand<sup>r</sup> *per* was  
 8 so meku<sup>it</sup> gold<sup>r</sup> in paim, & he stole it & fillid<sup>r</sup> þe pottis agay<sup>n</sup> full  
 of ass<sup>h</sup>. And when<sup>n</sup> þe womma<sup>n</sup> come & askid<sup>r</sup> þe pottis agay<sup>n</sup>, he  
 delyverd<sup>r</sup> hur paim, & þai war full of ass<sup>h</sup>; & sho said<sup>r</sup> at sho had<sup>r</sup>  
 delyverd<sup>r</sup> <sup>2</sup> paim vnto hym<sup>n</sup> full of gold<sup>r</sup>. Bod sho cuthe neuer gett  
 12 no mendis o<sup>n</sup> hym<sup>n</sup> becauce sho had no witnes, and his brethir  
 þe monkis, at war by, saw no þing abow<sup>n</sup> þe pottis bod<sup>r</sup> ass<sup>h</sup>. *et c<sup>o</sup>.*

## CCLXII.

*Desiderium celestis patrie lacrimas corporales excitat.*

Jacobus de Vetriaco tellis pat he had sene bothe me<sup>n</sup> & wommen  
 16 sett vnto Godward<sup>r</sup> with so mervalos & so spirituall affeccio<sup>n</sup>, pat  
 for desyre pai wex seke, & so<sup>m</sup> so meku<sup>it</sup>, pat many yeris pai lay  
 in *per* beddis, and myght not ryse vp bod seldom<sup>n</sup> tymys. & pai  
 had none other cauce of sekenes bod at *per* hertis was so sett vnto  
 20 Godward<sup>r</sup>, & of þe ioy of hevyn<sup>n</sup>. And als lang as pai war in pat  
 thocht pai war evur seke & at male ease. *et c<sup>o</sup>.*

*Desiderium carnale est reprimendum. Supra de  
 abstinencia.*

## CCLXIII.

24 *Desperacio. Desperacionem inducunt tristitia et  
 accidia.*

Cesarius tellis how o<sup>n</sup> a tyme *per* was a religious ma<sup>n</sup> pat  
 liffid lovable emang his brethir fro his youthe vnto his age, so pat

<sup>1</sup> The Latin MSS. *explain*, aurum cinere operuit.  
 illud ne appareret in orificijs ollarum, <sup>2</sup> MS. has another hym here.

per was none þat was more religious þan he was. So on a tyme hym happend to fall in-to suche a sadnes & a hevynes, þat he dowtid of his synnys, & fell in-to a dispayr. And he mot not be broght oute per-of with none auctorite of scriptur, nor he mot 4 not be broght into no hope of forgifnes, not-with-stondyng he had not done no grete syn. And when his brethir askid hym what hym<sup>1</sup> aylið at he was fallen into suche a drede & a dispayr, he ansswerd agayn & sayd; "I may not as I was wunte to do say 8 my prayers, & perfor I am ferd to be dampnyd." And þan he was putt in a fermorie all a nyght, & on þe morne he come vnto his maister & sayd; "I may no longer feght agayns God." & þan he went furth vnto þe myln-dam of þe abbay, & per he lowpid<sup>12</sup> in & drownyd hym. et c<sup>o</sup>.

*Desperandum non est de aliquo. Supra de Abbate et apostata.*

*Desperans sacerdos dampnatur. Infra de sacerdote.* 16

#### CCLXIV.

*Desperanti ante mortem aliquando pena infernalis ostenditur*

Petrus Clunacensis tellis how som tyme<sup>2</sup> per was in Pycardi a preste þat was full of vices & syn; so on a tyme he promysid be 20 counsell for to make hym a monke in Ceustus ordur; bod he put it in contynance, and in the mene-while<sup>3</sup> he fell seke<sup>4</sup>. And him thocht at per come vnto hym ij dragons and wold have devowrid hym, bod be þe prayer of þe priour of þat ordur he was delyverd; 24 and becounand þat he sulde fulfyll his promys at he had made, as he behestyd. & þan he coverd; and yitt he fulfillid not his promys, bod putt it in contynance. And þan he fell seke agayn, & cried & sayd; "Lo! a fyre occupyes me for to burn 28 me!" & he helde vp þe coverlad betwix hym & it; and yitt

<sup>1</sup> MS. repeats, what hym.

<sup>2</sup> MS. repeats, how some time,

<sup>3</sup> While is repeated and erased.

<sup>4</sup> MS. repeats, & in þe mene while he fell seke.

be prayers of þe monkis he was delyverd, and þaṇ he fulfillid at he beheste. And þaṇ he was ravissid vnto þe dome, and þer he hard a sentans, at he sulde be dampned, put furthe agayn hym.  
 4 And when he come agayn vnto hym selfe, þaṇ he told his brether & sayd; "Lo! two fendis brynges a grete arow to slo me *with*:" & þaṇ þer fell fro þis arow a drop þat prillid his hand vnto þe bare bone. And þaṇ he cryed agayn & sayd; "Now takis  
 8 þe fendis me, & castis me into a frying paṇ to bole me þerin." And *with* þat he swelte.

Desponsat virgo Maria se amantes. Infra de  
 Maria <sup>1</sup>.

<sup>12</sup> Despectus. Despiciunt superbi alios. Infra de  
 Gloria.

# CCLXV.

## Detraccio est fugienda.

We rede in 'Vitis Patrum' how þer was ij religious meṇ þat oṇ  
 16 a tyme went furth of þer abbay, & pai waxed faynt for travellyng; & so pai warr hostid *with* ane hermett, and he sett befor þaim suche as he had in his celf. So oṇ þe nyght as pai lay samen, he hard þe tone of þaim say vnto þe toder; "This hermett hase  
 20 better meate, & is better fed þaṇ pai er þat liffis in abbays." And when he hard þaim say so he held his tong. And oṇ þe morṇ he had þaim vnto a noder hermett, & bad <sup>2</sup> at pai sulde hayls hym, & telf hym how he had made þaim at fare. And pai bad hym þat,  
 24 & he had any gude meate, þat he suld kepe it & giff þaim nothyng bod potage. And he vnderstude þaim weḷl enogh, & held þaim *with* hym & garte þaim wurk *with* hym euer-ilk day, & make skuttels & lepis of wandis evyṇ vnto evyṇ; & þaṇ pai went vnto  
 28 þer prayers. And þaṇ he sayd he was nott wunte to supp, bod he sulde supp for þer sake; and he sett befor þaim sture brede & salte. And þaṇ he sayd he wold fare better for þer sake, and

<sup>1</sup> MS. *Infra de amantes.* The Latin MSS. *have, de Maria.*

<sup>2</sup> Latin MSS. "Salutate eum ex

me, *et dicite ei*; 'obserua *et noli illud irrigare scilicet olera*.'" Quod ille intelligens, tenuit eos.



he sett befor a little ayseff & garlykk; & when pai had suppid pai went vnto per prayers agayn vnto it was myrk nyght. & pañ he sayd pat he myght not for paim saw all his prayers. And on pe morñ pai wold hafe gane per way & tuke per lefe, & he wolde 4 not latt paim, bod he sayd pat he wold for charite hold paim iij dayes. And on pe night after pai rase and stale away & wolde no langer abide with hym.

*Detractoribus non est credendum. Supra de credere. 8*  
*Detrahendum non est eciam mortuis. Infra de mortuis.*

*Detrahitur bonis frequenter iniuste. Infra de sancto Lupo. 12*

*Deviacio. Deuiare non debet a iusticia iudex. Infra de iudice.*

*Devocio. Devotos sibi Maria ab opprobrio liberat. Supra de abbatissa. 16*

*Deuocio quandoque excitatur ex presencia beatorum. Infra de lacrima et de visitacione.*

*Deuocio contra naturam subuenit. Supra de apostolis.*

<sup>1</sup> *Deutos sibi Maria desponsat. Infra de Maria. 20*

*Deuocio quandoque prorumpit in lacrimas. Infra de lacrima.*

*Deuocio excitatur ex sumpcione cibi spiritualis. supra de cibo. 24*

*Deuotis conceditur consolacio diuina. Supra de consolacione.*

## CCLXVI.

*Deutos sibi eciam in celo sancti remunerant.*

Cesarius tellis how per was som tyme a chylde pat kepidd shepe 28 of a wedous, and he had a grete deuocion vnto Saynt Nicholas,

<sup>1</sup> MS. repeats this heading.

vnto so mekuiff at halfe þe meatt at he had euere day, he wold' dele it vnto pure meñ in wurshup<sup>1</sup> of Saynt Nicholas; & euer he made his prayers vnto hym. So on a tyme Saynt Nycholas aperid' vnto  
 4 hym in habett & lyknes of a fayr olde mañ, and bad hym dryfe hys shepe hame. And he said' his huswyff wold' be wrothe þañ, for it was ouer<sup>2</sup> tymelie of þe day. And þis Say[nt]<sup>3</sup> command' hym to do as he bad hym, & sayd'; "Soñ, þis day sañ þou dye, & perfor  
 8 make þe redie, & go home & take þi sacramentis; ffor I am Saynt Nicholas at þou hase bene devote to, & I wil' rewarde the." And he went home; & his dame was wrathe & blamyd' hym. And he sayd' he had myster to com' home, ffor he mond' dye þat same day  
 12 And his huswyffe trowed' þat he had bene fond' & at he had sene som' þing in þe feld', and prayed' þe prest to inquare hym þeroff. And he tolde þe preste of all his vision, and he tuke his sacramentis of holy kurk and dyed'; and his saule went vnto hevyñ.

16 Deuotos deus in sacramento altaris confortat. *Infra de sacramento.*

## CCLXVII.

## Deuocio ad Sanctos non debet impediri.

We rede in þe 'Meracles of Saynt Nicholas' how on a tyme in  
 20 a kurk þat was of þe holie cros, þe monkis of ane abbay desyrid' þer priour att he wold' suffre þaim go peder on Saynt Nicholas<sup>4</sup> day, at þai myght syng þe storie of Saynt Nicholas, for þañ it was new made; and he wolde not latt þaim. So on a nyght after, as  
 24 þe prior and all his brether was in þer beddis, Saynt Nicholas visible apperid' vnto þe priour in a ferdfull wyse, and he drew hym oute of his bed þe þe hare, & keste hym apou þe dortur flure. And he began to syng þis antem, 'O! pastor eterne'; and  
 28 sang it softlie vnto þe end'; & at euere wurd<sup>5</sup> he gaff a lassh, & sang it with a grete tarying, to so mekuiff þat with his holie crying he wakend' all þe monkis. And þañ þai tuke þer priour &

<sup>1</sup> MS. *repeats*, in wurshup.<sup>2</sup> Harl. MS. *quia nimis mane est*.<sup>3</sup> MS. Say.<sup>4</sup> MS. *repeats*, on Saynt Nicholas.<sup>5</sup> MS. euer ewurd.

bare hym vnto his bed; & euere yere, fro thens furth, he bad  
hys brether on Saynt Nicholas day go vnto pat kurk and syng þe  
storie off Saynt Nicholas.

## CCLXVIII.

Deus omnia videt.

4

Petrus Damianus tellis how on a tyme per was a man pat stale  
his neghbur sew; and pis man at stale pis sew was a man pat  
luffid wele to herber pure folk. So on a tyme our Lord apperid  
vnto hym in lyknes of a pure man; & he was lang-harid; & he 8  
prayed hym pat he wold for charite cutt it shorter. And with  
gude wiff he welcomd hym & sayd he wold; all redie; & he garte  
hym sett hym down, & take a payr of sisurs and began to clypp  
hym before. And in þe hynderparte of his head he fand ij privay 12  
een lurkand; and he had grete mervail perof & askid hym whi þai  
war per. And he ansswerd & sayd; "I am Iesus, pat seis our all  
þis werld; and þies er þe een whar-with I saw þi neghbur sew  
at þou stale, & slew it & hyd it in a cafe." And with pat he 16  
vanysshid away. And pis man amendid hym & made restitucion  
privalie for hur vnto hym att aght hur, be advice of his confessur.

Dileccio. Supra, sicut de amicitia et amore.

## CCLXIX.

Dionisius. Dionisij martirium beato Regulo  
nunciavit deus.

20

We rede how on a tyme when bysshopp Regulus sang mes,  
and in hys canon he namyd þe apostels o-raw, & þan þe martyrs,  
sodanly he sayd; "Et beatis martiribus tuis<sup>1</sup>, Rustico et Eleu- 24  
therio." And when he had sayd so, sen als mekull as he kend þies  
servandis of God at þai war olyfe, he had grete mervale how per  
namys happend so sodanly in his mouthe, & he wiste no þing  
of þaim. And as he was in þis mervail, per apperid vnto hym 28

<sup>1</sup> Latin MSS. et beatis Martiribus tuis, Dyonisio, Rustico et Eletherio.



iiij dowffes sittand' opoñ þe cros of þe awter; and þai had þe  
namys of þies holie martyrs writtyñ with blude oñ þer brestis.  
And onone as he saw þat, he vnderstude at þies holie saynttis was  
4 martyrd' & putt to dead'.

Discrecio. Discretus debet esse prelatus. Supra  
de Abbate.

Discretus est a cibo abstinendum. Supra de Maria.

8 Disciplina. Disciplinandi sunt iuuenes ne insole-  
scant. Infra de iactantia.

Discordia inter bonos non facile oritur. Supra de  
concordia.

CCLXX.

12 Dileccio. Diligit canis dominum suum, et est  
ei fidelis.

Solinnus tellis how þat Apius, Funius<sup>1</sup> & Puplius, & dyvers  
other with þaim, wer dampned' att Rome; & wheñ þai war dead',  
16 one of þaim had a hond', & he satt at þe galos att þai hang oñ  
iiij dayes murnand' for his maister, & wolde neuer eate meate of no  
mans hand'. & wheñ his maister was takenñ down, þai put brede  
in his maister mouthe, & he take it & eate it; & þañ þai keste his  
20 maister in-to Tybur, & euer as he flett in þe watir, þe dogg swaì  
with hym, & at his power held' vþ his head'.

CCLXXI.

Diligit canis vsque ad mortem.

Solinus tellis how þat wheñ Iasalicus<sup>2</sup> was slayñ, his hond' lay  
24 by hym & wold' neuer eate meate after. And þe kyng saw þat, &  
garte make a grete fyre, & caste þe dead' bodie in; & onone þe  
hunde folowid' into þe fyre, and gruchid' not to be burnyd' with his  
maister bodie.

<sup>1</sup> Latin MSS. Iunio.

<sup>2</sup> MS. Harl. Infelicio interfecto. MS. Arund. Iasolicio interfecto.

## CCLXXII.

Discere. Discendum est in omni etate.

Valerius tellis of ane of þe vij sagis, & he wold' all-way say þat he was redie to lern; so hym happend' on a tyme for to fall seke, & was bownd to dye, and all hys ffrendis come aboute hym & com- 4 furthid' hym. And evyn sodanlie, als seke as he was, he sett hym vp emang þaim, & take a buke & lukid' þeron; and þai askid' hym whi he did' so, and he ansswerd' agayn & sayd at he wold' lern somwhatt of a disputacion, & þan lay hym down & dye. 8

## CCLXXIII.

Discendi multiplex est causa.

Jacobus de Vetriaco tellis þat on a tyme he askid' a passand wyse man and a wele-letterd', how he had lernyd' so mekull. And he ansswerd' agayn & sayd; "I had iij spirituall maisters, and þe 12 furste was drede, & the secunde was shame, and þe iij was luff. And me þoght evur in my mynd' þat I saw þaim, & ilkone of þaim a wand' in his hand' to bete me with. And becauce I was euer ferde to be bett, I sesid' neuer to lern. And also me þoght þat my felows 16 þat was yonger þan I passid' me, and euer I vmthoght me at I wold' not be lawer þan þai. And so doctryne fleit somwhatt vnto me, & keste me in a grete luff þerto, so þat I lernyd' not aloneli for drede nor yitt for shame, bod rather for perfite luff & 20 curage þat I had vnto lernyng."

Discretus debet esse confessor. *Supra* de confessione.

Discrecio multiplex est necessaria. *Supra*, *infra*, in 24 multis locis.

Discursus impediunt consolacionem divinam. *Supra* de consolacione.

Discursus iuuenis est periculosus. *Infra* de iuvene. 28

Disputandum non est de meritis sanctorum proterue.

*Infra* Iohannis utriusque.

Discurrere non debet religiosus causa visitandi cognatos. Supra de affeccione carnali *et* de affectu. Dissimulacio. Dissimulande sunt aliquando iniurie.

4    Infra de Iniurijs.    *et c<sup>o</sup>.*

Dissimulat deus peccatum vt postea plus peniteat. Supra de Consuetudine peccandi.

CCLXXIV.

Diuicie spirituales preponende sunt corporalibus.

8    Valerius tellis how þat when Anaxagoras þe philosophur had travel'd far for þe studie of philosophie, & when he come agayn he fand' all his gudis destroyed'; "Ya," he said', "no fors of my gudis & I hafe connyng & my heaþ of my bodie; for pies two  
12 er wurth mekuff riches." And so he cowntid' more be riches of connyng & of hele þan he did' be riches of gudis.

CCLXXV.

Diuicie spirituales homine inuito perdi non possunt.

Valerius tellis how ane of þe vij sagis, when his enmys come into  
16 his contrey & take all his gudis & his riches & fled' away *perwith*, he was askid' whi he folowd' not on þaim & take som of his gudis fro þaim. And he ansswerd' agayn & sayd'; "Forsuthe whar-som-evur I go, I bere all my gudis *with* me." For he bare þaim in his  
20 breste and noght on his shulder, & not be syght of his ene, bod rather in his mynd' & his witt; "ffor þat," he sayd', "þat is closid' in a mans mynde & in his harte may not be takyn away *with* no mans hand', nor þai may not stele nor fle away *perwith*."

CCLXXVI.

24    Diuicijs preponende sunt condiciones bone.

Jacobus de Vetriaco tellis how *per* was a pure man þat *with* þe labour off his handis vnnethis cuthe gett his lifelod', ffor when he had suppid', *per* lefte right noght ouer night vnto in þe mornyng;  
28 & evur he was merie, to so mekuff þat euerilk night, when he was



in his bed with his wife, he wolde, & sho, syng a sang merelie at all *per* neighbors mott here; & þan þai wold fall on slepe. So *per* neighbors had grete mervail þeroff, and one of þaim said; "I sall make swilk a way at I sall gar hym lefe hys syngyng." & 4 in presens of som of his neighbors, opon a night he take a sacheft full of sylver, & lete fall asfor þis pure mans dure. And when at he rase & sulde go furth to seke his lifelod, he fande þis bagg, & he take it vp & turnyd agayn *per*-with in-to his howse & hid it. 8 So on þe night after, als tyte as he was in his bed, he vmthoght hym in his mynde what he wolde do *per*-with; & he was ferd þerfor þat he war not culpidd with felony þerfor, & also at no thevis sulde stele it from hym, or if so be at he boght or solde *per*-with, 12 or boght any lande, he mond be suspecte, vnto so mekull at he was so occupyed in his thoght þat at þat nyght he sang not, nor was not merie; bod a grete while after he was passand hevy & thoghtfull. & þan his neighbors askid hym whi he was so hevie, and 16 whi he sang nott as he was wunte to do; and he wolde nott tell þaim þe treuth. And þan he at aght þis money said vnto hym; "I know þe treuth; for suche a day & in suche a place þou fande my money, & take it vp at I & myne neighbors saw, & had it in-to 20 þi howse." And when he hard þis he wex ferd & shamefull, & sayd; "woo wurth þat money þat hase turment me thus; for sen þat I fand it I had neuer ioy in my harte; & I hase bene trubbled in my witt euer syne, more þan euer I was before when I 24 with grete labur of my bodie & my handis gat my meat. And þerfor take þi mony þi selfe agayn, at I may syng & be mery as I was wunte to done." And so he did; and fro it was gone, þis pure man made als merie as evur did he. 28

Diuicie temporales impediunt spirituales. Infra de fideiussore.

CCLXXVII.

Diuicias habere et non amare virtus est.

Saynt Gregur tellis of ane hermett þat was a man of grete 32 vertue & leste all maner of gudis for Goddis sake, to so mekle

at he had no gude leste bod a catt. And he prayed vnto God  
at He wulde vuchsafe to latt hym witt who sulde be his felow  
in þe blis of hevyñ. And it was ansswerd̃ hym from̃ all-myghtie  
4 God & sayd̃, þat Gregur sulde be his felow. And wheñ he hard̃  
þis he made mekuñ sorow, & þoght his wilfull pouertie profettid̃  
hym bod little, señ Gregur þat had so mekuñ riches sulde be his  
felow in hevyñ. So oñ a nyght as he was in his prayers, hym  
8 þoght þat he hard̃ almighti God say vnto hym; "Gregur, þat is  
so riche of gudis, is als pure in his spiritt as þou erte, for þou hase  
more lykyng in þi pouertie þañ he hase in his riches."

CCLXXVIII.

*Doctrina.* Doctor debet ostendere *facto* quod  
12 *verbo* docet.

We rede ex 'Dictis Patrum' þat þe abbott Iohñ was askid̃ whi  
he lifid̃ so straytelie emang his disciples, & gaff þaim so straye  
chargis & commaundmentis, and he & þai bothe mott hafe comeñ  
16 vnto hevyñ be other menys. And he made sorow & ansswerd̃  
agayñ with grete wepyng, and̃ sayde; "In all my life I did neuer  
myne awñ wiñ, nor I taght nevr no mañ to do noght bod at I did̃  
my selfe befor̃."

20 *Doctor debet habere discretum modum et gestum*  
*compositum.* *Infra de predicacione.*

*Dolor.* *Dolendum est non de re que recuperari non*  
*potest.* *Supra de Consilio.*

24 *Dolor quandoque prodest corpori.* *Infra de*  
*gaudio.*

*Dolendum non est de morte amici temporalis.* *Infra*  
*de morte.*

28 *Doluspunitur grauiter.* *Supra de adulterio.*

## CCLXXIX.

*Dominicus ordinem per beatam virginem  
predicatorum impetrauit.*

We rede how on a tyme when Saynt Dominyk was in his prayers at Rome, and laburd beselie vnto þe pope for confirmacio<sup>n</sup> 4 of his ordur, on a tyme he saw in his spiritt almyghti God in þe ayre, shakand iij speris like as He wold hafe destroyed all þis werld. And our Ladie, His meke moder, come vnto Hy<sup>m</sup> and askid Hy<sup>m</sup> whatt He wuld do; & He sayd þat <sup>1</sup> He wolde destrow 8 þis werld, with iij vicis þat was corrupte; þat was, with pride, concupiscens & avarice. And þa<sup>n</sup> sho sayd; "Dere Son! Meng þi rightwusnes with mercie! For I hafe a trew servand at sall ca<sup>ll</sup> þis werld agayn vnto þe; & in euer-ilk place sha<sup>ll</sup> destroy 12 vicis." And þa<sup>n</sup> hur So<sup>n</sup> was soberd & sayd; "I wold se hy<sup>m</sup> at sulde be ordand vnto suche ane offes." & þa<sup>n</sup> our Lady shewid Hy<sup>m</sup> ffurst Saynt Dominyk, & þa<sup>n</sup> Saynt Frauncys; & hur So<sup>n</sup> commendid þaim gretelie. And after þis visio<sup>n</sup> Saynt Dominyk 16 mett Saynt Frawncis þat he neuer saw befor bod in þe vysio<sup>n</sup>, & he kend hy<sup>m</sup> wele enogh, & kissyd & sayd; "þou erte my felow; latt vs stond bothe samen, & none aduersarie sall prevayle ayeyns vs." 20

## CCLXXX.

*Ad-huc de Sancto Dominico.*

We rede in his Legend how on a tyme, when he come home & fand his brether at þe reste, & þe yate sparrid, he wald not waken þaim, bod with his holie prayers he oppynd þe yate, & he & 24 his felow went in. And a noþer tyme he had with hy<sup>m</sup> a monk of Ceustus ordur, & on a tyme when þai wold hafe gone into a kurk to say þe prayers, & fand þe dure lokkid, purgh his prayers þe dure oppynd, & þai went in & sayd þar deuociouns. 28

<sup>1</sup> Latin MSS. "Mundum," inquit, "tribus vicijis corruptum, punire uolo."



## CCLXXXI.

*Dominici precibus habitum ordinis virgo Maria attulit.*

Also we rede in his Legend<sup>d</sup> ewhils Mayster Raynald<sup>d</sup>, at was dene  
 4 of Aurilianens & a maister of law, was essurid<sup>d</sup> vnto Saynt Dominyk  
 to com<sup>d</sup> into his ordur, & hym<sup>d</sup> happend<sup>d</sup> for to fall seke, & was in  
 despayr of lechecraft<sup>e</sup>, pis holie Saynt prayed feruentlie for his  
 heaft. And our Ladie & ij virgyns *with* hur apperid<sup>d</sup> visible &  
 8 enoyntid<sup>d</sup> pis seke ma<sup>n</sup> *with* ane oyntement pat ane of pies virgyns  
 bare, & curid<sup>d</sup> hym<sup>d</sup> bothe spirituallie & bodelie, to so mekuff<sup>d</sup> pat  
 fro thens furth he felid<sup>d</sup> nevr movyng of his fless<sup>h</sup> vnto syn<sup>d</sup>;  
 & sho schewid<sup>d</sup> hym<sup>d</sup> pe abbett of pe ordur at pe toder virgyn<sup>d</sup>  
 12 broght.

## CCLXXXII.

*Dominici oratio semper auditur.*

We rede also in his Legend<sup>d</sup> how pat Saynt Domynyk on<sup>d</sup> a tyme  
 [come] vnto a priour of Ceustus ordur, pat was a devote ma<sup>n</sup>  
 16 & famyliari *with* hym<sup>d</sup>, that askid<sup>d</sup> hym<sup>d</sup> in privatie & prayed<sup>d</sup> hym<sup>d</sup>  
 to tell hym<sup>d</sup> som<sup>d</sup> of pe grakis at God had giffen<sup>d</sup> hym<sup>d</sup>; and he  
 ansswerd<sup>d</sup> agayn<sup>d</sup> & sayd<sup>d</sup>; "I tolde neuer ma<sup>n</sup> at I sail<sup>d</sup> tell you,  
 and I warn<sup>d</sup> you tell no ma<sup>n</sup> whils I liff, ffor I latt you witt pat I  
 20 askid<sup>d</sup> neuer of God no thyng bod I had my desyre." So pis priour  
 thoght pat he wold<sup>d</sup> prufe pis, & said<sup>d</sup>; "Besoght<sup>1</sup> ye of God<sup>d</sup>, & I  
 pray you beseke it, at Maister C[*lemet*] enter in-to your ordur, for  
 your brether gretelie desyris hym<sup>d</sup>, & he hase no wil<sup>l</sup> per-to; & he  
 24 is a famos ma<sup>n</sup> and a gracious & a wele-letterd<sup>d</sup>." & pan<sup>d</sup> pis holie  
 ma<sup>n</sup> sayd<sup>d</sup>; "Ye hafe askid<sup>d</sup> of me a grete ping. Not-with-  
 stondyng pray ye *with* me perfor pis night, & to-morn<sup>d</sup> sail<sup>d</sup> maister

<sup>1</sup> Latin MSS. "Impetretis ergo a deo ut magister C. Theutonicus intret ordinem uestrum."

Clemett com̃ befor̃ day & aske þe abett of our ordur." And so he did, & lifid̃ in þe ordur many day in perseuerans of gude holynes.

## CCLXXXIII.

## Dormiencium septem.

4

We rede in *per* Legend, wheñ Decius þe Emperour persewid̃ Cristeñ men, *per* was vij yong Cristeñ men, & þai fled̃ all samen for drede off þis Decius vnto þe mownt of Celioñ beside þe cetie of Ephesim, whar þai war borñ, & *per* þai hid̃ þaim in a deñ. And 8 þai warr accusid̃ vnto Decius Cesar at þai war *per*, & he garte close vp þe den mouthe at þai sulde not com̃ oute, bod at þai sulde dy *per*. And as God wold, sodanlie þai feñ oñ slepe; and *per* was oper privay Cristeñ men þat wrate *per* martirdom̃ & put it betwix 12 ij stonys. And þañ wheñ Decius & all his kynrid̃ was dead̃ cccclxxij [*yeris*], after þe xxx<sup>ti</sup> yere of Theodoce þe Emperour, þat was a Cristenmañ & made grete sorow for ane heresyẽ þat þañ begañ at rise in þaim þat trustid̃ not in vprysyng of fless̃h, almighti 16 God raysid̃ þaim in þis maner of wyse. Ther̃ was in þe cetie of Ephesie a cetisyñ þat went vnto þis mownt & poght to make *per* a stable for his catell. And he oppyñd̃ þis deñ, and wheñ it was oppyñ, thies Saynttis rase vp and trowed̃ at þai had slepid̃ 20 bod a nyght; and one of þaim þat hight Malchus, þat vsid̃ to seriff þaim, þai sent hym̃ in-to þe cetie to by þaim bread, & for to witt whatt Decius sayde. And he tuke with̃ hym̃ v soldi of *per* money. And wheñ he come att þe cetie yate, he saw a cros 24 set vp̃ *per*-opoñ, & he had grete mervayle; and þañ he went vnto euer-ilk yate, & he fand̃ it so. And þañ he went agayñ vnto þe furste yate, & he trowid̃ þat he had dremyd̃, and with̃ grete ferdnes he went into þe cetie. And wheñ he hard̃ þat euer-ilk 28 mañ was a Cristeñ mañ, and [*purseyvid̃*] at þe cetie was operwice biggid̃, & at he cuthe know no mañ at he saw, he askid̃ if þat was þe cetie of Ephesim; and ane ansswerd̃ hym̃ & sayd̃ ya. & he tuke oute his syluer to by bread with̃, & he was takeñ onone, & þai 32

sayd at he had foñ a tresur, & pai putt a rape aboute his nekk & harlid<sup>t</sup> hym<sup>1</sup> purgh<sup>t</sup> þe cetie to þer bisshoþ; & he trowid<sup>t</sup> at pai had drawen<sup>t</sup> hym<sup>1</sup> vnto Decius Cesar. And when<sup>t</sup> þe bisshoþ askid<sup>t</sup> 4 hym<sup>1</sup> if he had foñ any tresurrie, he ansswerd<sup>t</sup> & sayd<sup>t</sup> þat he had þat syluer of his fadur & his moder. And þañ he askid<sup>t</sup> hym<sup>1</sup> whyne he was, & who was his fadur & his moder; & he said<sup>t</sup>; “pai dwell<sup>t</sup> in þis Cetie, in suche a place, & here-in I was born<sup>t</sup> & 8 þis be Ephesim.” And þer was no mañ þat kend<sup>t</sup> nowder his fadur nor his moder; & he loked<sup>t</sup> aboute hym<sup>1</sup> if he saw any of his cussyns, and he was evyñ emang þaim as he had bene fond<sup>t</sup>. And þañ þe bisshopp<sup>t</sup> said<sup>t</sup> vnto hym<sup>1</sup>; “How may it be trew at þou 12 had<sup>t</sup> þis syluer of þi fadur, & þe scriptur of þaim is mo<sup>t</sup> þañ cccclxxij yere old<sup>t</sup>; & pai hafe þe figur of Decius Cesar made opoñ þaim?” And þañ he had grete mervell<sup>t</sup> & sayd<sup>t</sup>; “Liffis not Decius Cesar yit?” And þe bisshopp<sup>t</sup> sayd<sup>t</sup>; “Nay, soñ, þer is none now in añ 16 þis land<sup>t</sup> þat is callid<sup>t</sup> Decius, bod here hase bene a noder emperour of long tyme.” And þañ þis Malchus; “In þis I hafe a grete mervayle, ffor yisterday I saw Decius com<sup>t</sup> into þis cetie, & þis be Ephesim, bod no mañ trowis me; bod folow me & ye sañ trow my 20 felows.” And þañ þe bisshopp<sup>t</sup> vmthoght hym<sup>1</sup>, & sayd<sup>t</sup> vnto þe iustice; “þis is soñ vision<sup>t</sup> att God wilñ shew vs.” And<sup>t</sup> pai rase vþ<sup>t</sup> & fand<sup>t</sup> betwix ij stonys letters selid<sup>t</sup> with gold<sup>t</sup>; & þe bisshopp<sup>t</sup> garte semble þe peple, & red it befor<sup>t</sup> þaim. And when<sup>t</sup> 24 pai come at þe deñ, pai lukid<sup>t</sup> opoñ þies Sayntis<sup>2</sup>, and pai fell evyñ down<sup>t</sup> in-to wele-saueryng rosis. And when<sup>t</sup> þe Emperour hard<sup>t</sup> tell of þis, he come vnto þaim & he saw þer facis shyne, & fell down<sup>t</sup> oñ kneis befor<sup>t</sup> þaim & wepid<sup>t</sup>, and halsid<sup>t</sup> þaim & 28 þankid<sup>t</sup> God<sup>t</sup>. And þañ Maximiañ said<sup>t</sup> vnto hym<sup>1</sup>; “For þe almyghti God<sup>t</sup> hase raysid<sup>t</sup> vs, þat þou may trow vndowtable at þe rysyng of deade folk sañ be trew. For now we hafe ryssyñ & lifid<sup>t</sup>, and we wer evyñ as a childe is in his moder wambe, bod 32 slepid<sup>t</sup> & felid<sup>t</sup> no hurte.” And with þis pai lenyd<sup>t</sup> þaim down<sup>t</sup>, þat añ folk saw, & yeldid<sup>t</sup> vþ<sup>t</sup> þer sawlis vnto añmyghti God<sup>t</sup>. et c<sup>o</sup>.

<sup>1</sup> MS. *þaim*.<sup>2</sup> Harl. MS. *videntesque facies sanctorum in spelunca quasi rosas**florentes, procidentes glorificauerunt deum.*



## CCLXXXIV.

Dormicio. Dormiendum non est in oratione  
privata.

Cesarius tellis how *per* was a young monk þat was a gude liffer, & he was so wayke & so feble þat hym yrkid' to liff<sup>1</sup>. And on a 4  
nyght when matyns was done, he lenyd' hym down opoñ a tre  
befor ane altar vnto Laudes tyme, as was his ordur, & *per* he fell  
on slepe. And our Ladie, Saynt Marie, come &<sup>2</sup> putt opoñ hym  
& sayd'; "Non est hic locus dormiendi; here is not þe place 8  
off slepyng, bod rather of praying." And with þat he wakend' &  
luke aboute hym who spakk, & he saw þe bak of a womman,  
& *perseyvid'* at itt was a wommans voyce at spak.

Dormire parum debet sufficere religioso. Infra de 12  
labore.

## CCLXXXV.

Dormiendum non est in choro.

Cesarius tellis of ane olde monk þat was a grete sleper; so on a  
nyght as he stude at þe psalmodie at matyns & slepid', hym thocht 16  
at he saw in his slepe, standand' befor hym, a long man & a  
difform, þat held' in his hand' a lang, grete, clayie wispe<sup>3</sup>, as  
it had wyped hors. & he lukid' angrelie of þis monk & said' vnto  
hym; "Wharto stondis þou heʀ al night & slepis?" And he hytt 20  
hym in þe face with þis clayie wispe. And with þat he wakend',  
& was ferd' at he suld' hafe strekyñ hym. And he plukkid' his  
hede so hastelie bak, at he brakk it behynd' hym on þe wall. *et c.*

Duplicitas semper est vitanda. Infra de honore 24  
parentum.

Dux. Ducis vxor siue ducissa delicate viuens eciam  
in presenti punitur. Supra de delicijs.

<sup>1</sup> Latin MSS. sed uite sancte adeo  
debilis erat corpore, vt eum viuere  
tederet.

<sup>2</sup> Latin MS. et ueste eum feriens.

<sup>3</sup> MS. repeats here, in his hand.

Dux malus in infernum portatur. Infra de Inuidia.  
Dux bonus in fine conuertitur. Infra de morte.

## CCLXXXVI.

Ebrietas. Ebrius grauiter punitur.

4 Cesarius tellis how *per* was a pylgram at, when he fand gude  
wyne on a tyme, he seld his slavy<sup>n</sup> & drank it *per*-att. And he  
drank so mekull at he was dronken, and fell evyn wude, to so  
mekull at men trowid at he was<sup>1</sup> verelie dead. So his spiritt  
8 was takyn & led *per* paynys was, and *per* he saw pe devull sitt in  
a hy tre, as him thoght, couerd with burdis. And emang oper *per*  
was broght befor hym pe abbott of Corbey<sup>9</sup>; and pe devull rase  
vp & haylsid hym & servid with a drynk mengid with burnston  
12 on a burnyng chales. And when he had dronkyn, he was com-  
mandid vnto pe depe pitt. And when pe pylgram saw pis he was  
passand ferd. And pan pe devull cryed with a hy voyce & said;  
“Bryng hedur pat lord of ours pat late seld hys pylgram clothyng  
16 & drank it att pe gude wyne, and was dronkyn.” And when pis  
pylgram hard pis, he lukid vppo<sup>n</sup> his gude aunge<sup>st</sup> pat broght  
hym thedur, & said, & he wold delyver hym fro thens, he suld  
neuer after be dronken. And so he come agayn vnto hym selfe,  
20 and notid pe day & howr, & went & shrafe hym & did his  
pylgramege, & come home agayn vnto his awn land. And he  
fand att pe same Abbott dyed pe same tyme at he saw his saule  
commytt vnto perpetuall payn.

24 Ebrietatis causas sapientes fugiunt. Supra de  
abstinencia.

## CCLXXXVII.

*Ecclesia de vsuris et rapinis construi non debet.*

We rede how on a tyme, when ane vsurar of his ravy<sup>n</sup> & his  
28 vsurye had byggid a kurk, he desirid a bisshopp to com & halow

<sup>1</sup> MS. *repeats*, was.

itt. And as þe bisshop̄ and his clergie did̄ þe offes of consecraciōn, he was war of þe devuſt syttand̄ vppoñ þe hy altar in a chare, þat said̄ vnto hym̄; “Why halows þou my kurk? Sese! for þe iuridicciōn þeroff longis vnto me; ffor it is byggid̄ aſt of ravyñ 4 & vsurie.” And with þis, þe bisshopp̄ & his clerkis wer ferd̄ & went þer ways. And onone as pai wer getteñ oute þer-of, þer was a grete noyce þer-in, & þe devuſt sett fire þerin & burnyð it vp & destroyed itt euere dele, att aſt folke mott se. *et c<sup>o</sup>.* 8

*Ecclesie dedicacione expellitur demon. Supra de dedicacione.*

*Ecclesie sepultura parum prodest aliquando. Infra de sepultura.* 12

### CCLXXXVIII.

*Ecclesiis non sunt bona temporalia subtraenda.*

Petrus Damyanus tellis how som tyme þer was ane erle þat was of gude name and lifid̄ weſt; and when̄ he was dead̄, a mañ of religion̄ was ravissid̄ in his spiritt, and <sup>1</sup> he saw [*þis erle*] in heſt 16 in a grete degre, syttand̄ vppoñ a hy leddir in myddeſt of burnand̄ paynys; and as hym̄ thoght, þat stie stude evyñ in myddeſte of heſt. And þañ he askid̄ whi þis erle þat was so gude a mañ and lifid̄ so rightwuslie, was so turmente. It was tolde hym̄ þat it 20 was for a possession̄ þat he had taken̄ fro þe kurk off Metence, þat was giffeñ vnto God & Saynt Stephan; and for þis, fro hensfurth, aſt his sequele at holdis þis same possession̄ & knowis þerof moñ be punysshid̄ vppoñ þis same styte. 24

*Elacio cordis semper causatur ex adulacione et ex vestium apparatu. Supra de augurio.*

*Elacio cordis aufert gratiam a deo concessam. Infra de locucione.* 28

<sup>1</sup> Harl. MS. vidit . . . dictum cuiusdam scale erecte(s)\* inter stridentes et crepitantes flammās.  
Comitem in inferno, in supremo gradu

\* Arund. MS. erecte.



## CCLXXXIX.

Eleccio. Eligi semper debet melior ad officium.

Petrus Clariuall tellis how in a Cathedraſt-kurk of Fraunce *per* feſt a<sup>1</sup> dis-corde for chesyng of *per* bisshopp. So þai compromysid  
4 vnto a cardinaſt þat was *per*, þat he sulde chese þaim one of ij,  
whame þai namyd. And þis Cardinaſt take counceſt att þis holie  
mañ Petrus Clariuaſt, whethur hym was bettir to chese to be  
bisshopp; and he ansswerd agayñ & sayde, þat of ij fals penys  
8 þe bettur may nott be chosyñ.

Eligi non debet puer in prelatum vel iudicem. Infra  
de puero.

Eligi non debet prelatus ratione carnalitatis. Infra  
12 de prelato. Et supra de abbate.

Elemosina semper est danda. Supra de dacione et  
dono.

Elemosina pauperi negari non debet. Infra de  
16 paupertate.

Elemosina eciam in presenti deus reddit. Supra de  
auaricia.

Elemosina temperata auget, negata, temporalia tollit  
20 quandoque. Supra de auaricia.

## CCXC.

Elemosina temporalia auget.

Petrus Damianus tellis how som tyme *per* was a bisshopp þat  
thurstyð gretelie to drynk wyne, and commandid it to be broght  
24 vnto hym; and þe butler powrid furth all þat was in þe flakett &  
broght it vnto hym. And sodanlie *per* come a pure mañ & prayed  
þaim to giff hym it, or els he monde dye for threste; and þe  
bysshop commandid it to be giffen vnto hym. And when he

<sup>1</sup> MS. *repeats*, a.

had dronkeñ it he cryed for more, & said his thriste was not slakid; and þe bisshop bad giff hym more. And þe butler said at þer was no more; and þañ he bad þaim go vnto þe vyne-garth & luke if þer war lefte any vynys growyng, & feche hym. And 4 when þai come þer, þe vyne-garth, at no frute was in befor, was growyng full of rype grapis.

## CCXCI.

## Elemosina reddit plus quam datur.

Petrus Damianus tellis how som tyme þer was a pure husband- 8 man, and he had no moꝝ money lefte to by hym with soule vnto his bread bod a peny; and sodanlie þer come a pure man & askid hym a peny for Goddis sake, & he gaff hym þis peny with gude wif. And so he went home & sett hym down to his meatt, and 12 his wife sett bread befor hym & no soule. And sodanlie þer come in ane vncuth man hastelie with xx soldi boñ in a clothe, & putt it in his hand, & said his lorde sent hym it. & he thankid hym & prayed hym bide & drynke. And ewhils þai went at feche hym a 16 drynk, sodanlie he was away.

## CCXCII.

## Elemosina remuneratur in presenti.

We rede in 'Gestis Iohannis Elemosinarij' how þer was a knyght at was robbid, and he come vnto þis Iohannes & told hym of his 2 myschefe; and he commandid a servand of his to gyff hym xv libra of gold, and he gaff hym bod v libra. And þer come a wedow vnto hym with a byll, & xv<sup>1</sup> markis of gold wretyn þerin, & he tuke it & delyvird it vnto his men, & askid þaim what þai gaff þe 24 pure man, & þai said xv libra, as þai had in commandment; & he had knowlege at þai did wrong & askid þaim þe byll agayn, and þer was wretten þerin bod v<sup>2</sup>. And þañ he askid þe wedow how

<sup>1</sup> Latin MSS. dedit ei . . . noticiam exennij v. centenariorum auri.

<sup>2</sup> The Latin MSS. further explain

that Iohannes said, "Si dedissetis xv ut iusseram, que attulit v. centenaria xv attulisset."

mekuff at sho had written, & sho said xv, bod x was away; and sho said sho trowed it was Goddis will att sho suld offer bod v. And þaþ his *servand* was ashamyd & grawntid treuth, & tellid  
4 hym all, & besoght hym of forgifnes.

## CCXCIII.

*Elemosina remuneratur in futuro.*

Saynt Gregorie tellis how som tyme þer was a shomaker þat wold work all þe weke day, & on þe Satturday<sup>1</sup> he wold evur go  
8 vnto þe kurk. So þer was a gude halie man, & he saw be revelacion of þis man, þat a howce was byggid for hym in hevyn, and þai at bigid it wroght alway on þe Satturday; and he spyrrid of þat mans life, & he fand how þat he wroght all þe weke day,  
12 & what at he mott safe ouer his meatt & his clothe, he wold go vnto þe kurk vpon þe Satturday & giff it vnto pure men.

## CCXCIV.

*Elemosina facta de rapinis et iniuste acquisitis non valet.*

16 Petrus Damianus tellis how som tyme þer was a bisshopp, and in a visyon he saw a pope at hight Benett, att wold new be dede, & hym þoght he saw hym bodelie syttand on a blak hors. And þis bisshopp said; "Allas! erte þou nott pope Benett, at is newlie  
20 dead?" & he said; "Yis, I am þat same vnhappy man; and here," he sayd; "I am grevuslye turment, bod I despayr nott of þe mercie of God, & I may gett any helpe. And þerfor I pray þe go vnto my successur, & bid hym do almos for me in suche a place,  
24 for þat almos at is giffen for me hedur-toward profettis me noght, for it was all of robbery & of wrong-getten gudis."

*Elemosina debet fieri de vestibus. Infra de histrionibus.*

<sup>1</sup> Latin MSS. die Sabbato.



## CCCXV.

*Elemosina non debet esse causa vane glorie.*

Heraclides tellis how a halie wommañ of Rome, pat hight *Sancta Melama*<sup>1</sup>, broght oñ a tyme vnto abbott Pampus<sup>2</sup> iij c. *libra*, & he thankid hur *perfor* & bad God reward hur<sup>3</sup>; & he gaff it 4 vnto his *servand* & bad hym go devide it emang his brethir. And sho stude stiff and poght sho suld hafe had owder grete lovyng, or grete blissyng, for pis gifte; & when sho hard he wold say no mo<sup>r</sup>, sho said vnto hym: "Sur, I latt pe witt *per* is in patt pokett 8 iij c. *libra*." & yit he lukid not v<sup>p</sup>; & pañ he said: "Doghter, pou sulde say pis easyelie when pou hase gyffen pine almos<sup>4</sup>. And *perfor* be stiff & luke after no lawde of mañ, bod of Hym pat pou giffes it fo<sup>r</sup>; ffor He pat made all ping of noght, He cañ 12 reward pe when att Hym plesis; & *perfor* luke after no no<sup>p</sup>er thank nor reward bod of Hym."

*Elemosina data amore alicuius sancti ipsi datur, et in presenti aliquando remuneratur. Infra de 16 peregrino.*

## CCCXVI.

*Elemosina eciam non ex deuocione data valet.*

Iohannes Elemosinarius tellis how *per* was a riche tol-gadurer pat hyght Peirs, & he luffid no pure meñ nor wold giff *paim* none 20 almos; & when pai come to his howse he wold shute *paim* oute, & giff *paim* noght. So oñ a tyme *per* was a grete meneya of pure meñ samen, & pai made grete complaynt emang *paim* how pai cuthe gett none almos of pis riche mañ, pis Peirs Toller. So 24 emang *paim* all ane starte v<sup>p</sup> & sayd; "I dar lay with you all a grete wageour att I sañ pis day or evyñ gett almos oñ hym." & pai laid a wageour agayns hym. So pis pure mañ went vnto

<sup>1</sup> Harl. MS. Melana.<sup>3</sup> MS. hym.<sup>2</sup> Harl. MS. Paulo. Arund. MS. Pambo.<sup>4</sup> Latin MSS. "Si inde, o filia, hoc offerens, competenter hoc diceres."

his howse & stude at þe dure, & askid' almos. So þis Peirs bad  
 hym pakē, & said he sulde hafe none; and euer he cried' for almos  
 & wold' not sease. So þis Peirs wex wrothe *with* hym, and' soght  
 4 a stone to caste at hym, & he cuthe fynd' none. So *þer* happend' a  
*servand'* of his awn to com in at þe dure in the mene-while *with*  
 a baskett full of ry lovis, and in a grete tene he take ane of  
 pies rye lovis & slang it att þis pure man, and gaff hym a grete  
 8 strake *þerwith*; & þe pure man was fayn of þis lase & take itt  
 & went vnto his felous & told' þaim how he had' it at þe hand' of þis  
 Peirs Toller. And *with*[*in*] ij dayes after þis man fell seke, lyke to  
 dye. And he was takyn in a vysyon & hym þoght at he was  
 12 broght befor a iuge, & hym þoght *þer* was fowle blakk men þatt  
 putt all his itt dedis in a wey-skale. And on þe toder hand' hym  
 þoght *þer* was fayr men, bod þai wer passand' hevy, & said' þai had  
 no gude dede of his to putt in þe toder wey-skale agayns his itt  
 16 dedis, bod aloneli a rye lofe þat he had giffyn God' halfe agayn  
 his wyll. And þai putt it in þe toder wey-skale, & yitt it was þe  
 lighter be a grete dele, & þan pies men bad' hym eke more weght  
 to putt in þat wey-skale agayns his evyll dedis, or els pies blak  
 20 men wulde take hym. And *with* þat he wakend' & was delyverd',  
 & sent after þe preste & tolde hym all þe cace, & said' in þis maner  
 of wyse; "Señ a rye lase þat I keste in ane anger fro me profettid'  
 me so mekull, þan I wote well þat & I giff all my gudis for Goddis  
 24 sake, att þat will greteli profett me." And so he did' afterward'  
 & become a gude man.

Elemosina occulte debet dari. *Supra de amicitia.*

Elemosinam impedit avaricia. *Supra de auaricia.*

# CCXCVII.

28 *Elemosinam deus aliquando sibi datam ostendit.*

Iohannes Elemosinarius tellis how on a day afterward, when þis  
 same Peirs was arayed in þe beste clothyng at he had, a pure ship-  
 man at was nere-hand' nakid' come vnto hym & askid' hym almos,  
 32 & he gaff hym his vppermoste garment. And when he had it,

onone he sold itt. And when Peirs had knowlege þerof, he was somewhat trubblid in his mynd & said; "I was nott worthi at þis pure mañ sulde were my clothe, nor hafe me in remembrance." And on þe nyght after, when he was on slepe, he was war a mañ 4 þat was bryghter þañ þe son, & hym thought he said vnto hym; "Peirs, whi wepis þou? Knowis þou þis clothyng?" & he said; "Ya, sur." And our Lord sayd agayn vnto hym; "þat clothyng at þou gaff þe pure mañ, þou gaff it me; and þis is it at I am 8 cled in."

## CCXCVIII.

*Elemosina eciam viuus prodest quando pro eis fit.*

Iohannes Elemosinarius tellis how som tyme þer was <sup>1</sup> a mañ þat was taken with <sup>2</sup> þe Persies & putt in-to prison. So other 12 prisoners of his awn contre þat was with hym esskapid & went home vnto his contrey, and told his wyfe þat he was dead & berid. And his wyfe & his frendis garte iij yere to-gedur þe preste euer-ilk a day do a colett for hym in his mes. And in þe iiij yere hym 16 happend esskape and com home. And þai war fayn on hym & told hym how þai had done for hym. And when þai had tolde hym, he said þat euer-ilk a day at þat colett was said for hym, aboute mes-tyme, þer come a fayr mañ & lowsid hym oute of 20 his yrnys. And so he was lowse all day afterward to nyght come; and þa he wold lay hym down, & on þe morn he felid hym-selfe bon agayn in yrnys as he was befor.

## CCXCIX.

*Elemosinam recipiens et non orans pro dante punitur.* 24

Cesarius tellis how som tyme þer was a pylgram þat take sekene, and dyed in his pylgramege. And he bewitt þe preste his slavyñ, & þe preste take it, boð he had litle charge of þe saule. So it happend afterward at þis preste made hym a monke in Ceustus 28

<sup>1</sup> After was, þat, erased.

<sup>2</sup> MS. repeats, with.



ordur; and as he lay on a nyght in his dortur, he was ravisshid in his spiritt, & had vnto þe place of paynys, þer he saw many sawlis grevuslie punysshid. And he hid hym behynd þe dure. So he  
 4 was war of þis slavyñ; þer hym þoght, at þe pylgram had giffen, and þe devuñ askid who aght it; & þai told hym at it was þe prestis at stude behynd þe dure, & at a pylgram had giffen hym itt to pray for hym, & he had owder litell prayed for hym or  
 8 noght. And þe devuñ [*said*]<sup>1</sup>; “Latt vs reward hym”; & he tuke þis slavyñ & putt it in hate, bulyng, stynkand watir, & clappid þe preste in þe face þer-with. And with þat he wakend & cryed; “Helpe me! helpe me! ffor I am so burnyd þat I dye.” And þe  
 12 monkis his bruther rase vp & come vnto hym, & þai fand all his face & his head burnyd all þe flessch nerehand of, & hym halfe dead; & þai tuke hym vp & had hym in-to þer ffermorye, & þan he told þaim þer-of. & ilk-one of þaim sayd mes þat day for  
 16 þis pylgram; & onone after þis monke amendid & was als hole as he was befor.

## CCC.

## Elemosina propter vanam gloriam facta non prodest.

Cesarius tellis of a vision þat was sene in Balmarie<sup>2</sup>, how þat a  
 20 ryche lord, att was dead, vppoñ a nyght apperid vnto his wife, and sho askid hym whatt estate he stude in; & he ansswerd agayn & sayd þat he was dampnyd. And sho askid hym whi he said so, & said; “Whatt profettis you your grete almos-ded, & þe herberie at  
 24 ye did?” And he said þai profett hym no thyng vnto evurlastand life, for he sayd he did þaim nott be way of charite, bod rather for vayn glorie. And sho askid hym mekuñ moñ, & he said þat he myght nott abyde & tarye with hur, for his maister þe devuñ  
 28 bade hym with-oute þe dure. And he said, & þe levis of all treis in þis werld wer turnyd into tonges, þai might nott all tell his paynys. And þan his maister callid hym; and when he wente all þe castell shuke with.

<sup>1</sup> Latin MSS. ad quod diabolus.<sup>2</sup> Arund. MS. Balbaria. Harl. MS. Balwaria.

## CCCI.

Elemosina que fit de re que, *et-si in se non fuit rapta, tamen si de re*<sup>1</sup> *rapta ortum habuerit, non valet.*

Cesarius tellis how som tyme *per* was a riche mañ, and vnder-  
nethe þe colour of almos-dede, he made pure meñ a feste. So 4  
emang þaim *per* was one and he wold' not ete, nor a noder þat satt  
by hym þat wold' hafe etyñ, he wold' not latt hym, bod euer as he  
putt meatt vnto his mowth, he tuke it fro hym. And þai att wer  
aboute hym askid' hym whi he wold' nott suffre þe mañ to eatt; 8  
and he ansswerd' & said'; "I will nott att he syñ; ffor þis almos  
is done of stoltherie." And þai said' he leyid', ffor he þat did'  
þe almos was a gude mañ. And he ansswerd' agayñ & said';  
"Nay, I lee nott; ffor þis calfe þat is devidid' heñ in almos emang 12  
pure meñ, in þe v generacion fro hyne was of a cow þat he had  
stollen." And þai þat wer aboute had grete mervail here-off.

Elemosine vsurariorum eciam non sunt grate deo.

Infra de vsuris.

16

## CCCII.

Elemosina in centuplum redditur deo.

Iacobus de Vetriaco tellis how at *per* was a bisshopp þat made  
a sermon, & in his sermon he said' at þai þat delte *per* gudis to  
pure men suld' hafe *perfor* a hondrethfolde reward'. And *per* was 20  
a riche mañ at hard' hym, & all þe gudis att he had, he putt þaim  
vnto þe bisshopp, & he delte þaim vnto pure meñ for Goddis sake.  
So hym happend' to dy, & his childre tuke a sute agayñ þis  
bisshopp & askid' *per* fadur.gudis agayñ. And he was not in power 24  
to giff þaim agayñ. Not-with-stondyng he was a holie mañ,  
& had a commandment be revelacion, and he and þai to-gedur  
suld' go vnto *per* fader grafe; & so þai did', & tuke hym vpp.  
& þai fand' in his hand' a quytans, wreten & selid' with his awñ 28  
seale, þat he not aloneli had reseyyvid' agayñ all þe gudis at he

<sup>1</sup> MS. se.

had delyverd þe bisshopp, bod also þatt he had reseyyvid a hondreth tymys moð. And when þis riche mans childer saw þis, þai lete hym alone & sewid hym no more.

4 *Elemosina eciam in presenti redditur in centuplum.*  
*Infra de Hospitalit[at]e.*

### CCCIII.

*Elemosinam recipientes ab vsurarijs puniuntur.*

We rede in 'Legenda Sancti Fursij,' when þe sawle of hym was  
 8 passid oute of his bodye, ffendis accusid hym befor almighti God,  
 and þai cuthe not fynd nothyng to accuse hym off, bod at he had  
 on a tyme taken a cape of ane vsurar, & þis sentans þai fand  
 agayn hym. And gude angels stude on þe toder syde & pleyid  
 12 agayns þaim, and almighti [*God*] gaff eniugement þat his sawle  
 sulde go agayn vnto his body & do penans þerfor. So with þis þer  
 was a fend wrothe, & in a tene he tuke þis vsurar saule & keste in  
 his face. And so his saule come vnto his bodye; and euer after  
 16 þer was in his saule<sup>1</sup> a spott as it war byrnyd with þis vsurar  
 saule. Yit not-with-stondyng þis holie man had nott þis cape of  
 þis vsurar<sup>2</sup> bod as almos-dede.

*Elemosinarius per preces pauperum liberatur a dam-*  
 20 *pnacione. Ex miraculis Beate Virginis vt infra*  
*Laurencij.*

*Eleuatur cor hominis quando honoratur. Supra de*  
*Augurio.*

### CCCIV.

24 *Episcopus a demone citatur.*

We rede in 'Libro de Dono Timoris,' how on a tyme a bisshopp  
 happend to fall seke, and a fend come & somond hym to com afor

<sup>1</sup> Saule, for face, Lat. MSS. apparuit in facie.

<sup>2</sup> MS. vsurar.



þe pope, & for to giff rekynyng of his adminystracion. So vppon þe day at was assigned hym, hym thought þat he was drawen vnto iugement befor þe pope, and at þe deuill suld' article agayns hym for to giff a rekenyng. And he cuthe not giff a due rekynyng; so 4 hym thought hym was assignyd' a day to take his full sentence on, and her-for he wex passyng hevy, and callid' all his howshold' afornd' hym, & told' þaim how it was. So a noder day hym thought at a fend' come & constreynyd' hym to com' to his rakenyng befor þe 8 hye iuge of hevynd, and he vgged' so with þe fend' þat he cryed' hugelie, & said' he wold' nott go with hym; & he clekid' a pyler in his armys to hold' hym by þat he suld' nott take hym, and with þat his head' was plukkid' off & he dyed'. 12

*Episcopus de religione sumptus, cibaria delicata vitare debet. Infra de Gula.*

*Episcopus a demone temptatur. de Andrea supra.*

*Episcopus bonus deuote moritur. Supra de Com- 16 munione.*

CCCV.

*Episcopus a sanctis accusatur.*

We rede in 'Libro de Dono Timoris,' how *per* was in þe cetie of Turan a gude man; and he vsid' of costom' to com' on þe night to 20 matyns vnto þe cathedraill-kurk *per*. So on a tyme hym happend' com' tymelie, & he fand' þe yatis opyn, & he saw a grete light in þe kurk, & a iuge syttand' in a trone. And hym poght *per* come Saynt Martynd & many oper Saynttis with hym, and accusid' þe 24 archbisshopp' of þe same kurk, & he was cityd' & come. And he was sett in a chayr in his pontificall aray, and he was grevuslie accusid' and wold' giff none ansswer, to so muche þe iuge wex wroth with hym, & smate þe chayre & hym bothe owr with 28 his fute. & with þat þe vision vanysshid' away, & þis gude man went vnto þe bisshoppis place, & spirrid' how þe bisshopp' did'; & his meneya went in-to his chawmer & lukid', and fand' hym stark dead' in his bed' sodanly.

## CCCVI.

*Episcopalis status periculosus est.*

Cesarius tellis how *per* was a monk of Clariuaſſ *pat* was chosyñ to be a bisshopp; and he forsoke to take it & wold  
 4 not agre *per*to, nowder be commandment of his abbott nor yitt of *pe* archbisshopp. So *with-in* a while after hym happend to dy, and oñ *pe* night after he apperid to a mañ *pat* he luffid, a bruther of his, and he askid hym of *pis* inobediens, whether  
 8 it noyed hym or nay. And he ansswerd agayñ & said nay, it noyed him not; “ffor,” he said, “*si episcopatum suscepissem, eternaliter dampnatus essem.* And I had taken *pe* bisshopprike, I had bene dampnyd for evur.” And he ekid to & sayd a full  
 12 ferdfull wurd; & *pat* was *pis*, *pat* *pe* estate of *pe* kurk sulde happen so, at it suld not be wurthi to be gouernyd bod *with* reprevable bisshoppis.

*Episcopus habens iusticiam secularem diligenter*  
 16 *debet auertere quid balliuis suis precipiat. Infra de iudice.*

## CCCVII.

*Episcopus debet esse sobrius.*

Petrus Damyanus tellis how *per* was som tyme a bisshopp,  
 20 & he garte ordand for hym selfe a lawmproñ; and when he had said mes, he garte giff *pis* lamproñ vnto a pure mañ for Goddis sake.

*Evagacio cordis. Euagatur cor frequenter in ora-*  
 24 *cione. Supra Barnardi.*

## CCCVIII.

*Eukaristia sumpta ab infideli a combustione eum protexit.*

We rede how oñ a tyme *per* was a childe *patt* was a Iew soñ;  
 28 and he was fayr and gentyll, so *pat* cristen meñ childre luffid hym

passandlie wele, vnto so muche pat vppon a tyme pai desyrid hym  
to go into a kurk of our Ladye *with* paim, and *per* for to take  
pe sacrament as pai did; and he did so. And onone as he come  
home he tolde his fadur, & he was hetand ane oven, and he was so 4  
wroth *per*-with pat he tuke pis chylde, his awn son, & keste hym in  
pe hote ovyn. And pe childes moder saw how he had putt hym  
in pe ovyn, & how pe low come oute at pe mouth *per*-of; & sho  
wex evyn wude and ran oute att pe dure and cryed as sho war 8  
wude. And cristen men had grete mervail & ran into pe Iewis  
howse, and *with*-drew pe fyre oute of pe oven mouthe, and fand pe  
child in pe ovyn, syttand opoñ pe hate colis, right as had syttyñ  
opoñ fayr flowris; and hym aylið no rew sore. And pai tuke 12  
hym furth, & he told paim all pe cace. And onone pai tuke pis  
Iew, his fadur, & threste hym in-to pe oven; and onone pe fire  
had made a nend on hym, so pat pai cuthe nowder fynd of hym  
bone nor lith. And pañ pe childe told paim how pat womman<sup>1</sup> 16  
pat was in pe kurk *per* he had etyn bread *with* his felous, syttand  
in a chayr, pat had a little chylde syttand on hur kne wappid in a  
clothe, coverd hym *with* hur mantyll pat pe fyre shuld nott burn  
hym. And so pis childe and his moder, and many other Iewis, 20  
wer cristend enspeciall for pis fayr meracle of pe sacrament.

## CCCIX.

*Eukaristia propter fidei roboracionem versa est in  
carnem.*

Saynt Gregur tellis how *per* was a womman at Rome, and sho 24  
had grete devocion to make offrand vnto pe pope, and in esspeciall  
opoñ pe Sononday. So opoñ a day sho come *with* other to be  
howsyld of pe popis hand, and when pe pope sulde howsell hur, &  
said; "*Corpus Domini nostri, Iesu Cristi, et c<sup>o</sup>,*" sho smyld; 28  
& he pursayvid itt, and *with*-drew pe sacrament fro hur, & laid  
it on pe altar fro pe toder. And when he had done, he callid pis  
womman on syde, and askid hur whatt ping was in hur harte pat

<sup>1</sup> MS. repeats, pat womman.



sho smyld<sup>t</sup> whe[n] he sulde hafe howseld<sup>t</sup> hur. And sho ansswerd<sup>t</sup> agayn & sayd<sup>t</sup>; “Sur, I vmthoght me þat þat porcion of bread was of þe same offrand þat I made with myne awn handis; and when I  
 4 hard<sup>t</sup> you call itt a body, þan I smyld<sup>t</sup>.” And evyn furth-with þis holie man hereof made a *sermon* vnto þe peple, & he & þai felt in þer prayers vnto almyghti God, & evyn opynlie, at þai all saw, þis porcion turnyd in-to a little fynger all bludy. And when þis  
 8 womman & all þe peple saw þis, þai war passand<sup>t</sup> fayn<sup>1</sup>, & mekull more stirrid into deuocion & confermyng of þe faithe þan þai wer afor. *et c<sup>o</sup>.*

Eukaristia liberat a purgatorio. *Infra de pro-*  
 12 *prietario.*

Eukaristia sustentatur aliquis sine aliquo cibo.

*Supra de cibo.*

Eukaristia vbique est adoranda. *Infra de Milite.*

CCCX.

16 Eukaristie loco nulla alia hostia administrari  
 debet.

We rede how þat when Hugo de *Sancto Victore*, þat was ane excellent doctur and a devoute in religion, agayn he sulde dye  
 20 laburd<sup>t</sup> gretelie in sekenes & no meate mott hold<sup>t</sup>, he prayed<sup>t</sup> his brethir with a grete instans for to giff hy<sup>m</sup> þe sacrament. And his brethir poght þai wuld<sup>t</sup> somewhat slake his truble, and þai take a symple oste & broght hy<sup>m</sup> in-stead of þe sacrament. And he  
 24 conseyvid<sup>t</sup> in his spirit at þai did<sup>t</sup> wrong, & sayd<sup>t</sup>; “God hafe mercie of you, brether, whi wuld<sup>t</sup> ye hafe disseyvid<sup>t</sup> me? For þis is not my Lord at ye hafe broght.” And þai had grete mervell here-of, and went and fechid<sup>t</sup> þe sacrament. And when he saw þat  
 28 he myght not resayfe it, he held<sup>t</sup> vpp<sup>o</sup> his handis vnto hevyn and prayed<sup>t</sup> on þis maner of wyse; “*Ascendat filius ad patrem et*

<sup>1</sup> MS. fayr.

*spiritum sanctum qui me fecit*<sup>1</sup>." And in þies wurdis saying he swelte; and þe sacramente evyn þer emang þaim vanysshid away.

Eukaristie loco falsus denarius malo rustico ad-  
ministratur. Infra de oblacione.

Eukaristie sumpeio eciam obstinatum de obstina-  
cione et dolentem reuocat ad penitenciam.

Infra de obstinacione. 8

Eukaristia a religioso proprietario non potest sumi.

Infra de proprietatē.

### CCCXI.

#### Eustacij Placidi.

We rede in þe Legend of Saynt Eustace pat befor was callid<sup>12</sup> Placidus, how on a tyme as he went on huntyng att þe harte, emang all oper he fand a fayre harte, and hym he pursewid & folowd. So at þe laste þis harte turnyd agayn & lukid on hym, and he beheld þis harte, and he saw betwix his hornys a cros and 16 þe ymage of our Lord Iesu, pat spakk vnto hym be þe mouthe of þis harte, & tolde hym & taght hym þe faythe of þe kurk, & bad hym teche þe same vnto his wyfe & his childer; and so he did, & þai trowid þer-in. And þai war cristend at Rome; and Placidus 20 was callid Eustachius, and his wife was callid Theospita, and his sons Agapitus and Theospitus. And opon þe morne our Lord aperid vnto hym in þe same place & in þe same figur, and tolde hym pat he sulde suffer mekuff þing bod he sulde giff hym þe 24 vertue of paciens. So with-in a little while after, dead come and tuke all his hows-meneya, and thevis come and robbid hym of all his gudis, so pat hym was lefte right noght, bod was almoste nakid. So on a nyght he fled away with his wife & his childer, 28 and went our att a ferie, and had nothyng to pay for his ferilay,

<sup>1</sup> Latin MSS. "Ascendat filius ad patrem et spiritum sanctum, ad deum qui fecit illum."

[&] þe maister of þe shipp̄ take his wyfe from̄ hym̄ for his ferilay, mawgre his tethe, becauce sho was a fayr womman̄. And he made grete sorow & went on̄ his wayis *with* his childer. So hym̄  
4 happend̄ to com̄ vnto a watur, and itt was so grete he myght nott bere þaim ouer bothe att onys. So he take þat one on̄ hys bak & bare it our, & leste þat other behynd̄; and when̄ he come agayn̄ for þe toder, & was in þe myddeste of þe watir, þer com̄ a lyon  
8 on̄ þe tone syde & take þat one of his barnys, and a wulfe on̄ þe toder syde & take þat oper. And he, when̄ he was in þe myddeste of þe watir, saw þis, and mornyd̄ & made mykiff sorow, & luhid̄ þe hare of his head̄, and turnyd̄ agayn̄ & went on̄ his  
12 wayis mornand̄. Not-with-standyng, at he wyste not, hurde-meñ & plew-meñ rescowid̄ his childer fro þis lyon̄ & þis wulfe, & þai war bothe nurisschid̄ & broght vp in þe next tow̄n. So Eustace wiste nevr what he moght do, & he become a mans hird-man̄, &  
16 kepid̄ his catell xv yere; and almighti God kepid̄ his wyfe. Thañ þe Emperour of Rome happend̄ to be oppressid̄ *with* enmys, and he vmthoght hym̄ of þe nobylnes of þis Eustas, and he sent ij knyghtis to seke hym̄ in euere place; so þai happend̄ to com̄ by hym̄ þurgh  
20 þe feld̄ þer he walkid̄, and þai askid̄ hym̄ if he war oght wer of a pylgram̄ at hight Placidus, & his ij sonys & his wife: and he said̄ he saw þaim noght. Neuer-þe-les he knew þaim, and he had þaim home vnto his maister howse; and as he *servid̄* þaim, be  
24 dyvers tokens þai kend̄ hym̄ wele, & þai take knowlege vnto hym̄ and kissid̄ hym̄, & spirrid̄ hym̄ of his wyfe & his childer; and he told̄ þaim at his wife was taken̄ from̄ hym̄, & how his childer war dead̄. So þai broght hym̄ vnto þe Emperour, and he resayvid̄ hym̄  
28 *with* mekull̄ ioy and wurshup̄, & made hym̄ maister of þe knyghtis as he was befor. And he fand̄ few knyghtis þat war able vnto þe were, and he garte gadur to-gedur yong meñ þat wer able vnto chyvalrie, emang þe whilk was his ij sons broght; and þai plesid̄  
32 hym̄ gretelie. So þurgh þe grace of God þaim happend̄ to hafe þe victorie of þer enmys. And as God wold̄, þis ij yong meñ war att hoste in þer moder howse, and be knowlege þat ather of þaim told̄ other, how þai war takyn̄ fro wylde bestis, athir of þaim knew  
36 other weñ enogh; and þer moder þoght of þis in hur harte, bott



sho knew nothyng *peroff*. So *with-in* a little while, when sho saw  
 pis maister of pe knyghtis, sho knew hym well enogh & he hur;  
 and sho askid hym of *per* childer, & he told hur how pai war  
 devowrid *with* wylde bestis. And þan sho told hym how pies 4  
 ij yong men had told hur, and he was passand fayn & sent for þaim  
 & knew þaim wele enogh. And pai wer all passand fayn to-gedur,  
 and thankid God. And afterward pai wer all martyrdr samen  
 for Goddis sake. 8

*Exactor talliarum grauitèr punitur. Infra de gula.*

### CCCXII.

*Excommunicacio. Excommunicatus* <sup>1</sup> *ab omnibus  
 debet evitari.*

Jacobus de Vetriaco tellis how som tyme in pe bisshoppryk 12  
 of Lincoln *per* was a smyth, and he dispysyd pe sentens of pe  
 kurk; and pai cursid hym. So on a day he satt at meatt *with*  
 oþer folk, and *per* come in-to pe howse vnto þaim a swyne of  
 Saynt Antons. And he tuke bread & keste vnto it, & said; "Now 16  
 saff itt appere wheper pis Antoñ swyne will eatt of my bread  
 þat am cursyd, or nay." And pe swyne smellid pe bread & wolde  
 not eate it. And þan he bad one of his felous take pe same bread  
 & giff it; and so he did, & yitt it wold not tuche it. And pe toder 20  
 þat satt aboute gaff it of *per* bread, and onone pe swyne eate itt.

*Excommunicatus* <sup>2</sup> *quantecumque auctoritatis eccle-  
 siam intrare non debet. Supra de adulterio.*

### CCCXIII.

*Excommunicacio lata in viuum eciam post mortem* 24  
*durat.*

We rede in pe 'Legend of Saynt Benedicte' how on a tyme *per* was  
 ij wurthie nonnys in a monasterie, and oft sithes, *with per* vnthrifiti

<sup>1</sup> MS. *Excommunicatus.*

<sup>2</sup> MS. *Excommunicatus.*

language, hym̄ at had̄ rewle of þaim þai provoked & stirrid to be angrie and wrothe. And þis holie mañ purseyyd̄ þis, & gaff þaim a charge & said̄; “Amend̄, & correcte your tongis, or els  
 4 here I curse you.” And þai wold̄ not amend̄ þaim; & *with-in* a little while after þai dyed̄, & was berid̄ in þe kurk. And þer was ane vsage, þat euere day afor̄ mes, a deken̄ stude vp̄ & said̄; “He þat is curste, go his ways!” So þer was a norysse of pairs þat  
 8 euer-ilk day offerd̄ for þaim, & sho saw þaim rise oute of þer gravis & go oute of þe kurk. And sho went & told̄ Saynt Benett; he tuke ane offrand̄ hym̄ selfe and gaff vnto þer nuress; “Goo & offyr for þaim þis offrand̄, and fro hyne furth þai sall̄ not be cursid̄.”  
 12 And so sho did̄; and when̄ þe dekyñ cryed̄ as he was wunte to done, þai war neuer after sene go furth of þe kurk.

Excommunicacio non debet cito proferri. Supra de absolucione.

## CCCXIV.

16 *Executoris negligencia quandoque testatorem retinet in purgatorio.*

Turpinus the Archebisshopp̄ tellis how soñ tyme in þe felowshipp̄ of greatt Charles, þer was a knyght þat happend̄ seke, & he  
 20 made his testament and̄ commawndid̄ a cussyñ of his to take his hors, and he dyed̄, and sell̄ itt, & giff the pryce þer-off vnto pure meñ & clerkis, to pray for hym̄. And when̄ he was dead̄ he sellid̄ a noder hors & spendid̄ þe price þer-of for hym̄ in meate  
 24 & drynk̄. And *with-in* xxx<sup>ti</sup> dayes after, þis dead̄ mañ apperid̄ vnto hym̄ and sayd̄; “Be-cauce I gaff my gudis for the to deale for my sawle, & þou did not as I bad̄ þe, þou sall̄ vnderstand̄ þat all̄ my synnys er forgiffen̄ me; bod becauce þou hase *with-holden̄*  
 28 myne almos þis xxx<sup>ti</sup> dayes, & lattyñ me be in purgatorie, *perfor̄* I latt̄ þe wett, þat to-morn̄ sall̄ I be taken̄ into paradise, & þou sal be putt in hell̄.” And þe same day as he rade *with* his felows, & told̄ þaim all̄ þis cace, sodanly þer begañ a cry in þe ayre, as it

had bene of lyons, wulvis & beris; and sodanlie he was taken vpp  
with fendis, & putt per he was ordand to be. And his felows went  
& soght hym; and his body was foñ dead oppoñ a hy hiff & revyñ  
in sonder, iiij day iorney from pe place per he was taken. 4

## CCCXV.

*Exemplum bonum plus monet quam predicacio  
subtilis.*

Saynt Bede tellis in '*Gestis Anglorum*' how, when Englonð  
was oute of pe belefe, pe pope sente in-to it to preche a bisshop pat 8  
was a passyng sutell clerk, & a weñ-letterd; and he vsid so mekuff  
soteltie & strange saying in his sermons, pat his prechyng owder  
litle profettid or noght. And pañ per was sent a noder pat was les  
of connyng of literatur pañ he was, & he vsid talis & gude exsample 12  
in his sermoñ; and he with <sup>1</sup>in a while <sup>2</sup> conuertyd <sup>3</sup>nere-hand  
att Englonð.

*Exemplo vnius debet alius edoceri. Infra de Iudice.*  
*Exemplum bonum aliquando conuertit peccatorem.* 16  
*Supra de Abbate.*

*Exemplum malum multis nocet. Infra de monacho.*

## CCCXVI.

*Exemplum a meliori est sumendum.*

We rede in '*Vitis Patrum*' how oñ a tyme per was two, pat was 20  
to say, a mañ, & a wommañ his wyfe. And pe mañ was a holie  
mañ, bod he was infortunatt in werdlie <sup>4</sup> thyngis, to so mekuff pat  
oñ pe day at he was berid oñ, per fell suche a wete and a rayñ, pat  
ij dayes after pai mott nott berie hym. And his wife was ane 24  
ill liffer, bod scho was fortunatt; and when pai war bothe dead,  
a doghter at pai had begañ to vmthynk hur whedur of per lyvis  
sho wolde folow. So after-ward hur happend to be in a trans,

<sup>1</sup> MS. *repeats, with.*<sup>2</sup> MS. *has, he, again here.*<sup>3</sup> MS. *conuertyd.*<sup>4</sup> MS. *werldlie.*



& hur thocht sho saw a fayr place & a merie ; and *per* hur pocht sho saw hur fadur, and sho hawsid<sup>r</sup> hym and kyssyd hym, & besoght hym at sho mott abyde *per* still *with* hym. & he said<sup>r</sup> nay, sho  
 4 mott nott ; bott and sho led hur lyfe as he did<sup>r</sup>, he said<sup>r</sup> sho suld com<sup>r</sup> thedur. And onone sho was removid<sup>r</sup> fro thens, & had vnto a noder place. And *per* sho lukyd behynd<sup>r</sup> hur, & sho saw hur moder in ane horrible turment. And sho made sorow, & cryed oñ hur  
 8 doghter & said<sup>r</sup>; “Doghter! Se what I suffer for myne vnclene lyfe!” And *with* patt sho come agayn<sup>r</sup> vnto hur selfe, & thankid God of pat att sho had sene. And scho confermyd<sup>r</sup> to folow pe lyfe of hur fadur, and so sho did<sup>r</sup>, and afterward<sup>r</sup> sho was a holie  
 12 womman.

## CCCXVII.

## Facundia necessaria est clerico.

Valerius tellis how pat when<sup>r</sup> Demostenes moght not easylie bryng furth *certayn* lettres, he laburd<sup>r</sup> so agayn<sup>r</sup> a vice & ane  
 16 impediment in his mouthe, pat no man<sup>r</sup> myght speke fayrer pat at he wold<sup>r</sup> speke þan<sup>r</sup> he did<sup>r</sup><sup>1</sup>. So oñ a tyme hym happend go vnto pe se-side, & *per* he harde grete noyse & dusshyng of pe wawis to-gedur; and he gaff grete hede *per*-to. And evur when<sup>r</sup> his<sup>2</sup>  
 20 mowthe was full of sentance & resoñ, he wolde speke mekull, & be long in spekyng; and when<sup>r</sup> it was tome, þan<sup>r</sup> it was redie & as it had bene lowse.

Fallacia mulieris. Infra de muliere.

24 Falsitas testium nocet. Infra de testimonio.

Falsum iurans punitur. Infra de iuramento.

## CCCXVIII.

## Falsum impositum debet denudari.

We rede in ‘*Legenda Sanctorum Prothi et Iacincti*,’ how  
 28 Eugenia, þat was Philip<sup>r</sup> doghter þat was governer of Alexandria,

<sup>1</sup> The latter part of this tale differs from the Lat. MSS., which give the well-known version.

<sup>2</sup> MS. he.

wold' not be wed' vnto a wurthi mañ þat wold' hafe had hur when sho was xv yere olde. And sho fled away and gatt hur mans clothyng, & fenyd at sho sulde be a mañ, & went vnto ane abbay & made hyr<sup>1</sup> a mañ of religion; and sho callid' hur selfe Eugenius. 4 And when *per* principall was dead, sho was made principall. So *per* was in Alexandria a wurthi wommañ, a wedow, þat was passand' riche, and sho trustid' at he had bene a mañ, & fell in ane amorositie vnto hym, vnto so mekull at sho fenyd hur seke & sent 8 for hym, and said' sho wold' speke with hym. And when he was befor' hur bed', & none was *per* bod þaim two, sho wold' hafe halsyd' & kyssyd' pis Eugenius, & told' hym þe matir, and desyrid' hym to hafe at do with hur. And he vgged *per*-with, and wold' not consent 12 vnto hur, bod reprovit' hur & blamyd' hur for hur desyre. And þañ sho was ferd' at he suld' discure hur, and sho began to cry, and said' at pis Eugenius wolde hafe ravishid' hur. And all hur howsemeneya come and hard', and went & tolde pis Philipp, & bare 16 witnes *per*off. And pis wommañ accusid' him als-so, als strongli as sho cuthe. And þañ pis Eugenius was broght befor' pis Philipp to giff ane ansswer, & he suffyrd' mekull truble. And so at þe last, when he saw it wold' no bettyr be, he began to speke & 20 said'; "Now it is tyme to speke, ffor it is not right at a lichur putt a fals cryme vnto þe *servand'* of almiȝtty God; and *per*for, to declar' þe treuth, I sall shew my selfe whatt I am." And with þat pis Eugenius with a knyfe cutt down all hur cote, & shewid' at sho was 24 a wommañ, & sayd' vnto pis Philipp; "Forsuthe þou erte my fadur, and pi wyfe Elendia is my moder, and I am Eugenia your doghter." And when hur fadur & hur moder hard' pis, pai take hur in armys & kissid' hur. And pai & all *per* howsold' become 28 crestend', þat war haythen befor' and vncristend'.

Falsitas punitur. Infra de honore.

Fama necligi non debet. Supra de falso.

Fama aliquando perditur sine culpa. Infra de 32  
Infamacione.

<sup>1</sup> MS. hym.

## CCCXIX.

## Fames multa mala cogit facere.

We rede in þe ‘Cronicles’ þat when Titus had vmsegid  
*Jerusalem* ij yere, *per* was such a hunger in þe cetie þat þe fathir  
 4 fro þe son, & þe son fro þe fadir, and þe husband fro hys wife, and  
 þe wife fro hur husband, not aloneli take meate oute of *per*  
 handis, bod also þai wold’ refe it furth of *per* mowthis. And when  
*per* meate faylid’ þaim, þai dyed’ so thik for hungre þat þai mot not  
 8 suffre *per* caryons lygg with-in þe cetie for stynke, bod þai keste  
 þaim ouer þe wallis. And þan Titus saw how þe dykis was fylid’  
 with carion, & at þe contre began to be corrupte with savur  
 of þaim, þan he made his prayers & said; “Lord! þou seis I do  
 12 nott pis, þai do itt *per* selfe.” & þai had so mekul’ hunger emang  
 þaim att þai eete *per* shone & all þing þat was made of leddur. So  
*per* was emang þaim a riche huswiffe, and a wurthie, and all hur  
 gudis was taken fro hur, & no thyng lefte hur þat sho might eate.  
 16 And sho had no child’ bod one; & þat sho slew, & sethid’ þe tone  
 halfe þerof. And onone as þe lurdans in þe cetie felid’ savur of  
 sodyn flessch, þai ran in-to þe howse & askid’ hur parte; & sho  
 take þe toder parte & shewid’ þaim & told’ þaim how sho had done  
 20 with hur awn barn. And þai vggid’ þer-with, & went *per* ways.  
 And so in þe secund’ yere *Jerusalem* was yolden vpp, and xxx Iewis  
 war sold’ for one peny because þai solde Criste for xxxd. And, as  
 Iosephus tellis, lxxxxvij thowsand’ war solde, and xi C. M. was  
 24 slayn & perissid’ for hungre.

Fames terrenorum est insaciabilis. Infra de sacietate.  
 Fame temptantur ieiunantes. Supra de abstinencia.

## CCCXX.

Familiaritas<sup>1</sup> eciam matris ad proprium filium  
 28 nimis expressa est periculosa.

We rede in þe ‘Meracles of Our Ladie, Saynt Marie’ how som  
 tyme in Rome *per* was a wurthie womman, and scho had with hur

<sup>1</sup> MS. Familieritas.



husband a soñ, and þatt sho broght vpp<sup>d</sup> passand<sup>t</sup> tendurlie, & luffid<sup>t</sup> it so wele þat, when he was a grete yong sprynhold<sup>t</sup>, sho wold<sup>t</sup> kys hym & halsse hym & lat hym lig with hur as he had bene a barñ. So on a tyme when hur husband was gone of pilgramege 4 in-to a fer land, as hur soñ lay by hur he had at do with hur, and belife sho was with childe; & þañ sho wex passand<sup>t</sup> hevy, & had grete sorow in hur harte, and sho feil to hur prayers as sho was wunte to do, & besoght God & our dere Ladie to helpe hur. So at 8 þe laste sho traveld<sup>t</sup>; & when þe barñ was vnnethis born, sho slew it & ekid<sup>t</sup> syn vppoñ syn, & keste it in-to a sege. And þañ þe fende had despite he<sup>r</sup>-att, and þoght for to gar hur be destroyed, & made hym in habett like a clerik, and come afor<sup>t</sup> þe iugges & þe 12 meñ of law, and desyrid<sup>t</sup> þaim to here hym, & he sulde tell þaim a huge mervayle for any mañ to here, & a passand<sup>t</sup> crueft dede: “ffor such a wommañ, at ye trow is a passand<sup>t</sup> halie wommañ, is a passand<sup>t</sup> wikkid wommañ, & a crewell, & full of syn. For 16 sho consevyd<sup>t</sup> a childe of hur awñ soñ, & yit also when it was born, sho slew it & keste it into a sege.” And þai had grete mervell here-of, & said<sup>t</sup> þai trowid<sup>t</sup> it was not so. And he bad feche hur & examyn<sup>t</sup> hur; “& in þe mene while make a fire, and if 20 sho grawnt or be conviete þer-in, latt kaste hur whik in þe fire & burn<sup>t</sup> hur.” And if sho wer nott, he bad þaim take and burn<sup>t</sup> hym. And sho was fechid<sup>t</sup> and broght befor<sup>t</sup> þe iuggies & þe meñ of law; and þañ þe iuge sayd<sup>t</sup> vnto hur; “Wommañ, we hafe he<sup>r</sup> 24 a new prophett in Rome, & he, þuff all vs for-thynk it gretelie, hase accusid<sup>t</sup> þe in grete trispas. And þerfor<sup>t</sup> þou muste owder knowlege þi trispas, or els þou must excuse þe þeroff.” And þañ sho askid<sup>t</sup> of þe law a respecte, & had it grawntid<sup>t</sup>. & scho went 28 home & made grete sorow for hur trispas, and went vnto a preste, & with hartlie contricion sho shrafe hur & told<sup>t</sup> hym all how sho had done. And he saw þat scho wepid<sup>t</sup> & made grete sorow, & comfurthid<sup>t</sup> hur, and enioynyd<sup>t</sup> hur in penans to say bod one 32 pater noster. And he bad hur at sho sulde pray hartelie vnto our dere Ladie to helpe hur. And so sho did<sup>t</sup>, with grete deuocion. And so vppoñ þer courte-day, sho was sent after agayñ; & sho come <sup>1</sup>

<sup>1</sup> After come, n, erased.

onone *with* all hur houshold, & hur frendis *with* hur. And sho was sett in myddeste þe courte, at all meñ might se hur; and þañ þe Iustis chargid all to be pease, & said vnto þis clerk at  
 4 accusid hur; "Loo! heñ is sho at þou hase accusid. Say now vnto hur & þou hase oght at say." And þis fend beheld þis womman, & had grete mervayll off hur, what sho sulde be. & þañ he said; "This is not þatt synner nor þat man-queller þat  
 8 I accusid; ffor þis is a holie womman, and Marie, þe moder of Criste, stondith by hur & kepis hur." And þañ all þat evur was aboute had grete mervayle, & lifted vpp þer handis & saynyd þaim. And þe fend myght not suffre þis & vanysshid away *with*  
 12 a grete reke and a styngkand; and þus þis womman was delyverd.  
*et c<sup>o</sup>.*

## CCCXXI.

## Familiaritas mulieris eciam sanctis nocet.

We rede in 'Legenda Sancti Remigij' how þer was one þat hight  
 16 Genelandus, & he was a wurthi man, & wed Saynt Re[mi]gus<sup>1</sup> sister doghter vnto his wife. And so be conceit of þis gude holie man þai departid<sup>2</sup>; and þis Genelandus was made bisshopp of Lugduñ, and he was a gude clerk & a wurthi prechur. And his  
 20 wife wold oft sithis com vnto hym becauce of instruccion, & to here hym preche. And so att þe laste, be temptacion sho conseyvid, & was *with* child *with* hym; and when þis child was born, þis bisshopp, þe fadur þeroff, garte call it Latro, becauce it was  
 24 getten be stoltherie. Not-*with*-standyng, becauce of suspicion, he suffred his wife com to hym agayn as sho did befor; and belife scho was *with* childe agayn. And when þe childe was born, þe fadur garte call it Vulpiculus. So at þe laste hym repentid, and  
 28 went vnto Remigius, and shrafe hym to hym & knowlegid his syn. And he closid hym vp in a cell vij yere, & in þe mene while he gouerned his bisshoppryk. And at þe vij yere end, ane angett aperid vnto þis Genelandus<sup>3</sup>, & told hym at his syn was forgyffyn

<sup>1</sup> MS. Saynt Regius.

mutuo absoluissent.

<sup>2</sup> Lat. MSS. Et se religionis causa<sup>3</sup> MS. Gelelandus.

hym, and bad hym go furth, & opynd<sup>r</sup> þe dure and sauid<sup>r</sup> þe seale hale at Saynt Remigius sett on itt. And þan þis Genelandus layd<sup>r</sup> hym down in þe dure opon þe erth in liknes of a cros, & said vnto þe aungeſt; “And my Lord, almighti God Hy<sup>m</sup> ſelfe, com vnto me 4 I wiſt not away bod if my maister Remigius at ſparrid<sup>r</sup> me here com & take me furth.” And þan, be commandment of þe aungeſt, þis Remigius come vnto hym & tuke hym oute, & had hym vnto Lugdon & reſtorid<sup>r</sup> agayn vnto his biſſchopprik. And he was 8 a halie man aſt his life-dayes after; and when he dyed, þis Latro his elder ſon was made biſſhopp after hym.

Familiaritas <sup>1</sup> eciam mulieris ſapientibus eſt periculosa. Infra de muliere.

12

## CCCXXII.

Fatuitas. Fatuitatem cauſa humilitatis ſancti ſimilant aliquando.

Heraclides tellis how ſom tyme per was in a monaſterie of nonnys a maydyn, and for Goddis luff ſho made hur ſelfe evyn as 16 a fule, & meke & buxhom to euer-ilk bodis commandment; & ſho made hur ſelfe ſo vile, & ſo grete ane vnderlowte, þat ilkone vggid<sup>r</sup> with hur, to ſo myketl þat þai wold<sup>r</sup> not eate with <sup>2</sup> hur, bod ilkone ſtrake hur & ſkornyd<sup>r</sup> hur: & evur ſho tuke it in plesans. So ſho 20 paſſid<sup>r</sup> neuer þe kichyn, bod bade per, & waſſhid<sup>r</sup> dyſſhis & ſkowrid<sup>r</sup> pottys, and did<sup>r</sup> aſt maner of fowle labor. And ſho ſatt neuer at meatt, bod held<sup>r</sup> hur ſelfe content with crombys & cruſtis þat war leſte at þe burd; & per-with ſho liſſid<sup>r</sup>, and ſho war<sup>r</sup> nevur 24 ſhone nor hoſe, & ſho had nothyng on hur head<sup>r</sup> bod revyn clothis, & raggid<sup>r</sup>. And ſho was ſeruyciable to euerilk creatur, and wold<sup>r</sup> do no bodye wrong, and what at evur was done vnto hur, per was none at hard<sup>r</sup> hur gruche per-with. So emang aſt pies, be þe com- 28 mawndment of ane aungeſt, Saynt Patryk, at was a holie man & liſſid<sup>r</sup> in wildrenes, come vnto þis ſame monaſterie, and callid<sup>r</sup> befor hym aſt þe nonnys & aſt þe ſuſters of þe place, at he might

<sup>1</sup> MS. Familiaritas.<sup>2</sup> MS. repeats, with.



se paim, and sho come not : & pañ he said; " Ye er not all here." And pai said; " Yis, fadur, we er all here, outtakyn one pat is bod a fule." And he bad paim call hur ; and als sone as he saw  
 4 hur he knew in his spiritt pat sho was moꝛ halie pañ he. And he fell down on his kneis befoꝛ hur & said; " Spirituall moder ! giff me pi blissyng ! " And sho fell down on kneis before hym & said; " Nay, fathur, rathur þou sulde blis me." And with þat þe susters  
 8 of þe howse had grete wonder, & said vnto hym ; " Fathir, suffer not þis eniorie, for sho is bod a fulle." And he said; " Nay, sho is wise, & ye er bod fules ; ffor sho is bettyr pañ owder ye or I." And pañ all þe susters fell on þer kneis befoꝛ hur, & askyd hur  
 12 forgifnes of wrangis & iniuries þat pai<sup>1</sup> had done vnto hir, ffor<sup>2</sup> scho forgiffes paim ilkone with all hur harte.

Feruor fidei laudabilis est. Infra de Martirio.

### CCCXXIII.

Festinacio, licet aliquando nimia, tamen est bona<sup>3</sup>.

16 Jacobus de Vetriaco tellis how som tyme þer was a man pat had a guse, & sho warpyd euer-ilk day ane egg. And on a tyme he vmthoght pat he wold hafe all pies eggis at ons, & he slew his guse & oppend hur, and he fand bod one egg in hur. And  
 20 so for grete haste þat he had of þat at was for to com, he loste all.  
 et c<sup>o</sup>.

### CCCXXIV.

Festinacio nimia hominem retardat.

The same Jacobus tellis how, on a tyme in France, þer was  
 24 a grete meneya of men rydand in a carte. And agayn evyn pai ouertuke Saynt Martyn rydand vppoñ ane ass, & pai askyd hym if pai myght com with day vnto Pariss. And he said; ya, & pai drafte bod playnlie & softelie. And pai gaff no hede vnto his

<sup>1</sup> MS. pai þa.

<sup>2</sup> The MS. has a contraction sign above ffor.

<sup>3</sup> Lat. MSS. Festinacio nimia non est bona.

wurde, & drafe faste, & garte *per carte* rynd als faste as þe hors mot preke. So þaim happend breke *per whele*; & Saynt Martynd went bod softelie & he come to *Pariss* at a gude howr, lang befor evyn, whar þai lefte behynd *with þer* hastynes.

4

CCCXXV.

*Fides trinitatis confirmatur per miraculum.*

We rede how, on a tyme, in þe Cetie of Nazarencis<sup>1</sup>, when þe bisshopp was at mes, he was war of iij clere droppis, all elike mekil<sup>2</sup>, dropp on þe altar; & þai flewid to-gedur & turnyd into a precious stone. And he garte take þis stone & sett itt in myddeste of a cros of gold emang many other precious stonys; and onone as it was sett in, all þe other precious stonys fell oute.

*et c<sup>o</sup>.*

12

*Fides corroboratur per eukaristiam protegentem a combustione. Supra de Eukaristia.*

*Fides roboratur per corporale sanguinolentum. Supra de corporali.*

16

*Fides roboratur per crucifixum sanguinolentum. Supra de crucifixo.*

*Fides roboratur per eukaristiam in carne versam. Supra de Eukaristia.*

20

*Fides fracta displicet Deo. Infra Iacobi.*

*Fides contra naturam aliquando subuenit. Supra de Apostolis et Augustino.*

*Fidelis est canis domino suo. Supra de dileccione.*

24

CCCXXVI.

*Fidelitatem ratione inuidie multi deserunt.*

Justinus tellis in 'Gestis Alexandri' how at Alexander had a hy naturall witt aboue all other men, vnto so muche þat his

<sup>1</sup> Lat. MSS. in urbe Nasatense.

clarissimas, equales magnitudinis.

<sup>2</sup> Latin MSS. vidit tres guttas

knyghtis had such a faith in hym, at als lang as he was present pai trustid<sup>r</sup> pat, & pai had bene vnarmyd<sup>r</sup>, yit per enmys sulde nott hafe ouer-commeñ paim, & at what peple at pai sulde feght with, 4 pai trustid<sup>r</sup> to our-comē paim, & what cetie at pai vmsegid<sup>r</sup>, pai trustid<sup>r</sup> to gett & wyñ itt. For per was neuer enemy pat he faght with bod he ouer-come hym, nor neuer cetie pat he segid<sup>r</sup> bod he wañ it, nor neuer peple nor nacioñ att he rase agayñ bod<sup>r</sup> 8 he had<sup>r</sup> pe ouer-hand<sup>r</sup> of paim. And neuer-pe-les, at pe laste end, he was ouer-commeñ, & not in bateñ be feghtyng with his enmys, bod<sup>1</sup> with gyle & dessayte of ane of his awñ knyghtis pat poysond<sup>r</sup> hym with a drynk.

## CCCXXVII.

12 *Fidelis seruus corpus suum pro domino suo exponit.*

Valerius tellis how som tyme per was a mañ pat hight Papulioñ<sup>2</sup>, and be chance be pe peple he was condempnyd vnto dead. And per was knyghtis sent be pe law to punyss<sup>r</sup> hym after pe decre. 16 And he had in his howse a *servand<sup>r</sup>* pat luffid<sup>r</sup> hym hugelie wele, and when he wiste at pies knyghtys war comeñ to sla his maister, he did oñ his maister clothyng, & putt oñ his ryng on hys fynger, & put oute his maister at a posterñ, & went in-to his 20 maister chawmer hym selfe. And onone pies knyghtis come & fand hym in pe chawmer, and pai went he had bene Papulioñ hym selfe, & slew hym in-stede of his maister. et c<sup>o</sup>.

*Fidelis amicus omnia sua exponit pro Amico. Supra*  
24 *de Amicicia.*

## CCCXXVIII.

*Fideiussor pro alio nullus fieri debet de facili.*

We rede in 'Vitis Patrum' how som tyme per was ane holie hermet, & oñ a tyme hym happend to be herberd<sup>r</sup> at a mason

<sup>1</sup> Lat. MSS. *sed insidiis suorum et fraude civili.*

<sup>2</sup> Lat. MSS. *Papinion.*



howse. And be *per* commonyng samen at evyn, pis hermet fande wele þat pis mason despendid his adlyng, one parte in suche thyng as hym nedyd, & a noder parte in almos-dede, and þe thrid parte in herberyng of pure folk. And here-for þis hermet, when he 4 come at home at his cell, made his prayer vnto God, and besoght Hy m at He wold multiplie pis mason gudis, becauce he spendid þaim so wele. And þan it was ansswerd hym in a vision, þat it wold not be expedient vnto hym þat he had moꝛ gude þan 8 he had. And þe hermett said yis, & said at he wold becom his borgh. And vpon þat it was grawntid hym, vnto so mekull þat vpon þe morn, as pis mason was brekand ane old wall, he fand a grete son of golde stoppyd in a hole. And he tuke it, & gaff 12 our his crafte, and went to cowrte in-to þe emperour howshold. And belife he was so grete with þe Emperour at he was made a baillay; & þan he was a grete oppresser of pure men. So it happend pis hermett in a vision was taken & led vnto þe dome; 16 and *per* he saw aungels compleyn of pis mason. And it was ansswerd þaim þat his borgh suld ansswer for hym; and pis hermett was passand ferd, and besoght our Ladie, Saynt Marie, to helpe hym. And scho gat grant at pis hermet sulde be sent 20 vnto hym to make hym to amend hym. And when he come at hym & told hym here-of, he sett lityll *per*-by, & wold not amend hym, nor speke a wurd vnto pis hermett, bod with his staff he bett pis hermett all to clowtis. And pis hermett was sorowfull 24 & went home agayn vnto his cell. And on þe night after, he was ravisshid agayn vnto þe dome, and accusid as he was befor, bod our Ladie, Saynt Marie, helpid hym wele. And with-in a little while after pis Emperour dyed, & a noder was made in his steade, 28 þat wold hafe tane pis mason & punysshid hym for his *mys-gouernans*. And he fled, & all his gude was loste, vnto so mekle he was fayn to turn agayn vnto his crafte, & do as he was wunte to do; & þan he felid at he had displesid God, & amendid hym & 32 devydid his adlyng in-to werkis of charitie as he did befor. *et c<sup>o</sup>.*

Filij parum curant de animabus parentum post mortem. Infra de morte.

Filij non sunt maledicendi a parentibus. Infra de honore.

Filij propter deum derelinq[ui]unt parentes. Infra de visitacione.

## CCCXXIX.

*Filia diligenter debet custodiri.*

Seutonium *Philosophus* tellis how þat Augustus Cesar garte ordand so for a doghter & a sister doghter þat he had, þat he mott  
 8 wunte þaim & make þaim *perfit* in wirkyng of wulff; and he forbad þaim to speke any thyng bod opynlie, and dischargid þaim þe company & spekyng with of any strangiers. So it happend a wurthi mañ Licrinus, for to com to þe Emperour doghter &  
 12 halsid hur, & sho wolde speke no wurd agayn. So afterward it wald tolde þe Emperour, and he wrote vnto hym & said at he had done hym a litle sober trispas, for als mikel as he come to haylse his doghter contrary vnto his commandment.

16 *Finem malum quandoque habent mali.* Infra de *salutare*.

*Fletus malus vel multiplex.* Infra de *lacrima*.

*Fornicacio.* *Fornicaria mulier infamat aliquando*  
 20 *innocentes.* Supra de *accusacione.* Et infra de *infamia*.

*Fornicacionem committunt aliqui incaute se custodientes.* Supra de *Confidencia*.

24 *Fortitudo semper est laudabilis in vtentibus*<sup>1</sup> *ea.* Infra de *milite*.

*Fortitudo animi.* Infra de *morte*.

*Forcior aliquando est vnus quam plures.* Supra de  
 28 *commestione*.

<sup>1</sup> Arund. MS. bene utentibus ea.

## CCCXXX.

Fortes nimis sunt canes vt in alio latere.

Solinus tellis þat *per* er bred in Albanye hondis þat & þai be set at any maner of beste, þai will kill it & halde still what at evur þaim happynd to mete. So when kyng Alexander went into Ynde, 4 þe kyng of Albany sent hym ij of pies hundes, and þe tane of þaim wolde nowder luke on swyne nor on bere, and he wald' eate no meat, in his kenest *per* he lay. And kyng Alexander garte lowse hym & lete hym go. And þe toder, evur when he was 8 commandid' be þaim at folowid' hym, he wold' sla lyons or any other wyldeste. So þai lete hym se ane olyfante, and he chasid' so þat he was werie; and at þe laste he pullid' hym down & killid' hym.

12

Fortuna est variabilis<sup>1</sup>. Infra de gloriacione et ordinacione.

## CCCXXXI.

Francisci. De Sancto Francisco.

We rede how som tyme *per* was a womman þat had a grete 16 deuocion vnto Saynt Frawncis; so hur happend' to dye, and þe prestis come & sang hur a dirige. So sodanlie sho spak vnto one of þe prestis at stude abowte hur, & said; "Fadur, I wulde be shrevyn; I was dead' & commaundid' vnto a grevus prison 20 for a syn þat I was neuer shrevyn of, þat I sail now confess me off to the. Bod Saynt Frawncis prayed for me, at my saule mott com agayn vnto my bodye & confes þat syn, & so hafe forgyfnes *perof*."

<sup>1</sup> So Harl. MS. The Engl. MS. *has*, inenarrabilis.



And *per* sho shrafe hur *peroff*, & tuke hur absolucioñ, & onone after sho swelt agayñ.

Fraus. Fraudem debent omnes vitare. Infra de  
4 negociacione.

Fuga. Fugienda est turba. Infra de turba.

### CCCXXXII.

Fur. Furis audacia magna est frequenter.

We rede in 'Libro de Dono Timoris' how þat a thefe come  
8 privalie oñ a nyght vnto a philosophur bed' *per* he lay, & nemelie he drew at þe couerlad' att lay oñ hym, & wolde hafe stollen it away. And he felid' at one pullid' at itt, & put vp his hand' & drew it agayñ. And with-in a while after, þis thief drew  
12 agayñ, & he held'; and þus pai did' twice or thrice. And wheñ pai had long done so, þe philosophur spak vnto hym & said'; "þou vnhappye mañ! Take þe couerlad, & go þi wais *per-with*, & latt me lygg in reste."

16 Fur videtur aliquando quando credit non videri.  
Supra de deo.

### CCCXXXIII.

Fures quandoque associant se in furtis suis.

In a towñ in Normundie þar standis a kurk with-oute þe towñ,  
20 vppoñ a hyll; and ij thevis mett *per* in ane evynyng, and pai made counand' at þe tane of þaim þat night sulde go stele a lambe, and þe tother sulde go stele nuttis. And he þat had' furste sped' sulde furste com vnto þe kurk, & *per* abide his felow in þe porch.  
24 And he þat stale þe nuttis was sped' belife, & come furste, & satt down & abade his felow, & krakkid' nuttis in þe kurk-porche & ete þaim. So with-in nyght, late, þe clerk come to þe kurk to ryng curfur. And onone as he come in þe porche & harde

at one was *per*, & he trowed it had bene þe Devuſt; and als faſte  
 as he cuthe he rañ home vnto þe preſtis howſe & was paſſand ferd,  
 & ſaid þe Devuſt was in þe kurk-porche. So *per* was in þe howſe  
 a halte mañ, & he ſcornyd þe clerk, & ſaid þat he dughte nott. 4  
 So *per* was a noder yong ſtrong fellow, & þis halte mañ ſaid vnto  
 hym, and he wolde bere hym to þe kurk in his nekk, he ſulde go  
 luke whether þe Devuſt war in þe kurk-porche or nay. And  
 he ſaid yis. And þis halte crepyll was ſett vpp in hys nekk, & he 8  
 bare hym vnto þe kurk. And þis thief at was in þe kurk-porche  
 ſaw a mañ com & a thyng in his nekk, & he trowed it had bene  
 his fellow at had broght a lambe. And when he was nerehand at  
 þe porche dure, he cryed vnto hym & ſayd; “Est ne crassus? 12  
 Is it not fatt?” And ſo þis yong fellow at bere þis crippiſſ hard  
 what he ſaid, & anſſwerd agayn & ſaid; “Whethur he be fatt  
 or lene I ſall leſe it with the.” And with þat he keſte hym  
 fro hym, & rañ hame als faſte as he cuthe. And þis cripyll 16  
 gadurd his ſtreñth vnto hym, & begañ at ryñ home alſſo. And  
 yit he was furſte at þe howſe þañ þe yong mañ at bañ hym.  
 And evur after he went oñ his fete þat ſtude not oñ þaim vij yere  
 before.

20

*Furis societas periculosa est. Supra de Angelo et  
 heremita.*

## CCCXXXIV.

*Fures possunt dici multi principes et prelati.*

Saynt Austyn tellis how *per* was a maister of a ſhip þat hight 24  
 Dironides, & he was a grete robber be þe ſe; ſo oñ a tyme hym  
 happend to be taken & broght befor kyng Alexander. And kyng  
 Alexander askid hym whi he vsid ſuche robburi with his ſhupp;  
 and he anſſwerd agayn & ſaid; “Whi laburs þou to haſe domina- 28  
 cion of all þis werld; and I þat vsis bod a little ſchup, I am callid  
 a thefe, and þou þat vsis to rob & refe with a grete navie of  
 ſchuppis erte callid ane Emperour? And forſuthe, þou ſall verelie  
 know, þat, & rightwusnes be removid away, what er kyngisdoms? 32

Not els bod grete thyfte ; & what er little kyngdoms ? Not els bod little thifte. And þus, þou erte a grete thefe, & I am bod a little thefe."

4 *Fures in presenti sepe puniuntur. Supra de agro.*

### CCCXXXV.

#### *Furtum non potest celari.*

We rede in 'Legenda Sancti Patricij' how som tyme *per* was a man at stale his neghbur shepe, & ete it ; and þis man at aght  
8 þis shepe come vnto Saynt Patryk, & told hym how a shepe was stollen from hym : & he chargid oft sithis þat who som-evur had it sulde bryng it agayn, and no man wolde grawnte it. So on a haly day, when all þe peple was in þe kurk, Saynt Patrik spirrid  
12 & commandid, in þe vertue of Iesu, at þis shepe sulde blete in his belie þat had etyn itt, at all men might here. And so it did ; & þus þe thefe was knowen, & made amendis for his trispas. And all oþer þat hard euer after was ferd to stele.

### CCCXXXVI.

16 *Furtum committendo eciam bruta se peccasse cognoscunt.*

Seuerius <sup>1</sup> tellis how som tyme *per* was ane hermett þat dwelt in wyldernes, and euer-ilk day, at meate tyme, *per* come vnto his yate  
20 a sho-wulfe ; and sho wolde neuer away or he gaff hur somwhatt at eate. So on a day þis hermett was with a noder bruther of his in occupacion, & come not <sup>2</sup> home att meate-tyme of þe day. And þis wulfe come & fand hym not *per*, & was war of a litle bread  
24 in a wyndow, & sho brak in & tuke it, & eete it & went away. And when þe hermett come home, he fand þe crombis of þe bread at þe wyndow, & he demyd who had takyn it. And þis wulfe knew hur defaute, & wolde not com at þis hermett a sennett  
28 afterwerd. And when þis hermett myssid þis wulfe, at vsid to com

<sup>1</sup> *For Severus.*

<sup>2</sup> *Not, omitted and added above the line.*



daylie vnto hym, he made his prayer vnto God; & pis wulfe come agayn vpon þe sennet day, bod sho stude of ferrom, & durste not com nere hym. And sho layd hur down & held down hur head, as sho suld aske hym forgyfnes; and he take it for a confession, & 4 bad hur com ner hym boldly, & he suld forgiff hur. & sho come to hym & fell down on kneis; & he forgaff hur, and gaff hur als mekyl to brede as he was wunte to giff hur. And fro thens furth evur after, scho come at tyme of þe day, and did hur offes as 8 sho was wunt.

*Furtum restituere*<sup>1</sup> *eciam bruta animalia compelluntur per oracionem. Infra de oracione.*

## CCCXXXVII.

*Furtum eciam nimium*<sup>2</sup> *in purgatorio punitur.* 12

Cesarius tellis how som tyme þer was a preste of þe Templer ordur, and when he was a childe hym happend for to fall seke, and he askid for to be enoyntyd, and he was not. So hym<sup>3</sup> happend to dy, & when his saule passid furth of his bodye, he askid helpe, and 16 ane angeff come, & said it was euyll done att he dyed with-oute enoyntment. So þis sawle was present before þe iuge, so þat þe child saw hym & was passand angry agayn hym. And þan come þe devull, & accusid þis childe, & said; "Lord! þis childe stale 20 ane halpeny from his bruther-german, & nowder yit hedurtoward did penans þerfor, nor rewardid itt agayn." And þan owr Lord ansswerd hym agayn, & said; "Wold þou at I dampnyd þis childe for suche a lityll thyng? Bod þou saff vnderstand att my right- 24 wusnes is mengid with mercie." And þan prayed<sup>4</sup> for þis childe þe xxiiij seniores; and so þis childe was forgyffen his tryspas. Neuer-pe-les, be þe commandment of our Lord, he was casten in-to a byrnand pitt, whar-in he sufferd so mekle payn, þat he cuthe not 28 afterward tell with his mouthe. And after þis he was drawn oute of þe pitt, & þan hym thought þat þe iuge shewid hym frendlie

<sup>1</sup> MS. *sustenerere*. Lat. MSS. as above.

<sup>2</sup> Lat. MSS. *minimum*.

<sup>3</sup> After hym, hyn, erased.

<sup>4</sup> MS. prayer.

chere; and þaȝ he gaff a sentance þat his saule sulde be restorid agayȝ vnto þe bodie, and so it was. & whenȝ he come vnto hym selfe, he told' aȝ att was abowte hym how it had' happend' hym; 4 and aȝ þat hard' hym had grete mervell here-off. And be signes þat þai fand' of burnyng opoȝ his bodie, þai knew at aȝ þat he said' was trew. *et c<sup>o</sup>.*

Gallus mortuus revixit<sup>1</sup>. Supra de blasfemia.

8 Galline intestina in bufonem<sup>2</sup> sunt versa. Infra de gula.

### CCCXXXVIII.

#### Gaudium quandoque nocet corpori.

We rede in þe 'Storie of Apocryfattis'<sup>3</sup> of Titus and Ves- 12 pacyaȝ, how þat when Titus hard' tell þat his fadur Vespaciaȝ was made Emperour, he was strykyȝ with such a ioy and a comfurth, þat he was shronkenȝ aȝ his synowes to-gedur in a lumpe, as it had bene with a crampe. And Iosephus hard' tell how 16 he was þus fallenȝ seke, & serchid' þe cauce of his sekenes, & þe tyme at it tuke hym in. And he conseyyd' at he tuke it with a hertelie ioy and a comfurth þat he tuke whenȝ he hard' tell of þe sublimacioȝ of his fadur. And þaȝ he vmthoght how þat a 20 sekenes may be curid' with þe contrarie, & he garte spur if þer waȝ any maȝ þat Titus was wrothe with, or grevid' agayȝ, or þat he wold' not suffer comȝ in his sight. And belyfe þai told' hym of one<sup>4</sup>. And þaȝ he come to Titus & sayd'; "And þou desyre to be 24 hale, þou bus pardoȝ & suffer aȝ þaim þat commys in-to þi presens with me." And Titus grawntid' at he suld' so do. And Iosephus garte sett a burd' in þe chawmer anence his bed', and he garte Titus be sett att meatt at þe burd'-end, in a chayr, & he sett þis 28 servand', at he was so wrothe with, oȝ his right hand', & himselfe oȝ his lefte hand'. And Titus saw at it was þis maȝ at he was wrothe with, & remembred' hym how þat he mott say nothyȝ

<sup>1</sup> MS. reviuixit.

<sup>2</sup> MS. combustionem. Lat. MSS. in bufonem.

<sup>3</sup> Lat. MSS. Historia Apocriphi.

<sup>4</sup> Lat. MSS. *et erat ibi servus adeo Tito molestus, ut sine uehementi turbacione nulla tenus in ipsum respicere posset.*

vnto hym̄; & he was so angred̄ & so trubbed̄ in his mynde, vnto so mekuff̄, þat he þat with a cald̄ for ioy was shronken̄ to-gedur, þān̄ with a hete of angrynes hys synos rached̄ & lowsid̄. & þus he gatt vp on̄ his fete, and was curid̄; & tuke hys<sup>1</sup> servand̄ vnto 4 grace, & forgaff hym̄ his truspas; & evur after, fro thens furth̄, he luffid̄ þis Iosephus specialli befor̄ all̄ oper.

*Gaudium est aliquando causa mortis corporalis.*

*Infra de morte et gueratione.*

8

*Gaudia celi superant omnem melodiam. Infra de nouicio.*

*Gaudent mali de malis. Infra de predicacione.*

### CCCXXXIX.

*Germani Antissiodorensis.*

12

We rede in his Legend̄ how þis Germanus was Duke of Normundye<sup>2</sup>; & after-ward̄ his wyfe, be þer bother consent, was made a non̄, and he was made bisshopp̄ of Antissiodorensis; & þai delte all̄ þer gudis vnto pure folk. And he punysshid̄ so his bodi xxx<sup>ti</sup> 16 yere to-gedū, þat he neuer eate bread̄ of whete, nor potage, nor salte; nor dranke neuer wyne bot twyce in þe yere, att Yole & att Pach̄. And all̄ oper tymys he drank̄ watir & wyne to-gedur, and furste he wold̄ eatt assis & fyne barlie bread̄. And nowder wynter 20 nor sommer he ware no clothe bod hare, & aboue it a cote & a cowl̄; & þase wolde he neuer doff̄ vnto þai war elene wor̄n away. And his bed was bod of sek-clothe & of hare, & he had no cod at his hede bod a stone, & he ware bod seldom̄ shone nor 24 gyrdell̄ aboute hym̄. And so & he do nott meracles it is a grete mervayle.

### CCCXL.

*Gloriari siue gloria. Gloriandum non est de delicijs naturalibus.*

28

Saynt Austyn̄ tellis how þat Alcibiades<sup>3</sup>, þat was Socrates discipyll̄, was a passand̄ fayr mān̄ & a riche, & ane eloquent

<sup>1</sup> MS. hym̄.

<sup>2</sup> For Burgundye.

<sup>3</sup> MS. Abibiades.



speker; and here-in he had grete pride. And when Socrates pursevid<sup>t</sup> pis, *with* his disputacions he provid<sup>t</sup> hym bod a wriche & a naturall fule, so pat he garte hym wepe for tene. And pan  
 4 Tullius said<sup>t</sup> pat *per* sulde a myserie and a wrichidnes folow pe ioy att he had<sup>t</sup>, & pat sulde be partid<sup>t</sup> in-to ij fortunes. And ane sulde be<sup>1</sup> pat he had riches, favour, and witt at his awn<sup>e</sup> wyll. And a noder fortun sulde folow hym after-ward<sup>t</sup>, and pat sulde be  
 8 outelawrie, myserie & hatred<sup>t</sup> of pe contre; & at pe laste he sulde hafe a vylans dead<sup>t</sup>.

*Gloriandum non est de virtutibus. Infra de iactantia.*

CCCXLI.

*Gloriandum non est de dictis vel factis.*

12 Valerius tellis pat when Sophocles wex ane alde man, he sent a man of his, at he luffid<sup>t</sup> passand<sup>t</sup> wele, vnto a iustying; and *per* he wan<sup>e</sup> pe victorie aboue all<sup>e</sup> oper. And when he hard<sup>t</sup> tell<sup>e</sup> peroff, he tuke so mekull comfurth & ioy vnto hym, pat evyn sodanlie he  
 16 fell down<sup>e</sup> & dyed<sup>t</sup>.

*Gloria vana semper est fugienda. Infra de vanitate.*

*Gloria vana oritur aliquando ex bonis operibus.*

*Supra Barnardi.*

CCCXLII.

20 *Gloria mundi parum durat.*

Esopus in 'Fabulis' tellis how *per* was a hors pat was arayed with a brydyll of gold<sup>t</sup>, & a gay saddyll, & he mett ane ass pat was lady<sup>n</sup>; & pis ass made hym no reuerens, bod held<sup>t</sup> evyn furth his  
 24 way. So pis prowde hors was wrothe *per-with*, & said<sup>t</sup>; "Bod at I will not vex my selfe, els I sulde sla pe *with* my hynder fete, becauce pou wolde not voyde pe way, & giff me row<sup>n</sup> to pass by pe." And when pis ass hard<sup>t</sup> hym, sho made mekyl<sup>e</sup> sorow.

<sup>1</sup> MS. *repeats*, & ane sulde be.

So *with-in* a little while after, þis hors, þat was so gaylie cled, was wayke & lene, & had a sare gallid bak; & þe ass mett hym vnderneath a carte, ledand muke vnto þe felde : & þe ass was fayr & fatt. & þan þe ass said vnto hym ; “ Whar is now þi gay aray 4 at þou was so prowde of ? Now blissid be God, þou erte put to þe same occupacion at I vse, & yit my bak is haler þan þyne. & perfor now þi gay gere helpis þe nott<sup>o</sup>.” *et c<sup>o</sup>.*

CCCXLIII.

Gracie agende sunt deo de omnibus que videntur. 8

Helinandus<sup>1</sup> tellis how som tyme *per* was a freer, & he said he saw neuer þat þing bod he tuke a comfurth *with* þe sight *peroff*. And a noder askid hym what comfurth he had when he saw a fowle tade ? And he said ; “ yis, als oft sithes as I se a tade, 12 I vmbethynk me, & thankis God þat gaf me so fayr a form, & so fayr a liknes as I hafe, lyke His awn selfe, whar þat He myght, and He had wald, hafe made me als fowle & als vglie as a tode is.”

CCCXLIV.

Gregorij Sancti.

16

We rede how on a tyme, when Saynt Gregur was a chyld, our Lord apperid vnto hym, at his moder yate, in liknes of a pure shipman, and askid hym his almos. & he had bod x<sup>d</sup> in his purs, & he gaff hym vjd<sup>r</sup> *peroff*. And belife after, þe same day, he come 20 agayn, & askid hym mo<sup>r</sup> ; & þan he gaff hym þe toder iiij<sup>d</sup>. And agayn evyn he come agayn, & askid mo<sup>r</sup> ; & he had no thyng at giff hym, bod a syluer dissch þatt his moder had giffen hym potage in, & þat he gaff hym. And he was fayn *per-of*, & went 24 his wayes *perwith*. And efterward, our Lord lete hym se be reuelacion, þat Hym selfe was þat shipman þat he gaff þat syluer dissch vnto.

Gregorius antiphonam Regina celi primo cantari 28  
audiuit ab angelis. Infra de Maria.

<sup>1</sup> MS. Heliandus.

Gregorius Deum hospicio recepit. Infra de hospitalitate.

Gregorius Traianum ab inferis reuocauit. Infra de  
4 oratione.

CCCXLV.

Gregorio celebranti angeli respondent.

On a tyme when Saynt Gregur opon Pach day sang mes in Rome, in *Sancta Maria Maiori*, and sayd, "*Pax Domini*," et c<sup>o</sup>,  
8 Aungels of our Lorde ansswerd hym and sayd; "*Et cum spiritu tuo*." And herefor þe pope at þat kurk ordand þe stacion vppon Pach day. And in witnes here-of, when þe pope synges *per* on þat day and says, "*Pax Domini*," *per* ansswerd no body hym.

CCCXLVI.

12 *Gula aliquando in peccatum carnis innocentes inducit.*

Petrus Damianus tellis how on a tyme as a monke bare fryed fruturs in-to þe fratur, he was prikkid with glotonny, and onone he  
16 withdrew one of þaim, & keste it in his mouthe, & ete it privalie at none of his neighburs saw. And onone after he was strekynd with a luste of his flessch, at he laburd hym selfe in such form as he did neuer befor, vnto so muche, at with his awnd hand fretyng  
20 he had a pollucion of his sede. And so after þe morseil at he stale, onone þe fende entird in-to hym.

Gulam refrenare expedit. Supra de Episcopo et Abbate.

24 Gulosi cibum sumunt sine benediccione et puniuntur.  
Supra de benediccione.



## CCCXLVII.

Gulosi in cibarijs vetitis <sup>1</sup> contra deum vtuntur.

Cesarius tellis how *per* was som tyme a wurthie mañ þat hight Otto de Normu[n]borgis <sup>2</sup>, þat made grevus accions ayeyns his neghburs; and sodanlie he was streken with a grete sekenes, 4 and he had a passand payñ *per-with*, ffor all lentreñ tyme he had such ane appetite to ete flessñ, at he wold not aloneli hold hyñ contente in etyng þerof hyñ selfe, bod also he compellid all at was aboute hyñ to do þe same. And when he had done so all þe 8 lentreñ, and Gude Fryday come, his meneya spakk vnto hyñ & sayd; "Sur, þis day is Gude Friday, & þe day of þe passion of our Lord, and þis day christen men liffis in abstinence; & þerfor it is not lefult to eat flessñ as þis day." And he ansswerd agayn 12 & sayd; "This day I sall ete flessñ as I hafe done hedirtoward." And so he did. And on þe Pach day it happend mervaluslie with hyñ, for when other trew crysten peple ete flessñ, evyn be þe dome of almighti God he tuke such ane vgsomnes with flessñ, þat 16 he mot not eate it, bod ete fyssh. & so he did euer whils he liffid after.

## CCCXLVIII.

Gule peccatum quam detestabile sit visibiliter deus ostendit.

20

Cesarius tellis how *per* was som tyme monkes þat war prestis, and opoñ þe fastynggang evyn þai satt etand & drynkand in a prest howse vnto mydnyght; and at mydnight þai satt still & ete on as þai had nevur etyñ a morseff. And so when cokkis 24 krew & þai war bowñ at ryse, þe gudemañ of þe howse sayd; "Yit we will not parte or we ete somwhatt." & he bad his servand feche þaim a <sup>3</sup> heñ, "þe beste at þou fyndis sittand next þe kokk, & sla hur & roste hur." And he went & fechid hur, & slew 28 hur & skaldid hur & oppend hur. And when he putt in his hand

<sup>1</sup> MS. vetidis.<sup>2</sup> Harl. MS. Normanburgis.<sup>3</sup> After a, rosted, erased.

att draw hur, he went he had drawen furth all hur guttis, & he drew oute a gre[te] whik tade. And with þat he gaff a grete cry; and þai come all & loked whatt hym ayled. And he lete þaim se; 4 and when þai saw att þe heñ-bowels was turnyd in-to a whik tade, þai vnder-stude at þai had servid þe Devull & displesid God, & þai were all confusid & went þer ways. *et c<sup>o</sup>.*

## CCCXLIX.

8                   Gula impedit hominem ne penitentiam sibi  
                    iniunctam proficiat.

Cesarius tellis how þer was on a tyme, in þe bisshoppryk of Colayn, a certan meneya of knyghtis þat was att grete were with a grete lord. & þai gaderd þaim samen in-to a strang place & 12 harnessid þaim, & tuke þe keyis & gaff þaim vnto ane of þer servandis, att þai went had bene a trew man. And þis servand went & agreid with his maisters enmys, & made þai[m] com at mydday, when þe knyghtis was on slepe; and he oppynd þe yatis 16 & lete þaim com in, and gaff þaim his maisters swerdis<sup>1</sup>. And þai come on þaim & slew þaim. So afterward þis wrichid traytur was compuncte, & forthoght his dede; & he wente vnto þe pope & shrafe hym, and tuke his penance. And ofte sithes he brakk his 20 penance, and euer he went vnto þe popis penytawnses agayn, & tolde hym. So on a tyme þe penitawncer wax wery on hym, and he askid hym if þer war any thyng þat hym selfe wold grawnt to doo for penance. And he said, yis, he mott neuer 24 ete garlykk. And his confessur bad hym go home, & enionyd hym for his penans þat he sulde neuer whils he liffid eatt garlykk; & he grawntid þerto and went home. So on a tyme afterward, hym happend com in-to a garth þer garlykk grew, & he began to 28 hafe a liste to eatt þeroff, and he durste not negh itt. So on a noder tyme he come vnto þe same garth, & he had such a luste vnto þis garlykk, þat he brakk his penance & tuke þeroff, & ete it raw, þat befor he myght nowder ete raw nor soden. And belife

<sup>1</sup> MS. swerders.

after hym for<sup>1</sup>-thoght itt, & went vnto þe penytawnser & told hym; & he with grete indignacion putt hym from hym, & wold enioyn hym no moʀ penans, bod reprovīd hym.

## CCCL.

## Gula religiosos aliquando decipit.

4

Cesarius tellis how som tyme þer was a monk of Ceustus ordur, and hym happend be made a bisshopp, and afterward a cardinafl. So on a tyme hym happend to ride, & emang all þe felaship þat was with hym he spak vnto a monk þat was bod lightlie letterd; & 8 said; "Tell vs now som gude wurd or som gude tale as we ride." And he excusid hym faste, & said he cuthe nott; & be no mene cuthe he gytt excusid. So at þe laste he began att tell, & said vnto þis cardynafl; "When we shall be dead & broght into para- 12 dice, þan shall Saynt Benett com & take vs in, þat er cullid with grete ioy & myrth. And þan he shall speke vnto þe, þat is a bisshopp & a cardynafl, & say, 'Whatt erte þou?' And þou shall ansswer agayn & say, 'ffathur, I am a monke of Ceustus ordur.' 16 And he [shall say]<sup>2</sup>, 'Nay, þat erte þou nott; ffor a monke is nott so gaylie arayed as þou erte.' And þan þou shall alege many thyngis for þe. And þan shall Saynt Benett giff a sentance, & bid þe porters oppyn þi bodye & luke what at þai fynd þer-in; 'and 20 if ye fynd þar cale & peas & benys, & no noder meatt, latt hym com in with þe monkis: & if ye fynde þerin grete ffissþ, or delicatt meatis, latt hym stand þeroute.' What may þou þan say, þat now faris so wele, and we far so ill?" So þis Cardinafl smyld; & 24 commendid hym for his gude tale.

## CCCLI.

## Gulosi in morte a demone degluciantur.

Saynt Gregoʀ tellis of a monk þat hight Theodorus, þat euer fenyd hym as he had lifid in grete abstinens, & in priuatie be hym 28 selfe, he wold evur eate when hym liste. So hym happend to fall

<sup>1</sup> for, omitted and added above the line.<sup>2</sup> MS. said.



seke, & was bownd at dye. And sodanlie he began to cry, & sayd  
 þat þe deuill in liknes of a dragon swalod hym hand & fute, & put  
 his hede in his mouthe, and swelud his sawle. And evyn in þis  
 4 saying he deyid.

Habitus religionis aliquando a deo inuenitur.

*Supra Dominici.*

Habitus monachalis apostate contrito morienti *eciam*  
 8 post mortem a deo redditur. *Supra de apo-*  
*statis et infra de voluntate.*

CCCLII.

Hereticus recipiscens a combustione liberatur.

Cesarius tellis þat in þe cetie of Attrabicens on a tyme per was  
 12 takyn many heretikis; and for drede of dead þai forsuke per fals  
 title. And þai will prufe þaim with a hate burnyng yrn, & þai  
 þat war foun gilty war burnyd. And emangis þaim per was  
 a wurthi clerik, and þe bisshopp entretid hym to lese his heresie,  
 16 and do penans perfor. And he ansswerd agayn & sayd, he knew  
 wele he had errid, bod it was to late to do penaunce. And þe  
 bisshopp ansswerd hym agayn & said, þat verray penans was neuer  
 done ouer late. So þai callid a preste, & he confessid hym of  
 20 all hys synys; & þe hate yrn was in his hand, and be þe vertue  
 of confession, all þe hete of þe yrn vanysshid away, & per it had  
 burnyd hym, sodanlie it helid agayn. And þan þai broght hym  
 befor þe iuge, & tolde hym þe matir, & lete hym se how his hand  
 24 was byrnyd & sodanlie in his confession helid agayn. And þus he  
 was sauid, and all þe toder war dampned.

CCCLIII.

Hereticus per contricionem a pena liberatur, et  
 recidiuus *eciam* in penam relabitur.

28 Cesarius tellis þat in þe cetie of Argentyne per was ane heretike,  
 at was purseuyd be burnyng with a hate yrn; bod he renayid

& shrafe hym, & tuke his penance. And when he had done, his wyfe chiddid hym & said; "O þou vnhappye mañ! Whatt hase þou done? For þou sulde titter hafe putt pi bodie in a hondreth fyris, þañ for to recede away fro so provid' a faithe." And so 4  
 be fals cownceit of his wife, he turnyd agayn vnto his fals error pat he was in besot. And onone he was taken, & þe hate yrn layd in his hand, and it burnyd hym, & his wife was burnyd also hir handis, evyn vnto þe hard bonys. And þañ pai war lattyñ go, 8  
 & þañ handis war so sore at þai might not forbere crying; & þai durst not cry in þe cetie for pursevyng, & þai went vnto þe wuddis. & þer þai war so turment with þer burnyng, at þai cryed and yowlid as þai had bene wulvis, vnto so mekull, at þai of 12  
 þe cetie fand þaim & broght þaim home, & keste þaim bothe in a grete fyre. And onone þai war burnyd vpp vnto verray assh.

Hereticus pretermittens formam non baptizat. Supra  
 de baptismo. 16

Herodis Agrippe. Supra de Augurrio.

Herodis nequicia. Infra de nequicia.

# CCCLIV.

## Hillarij. De vita eius.

We rede in his Legend, how þat a pope þat hight Leo was 20  
 dampnid of heresye, and he gadurd samen to a cownceit all þe bisshopp[is]. And þis Hillarius come to þis cownceit vncallid; and þe pope hard tell att he come, & warnyd at no mañ sulde rise nor giff hym rowme. And when he come in, þe pope said vnto hym; 24  
 "þou erte Hillarie & a Frawnche mañ!" And he ansswerd agayn & said; "I am no Franche mañ, bod I am bisshop of France." And þe pope ansswerd agayn & said; "And I am Leo, þe pope, and a iustis." And Hillarius ansswerd hym agayn & sayd; 28  
 "Thuff all þou be Leo, yitt þou erte noght of þe trybe of Iuda; & þuff all þou be a iustis, yitt þou sittis nozt in þe seate of magestie." Thañ þe pope wex wrothe, & said; "Bide a while

vnto I com̄ agayn, and I saff giff þe att þou adlis." And with þat he rase & went his ways. And Hillarius sayde; "And þou com̄ not agayn, who shaft answer for the?" And he answerd agayn & 4 sayd; "Dowte not I saff com̄ agayn onone, and meke all þi pride." And he went vnto a seage, & sett hym̄ down̄ þer-on̄ to ease hym̄. And þer he fell in-to suche a flux, þat all his bowels ran̄ oute att his hynderhend. And þer he deyed in grete myserie. And in þe 8 meand while þis Hillarius saw att no man̄ rase vnto hym̄, and mekelie he sett hym̄ down̄ opoñ þe erthe & sayde; "Domini est terra," et c<sup>o</sup>. And onone, þurgh þe ordinance of allmighiti Godd, þe erthe att he satt oppoñ rase vpp̄ als hy as þe toder 12 bisshoppis satt att was aboute hym̄. And þan̄ come tythandis at þe pope was myserable dead. And þan̄ þis Hillarie rase, & confermyd̄ all pies bisshoppis in þe trew fayth. & þan̄ he wente home agayn in-to his awn̄ bisshoprykk.

## CCCLV.

16 *Hirundo singulis annis eadem loca repetit.*

Cesarius tellis how<sup>1</sup> son̄ tyme þer was a husband-man̄, þat had bygand̄ in his howse euer-ilk yere many swallows. So at tyme of þe yere when̄ þai wer bow̄n att goo, he take ane of þe old̄ 20 swallows, & he wrate a byll̄ with þir wurd̄is þer-in; "O Irundo<sup>2</sup>! vbi habitas in yeme?" & he band̄ it vnto þe fute þer-of, & lete hur goo; for he knew be experiens þat sho wold̄ com̄ agayn þe nexte yere. And so sho flow hur wais with other in-to þe lande of Asie; 24 & þer sho biggid̄ in a howse all wynter. And so þis gude man̄ of þe howse on̄ a tyme beheld̄ hur. And he take þis burd̄, & lowsid̄ þe bill̄, & lukid̄ whatt was þer-in; & he take it away, & wrate a noder of pies wurd̄is; "In Asia, in domo Petri." & he knytt it 28 vnto hur fute, and lete hur go. And sho come agayn att sommer vnto þis husband-man̄ howse, whar̄ sho had bred befor̄; & he take hur & lowsid̄ þis bill̄, & redd it. & he told̄ þe storie þer-of vnto many men̄, evyn̄ as it had bene a meracle.

<sup>1</sup> MS. hom̄.<sup>2</sup> MS. Irunde.



## CCCLVI.

## Histrionibus nichil est dandum.

We rede in ‘*Gestis Francorum*’ how Philyppe, at som tyme was kyng of France, on a tyme when he saw mynstrallis & iogullurs hafe gay clothyng & grete giftis giffen paim oute of courte; and he 4 promysid with all his harte, pat als lang as he liffid, per sulde no mynstrall were no clothe at langed vnto his bakke. For, he said, hym had levur clethe Criste per-with, or pure men, pan for to giff paim to mynstrallis. “For,” he said, “it was no noder to giff to 8 mynstrals bod for to offyr to fendis.”

## CCCLVII.

## Histriones aliquando maliciose se vindicant.

Iacobus de Vetriaco tellis how som tyme per was ane abbott of Ceustus ordur; and when he was a monke, he was a passand 12 hard man, & a sparand. So hym happynd be made hosteler, to kepe gestis in per ostrie, afor he was made abbott. So on a tyme per come vnto pis abbay on a day a mynstrall, & was sett in pe ostrie att dyner. And pis monke servid hym of passand 16 gray bread, & thyn<sup>1</sup> potage, & a little salte; & he had no drynk bod watir. & at evyn he was layd in a uyfl bedd, & a hard. And opoñ pe morn pis mynstrall was ill plesid, & vmthoght hym how patt he mott venge hym on pis monke at had servid hym so 20 evufl. So as he went furth of his chamber per he lay, hym happend to mete with pe abbot, and pis mynstrall come vnto hym & haylsid hym, and said; “My lord, I thanke you & your wurthie covent of grete cher at I hafe had here, & of grete coste 24 pat I hafe taken of you; ffor yone gude liberafl monke, your hostley, servid me yistrevyn at my supper wurthelie, with many dyvers costious mece of ffish, & I drank passand gude wyne. And now, when at I went, he gaff me a payr of new butis, & 28 a gude payr of new knyvis, and a poynt to hym paim with.”

<sup>1</sup> MS. thyng.

And when þe abbott had hard þis, onone he went vnto þe closter,  
 & callid þis monke befor all<sup>1</sup> his covent, & betid hym grevuslie  
 here-for, & putt hym furth of his offes for þis mynstraß saying, þuf  
 4 all he war not wurthi.

## CCCLVIII.

*Histriones non sunt accusandi.*

Valerius tellis how on a tyme þe cetie of Massalience<sup>2</sup> wold  
 suffer no mynstraß com with-in it, & if any happend at com,  
 8 þai wold reprufe hym. So þer was a philosophur, & he reprovid  
 þaim of þe cetie þer-of, & tolde þaim þat þai sulde with-in a while  
 hafe war mynstraßs þan þai war. And so it happend with-in  
 a while after, þe cetie was evyn full of common wommen; and  
 12 þan þai pursevid at it was trew at he told þaim.

*Homagium factum est Diabolo. Supra de ambicione,*  
*iiij. et de amore. iiij.*

*Honestas est moribus servanda. Supra de amicicia.*  
 16 *iiij<sup>a</sup>. et c<sup>o</sup>.*

## CCCLIX.

*Honorem parentibus non exhibentes puniuntur.*

Cesarius tellis how som tyme þer was a yong man þat hight  
 Henrye, & his moder was a wedow & a riche wommon. So þis  
 20 yong man on a tyme keste hym to begile his moder, & sayd vnto  
 hur; "Gyff me all þi gudis, at þurgh name of þaim I may richelie  
 be marid & gett a gude wyfe; and þou shalt hafe þaim agayn when  
 I am marid. And in þe mene while I shalt honestelie provide for  
 24 þe." And sho grantid to hym, & gaff hym it. So belyfe after he  
 was wedd, and with-in a while after he was wedd, hys wyfe garte  
 hym putt hur oute; & so sho had nothyng bod att sho beggid hur  
 meatt, & evur when sho come & compleynydd hur vnto hym, he

<sup>1</sup> MS. *repeats*, aff.<sup>2</sup> Lat. MSS. *Civitas Massiliensis.*

sparrid his eris & wold not here hur. So on a day he & his wife  
 satt at meat to-gedur and his moder come vnto his dure & knokkid,  
 & askid meatt for Goddis sake. And he said; "Lo! yonder is þe  
 deuill at cryes at þe dure!" And his moder come in & besoght 4  
 hym to hafe mercie of hur & giff hur som meatt; & he flate with  
 hur as he had bene wude. So at þe laste he bad a childe go feche  
 þe reuersion of a pulett þat was sett in a kiste, & giff hir it.  
 & þe childe went & lifte vp þe kiste lid, & whar þe pullett was on 8  
 þe platir he fand nothyng bod a wrethyn serpent; & he was ferd,  
 & told his maister what he saw. And þan he sente a mayden  
 & bad hur go feche it, & sho come agayn & was ill flayed; & told  
 hym at sho had sene þe same. And he rase vp in a wreth hym 12  
 selfe, & sayd; "& þe deuill lig on þe dubbler, I sail go feche  
 hym." & he listid vp þe kiste lid & stowpyd vp to take þe platir.  
 & þe serpent clappid aboute his throte, & dubbed evyn aboute his  
 nekk; & evur as he eatt, sho ete; and ay þe more at þai laburd to 16  
 gett hur lowse, þe faster clave sho, vnto so mekull at his vesage  
 was so bolnyd at his ene fell oute on his chekis. & so he liffid  
 xij yere & more, blynd, & alway þis serpent aboute his nekk.  
 And he was carid vnto dyvers placis of pylgramege, & cuthe gett 20  
 no bute. And his moder at þe laste hadd compaciens of his payn  
 & forgaff hym, & þan he dyed.

Honoratur qui facit quod debet sine acceptione  
 persone. Supra Ambrosij. ij<sup>o</sup>.

24

CCCLX.

Honorandi sunt parentes in secreto, sed non in  
 publico.

Helinandus<sup>1</sup> tellis of ane þat hight Taurus, þat was rewler of þe  
 cetie of Athenys. So on a tyme þe prince of Crete come vnto 28  
 Athenys, & broght with hym his son & his ayre. And þis Taurus  
 desyrid þaim to com dyne with hym, & so þai did. & he bad þe

<sup>1</sup> MS. Heliandus.



fadur sytt hym̄ down̄, and þe fadur bad his soñ sit down̄ furste, for cauce at he had a gouernans & a maistershup̄ of þe pepul̄ at Rome. And þañ Taurus sayeð vnto þe prince; “Sit þou furste  
 4 down̄ befor̄ þi soñ vnto we examyñ þe cauce, whethir is wurthi to sit aboue att the table, þe fathur or þe soñ.” And when̄ he was sett, þai sett a chayr þañ for his soñ. And þañ Taurus sayeð to þaim at satt abowte; “In oppen̄ placis, & þer þe soñ hathe  
 8 a reule, or a maistershupp̄, or a gouernans abowñ þe fadur, þer it is semand̄ pat þe fathur suffer þe soñ to hafe a prioritie. Bod att home, or in oper priva placis, or in gude felowshupp̄ whar̄ þai walk samen, or etis samen or sittis samen, þer suld̄ all̄ publicall̄  
 12 honor and wurshup̄ sese betwix þe fadur & þe soñ, & þer suld̄ naturall̄ curtasy & honor be kepid̄: pat is to say, þar̄ þe soñ suld̄ wurshup̄ þe fadur or þe mother, & lett for no thyng.”

Honorande sunt reliquie *sanctorum*. Infra de  
 16 reliquijs.

Honore exhibito cor hominis eleuatur et superbit.  
 . Supra de augurio.

Honorandi sunt sancti in cantu *secundum merita*  
 20 sua. Infra Thome martiris.

## CCCLXI.

<sup>1</sup> Honorant se mutuo <sup>2</sup> sancti.

We rede in þe ‘Life of þe Hermett Saynt Paule’ how on̄ a tyme Saynt Antoñ come to luke how he did̄, & he resayvid̄ hym̄  
 24 wurshupfullie. So at tyme of day when̄ þai suld̄ go to meatt, a raven̄ come & broght hym̄ ij smale lavis. And Saynt Antoñ had mervell̄ here-of; and þañ Saynt Paule sayeð vnto hym̄;  
 “Almighti God euer-ilk day hase servid̄ me þus, and þis day  
 28 He dubbles itt for þi sake.” And þañ betwix þaim þer was a meke

<sup>1</sup> This heading has been transposed from Tale CCCLXII, and the heading of Tale CCCLXI to CCCLXII; Saint Martin is the ‘hospes’ of Antisio-

dorens in the Lat. MSS., which, however, follow the same order of headings as that of the Eng. MS.

<sup>2</sup> MS. nutuo.

stryfe whethur of þaim suld' blis þe brede ; and Paule bad' his oste do it, & he bad hym do itt. So at þe laste þai put bothe þer handis þerto & did it to-gedur ; and' þaþ þai partid' þe brede evyn betwix þaim.

4

## CCCLXII.

Honorandi sunt hospites. *et c<sup>o</sup>.*

We rede how oñ a tyme when þe Normond's destroyid' France, the bodie of Saynt Martyñ was translatt vnto þe cetie of Antysiodorence ; and þer, for grete mervals & meracles at it did, þer was 8 grete offrand' made therto. So þer fell a grete debate be-twix þe meñ off Turans<sup>1</sup> & of Antisiodorens, for skiftyng of þis money betwix þaim. So þai made a counand, at þai suld' take a lepre mañ & lay hym all nyght betwix þe bonys of Saynt<sup>o</sup> Martyñ 12 & Saynt German, at luke be vertue of wheþer of þaim he was curyd, & þai to hafe þe money ; and so þai did. & oñ þe morñ, when þai come & lukid' hym, þat side at was next Saynt Martyñ was curid' & hale, & þe tother syde was lepre ; & þaþ þai turnyd' 16 & layd' þe sare syde to Saynt Martynward, & þe hale syde vnto Saynt<sup>o</sup> Germanward. And oñ þe toþer morñ he was hale ouer all his bodie. And þus þe meñ of Turence had þe offrand'.

Honorare se mutuo debent omnes eiusdem status. 20  
Infra de Reuerencia.

## CCCLXIII.

Honorare. Horas canonicas negligenter dicentes  
puniuntur.

Cesarius tellis how þat in ane abbay of Saynt Saluators, of 24 Ceustus ordur, þer dyed' a damysell of þe age of x yere or moñ. So opoñ a day when all þe covent of þe nonnys stude in þe where at

<sup>1</sup> St. Martin's body had been translated from Tours ; St. German's remains were at Antisiodorens = Auxerre.

*per* serves, sho come vþ in-to þe where & lowtid' up vnto þe altar;  
 & þaþ sho went vnto þe place *per* sho was wunte to sytt in, & bade  
*per* still to sho had said' evynsang & commendacioñ of ouř Ladie.  
 4 And att þe colett sho bowed down vnto þe erthe, & when it was  
 done sho went hur wayis. So *per* was a noder damysell of þe  
 same age, þat hight Margrett, þat satt next hur; & sho saw hur &  
 teld' *per* abbatis all at sho had sene, & [t]he Abbatis bad hur þat,  
 8 & scho come agayn on þe nexte day, sho suld' aske hur how it  
 stude with hur. And on þe morn, at þe same howr, sho come  
 agayn, and þaþ þis Margrett sayd' vnto hur; "Gude suster  
 Geretrude, fro whens come þou, & what duse þou now here at  
 12 vs when þou erte deade?" And sho ansswerd' agayn & sayd';  
 "Suster, I come hedur to make satisfaccioñ, for I rownyd' oft  
 sithis with þe in þe where in serves-tyme, & said' not oute þe  
 wurdis full. And *perfor*, in the same place *per* I truspasid; and  
 16 I commandid' to come & make a sethe. And *per-for* be þou war  
 of rownyng in þe where, at þou suffer not þe same payn when þou  
 erte deade." And opon þe iiij day sho said'; "Suster, now I trow  
 þat I hafe fulfillid' my penance, & fro hyne furthe þou sail se me  
 20 no moř." And þus sho was had vnto hevyn with aungeft-sang.  
*et cº.*

Hore non sunt pretermittende. Supra Augustini. ij.

## CCCLXIV.

Horas beate Marie Virginis deuote dicentibus  
 24 apparebit in hora mortis. *et cº.*

Cesarius tellis how þat in Spayn, in ane abbay of þe ordur  
 of Ceustus, was *per* a yong monk þat was passand' devowte in  
 saying of ouř Ladie serves & hur howres, vnto so mekuft þat  
 28 not aloneli att euer-ilk vers, bod at euer-ilk wurd' at he said;  
 he had mynde of hur; and þis he vsid' many day with grete labour.  
 And when he had' vsid' þis xvj yere, hym happend' fall seke and  
 drew to deadward. And a bruther of his askid' hym how he did;



and he said, wele, and told hym þat our Lady Saynt Marie had  
visett hym & tolde hym þat he sulde dye opoñ þe vij day after  
þatt, and go vnto hevyñ. And he told hym þat our Lady sayd  
vnto hym, þat for gude serves & trew at he had dōne hur, sho 4  
sulde do vnto hym þat sho did neuer vnto no noder. And with  
þat sho take hym abowte þe nekk and kissid hym. And oñ þe  
vij day, as he told þaim, he deyid; & passid vnto God with a grete  
sang of angels. *et c<sup>o</sup>.*

## CCCLXV.

*Hospitalitas libenter exhiberi debet, quia quandoque  
Christus in ea recipitur.*

Saynt Gregur tellis how som tyme þer was a husband-mañ  
whilk þat vsid, & all his howse-meneya, gretelie to herbar pure 12  
folk; and he vsid ilk day to hafe att his burde owder pylgrams or  
pure men. So oñ a day þer was a pylgram emang þe pure men,  
and so as he was wunt to do he seruid þaim of watir; & when he  
suld take þe lavur & powr watir oñ þis pylgram handis, sodanlie 16  
he was away. And he lukid abowte for hym, & cuthe not fynd  
hym; and he had grete mervell here-off. And þe same night  
when he was in his bed, almighty God apperid vnto hym & said;  
“Other dayes þou hase resevid me in my membrys, and yisterday 20  
þou receyvid [*me*] to þine hoste in myne awñ person.” *et c<sup>o</sup>.*

## CCCLXVI.

*Hospitalitatis gratia soluendum est interdum  
ieiunium.*

Cassianus tellis how oñ a tyme when he & other war samen in 24  
þe land of Egipte, þai fastid not oñ þe Fryday. And so þer  
was certayn persons þat askid hym, whi he and his felowshipp  
brak þer faste so as þai did. And he ansswerd agayn & said;  
“I faste always, for I hafe not halfe meate enogh; & perfo, 28

be way of charite, & for to gar my felows eate at þai be strong to do þer pylgramege, I breke my faste to make þaim at eate when þai wold' nott."

## CCCLXVII.

4      *Hospitalitas subtracta eciam bona temporalia  
aliquando subtrahit.*

Cesarius tellis how som tyme ther was ane Abbott of þe Blak Ordur, þat was passand' mercefull in hospitalitie, & anence pure  
8 meñ. And he helde servandis evyñ therefor, & ay þe more att he gaff in hospitalitie or to pure meñ, ay þe mo' God blissid' his howse, and multiplied þe gudis þerof. So hym happend to dye. And after his dead', his successur was covatus, & he putt oute pies  
12 offisurs at his predecessur had ordand' to do warkis of mercy. And þe charitie at was giffen vnto pure meñ in þe toder abbott dayes, he withdrew itt, and herefor almighti God with-drew His hand'; & he put in offisurs at war hard & straye, & wald' vse none  
16 hospitalitie, for he sayd' it was ane vndiscrete defawte. And with-in a while his cornys faylid', so þat he & his brethir had skantlie at þai myght eate. So vppone a day a mañ happend att com' & askid' hospitalitie, and þe porter tuke hym in privalie,  
20 & with grete ferdnes, of suche littill meat as he had with-in hym, he servid' hym & said' vnto hym; "Now it is so þat I may serve þe of na bettyr meatt, þuff all I hafe som tyme sene in þis place þat, & a greate bisshopp had comen hedur, he sulde hafe bene  
24 reseyvid' with greate habundans & plenteth." And pis pure<sup>1</sup> mañ ansswerd' hym agayn & sayd'; "Two brether er putt oute of þis place, and þe tone was callid' Dare, and þe toder Dabitur; and vnto pies two com' agayn sall neuer plentie nor welthe be in þis  
28 monasterie." And with patt, sodanly he vanysshed' oute of his sight. And þis porter went vnto þe abbott & þe covent, and told' þaim. And þai tuke þaim to cownceß att þai wald' resume hospitalite, & giff almos agayn as þai war wunte. And so þai

<sup>1</sup> After pure, p, erased.

did; and onone almighti God blissid<sup>t</sup> þaim, & þai had als gude plentie as evur þai had afor of corn & all oþer gudes.

Hospites sunt honorandi. Supra de honore. ij & iij.

## CCCLXVIII.

Hospitalitas eciam bona temporalia conservat. 4

Sigilbertus tellis how a towñ þat hight Anthiochia was subuertyd<sup>t</sup> be þe sande of God<sup>t</sup>, and be þis maner of wyse. Ther was a cetysyne þerof þat was so giffen vnto hospitalite and almos-dede, to so mekuiff þat he wolde neuer day eate with-oute a pure mañ or 8 a geste. So on a day hym happend<sup>t</sup> go purgh þe cetie to it was nyght, to seke owder a pure mañ or a geste to eate with hym, and he cuthe fynd<sup>t</sup> none. So att þe laste he fand<sup>t</sup> a fayr olde mañ standyng, & two felos with hym, in þe myddeste of þe cetie. And 12 he prayed þaim com & be his hostis & eate with hym; and<sup>1</sup> he ansswerd<sup>t</sup> hym in þis maner of wyse & said<sup>t</sup>; "O, þou mañ of God! þou may not with our Symond<sup>t</sup> safe þis cetie at it be not subuertid<sup>t</sup>." And with þat he keste þe sudurye at he held<sup>t</sup> in 16 his hand<sup>t</sup> opoñ þe tone halfe of þe cetie, & onone þat halfe & all þe howsis þerof & þai þat dwelte in þaim was destroyed. & he tuke agayn his sudarie and wolde hafe casten it on þe toder halfe, and vnnethis his felows myght restren hym to spare it; and with þat 20 he vanysshid<sup>t</sup> away. And þis was done, & þaþ þe mañ was passand<sup>t</sup> ferd<sup>t</sup> & went home vnto his howse, & fand<sup>t</sup> safe & thankid<sup>t</sup> God þer-of. et c<sup>o</sup>.

Hospitalitate aliquando Deus recipitur. Infra Iuliani. 24

## CCCLXIX.

Hospitalitatis gratia eciam pluries in die  
concedendum [est].

Cassianus tellis in þis maner of wise & says; "Som tyme þer was a halie mañ þat tuke me to hoste & refresshid<sup>t</sup> me, & spirrid<sup>t</sup> 28

<sup>1</sup> Harl. MS. Hoc responsum accepit cum vostro Simeone hanc urbem ab eo; "Non poteras, o homo Dei, saluare ne subuerteretur?"



me & exhortid' me what I wold' eate. And I answerd' agayn  
 & sayd' I myght not eatt. And þan he ansswerd' & sayd'; 'þis  
 day I hafe sett þe burd' to dyvers brether vij sythes, & desyrid'  
 4 þaim att ete<sup>1</sup>, and yit I am hongrie. And þou, at yit ete no þing,  
 says now at þou may nott eate.' And on þis<sup>2</sup> maner þai war  
 wunt in commyng of þer brether for to solve þer faste, and in  
 refeccion of þaim þai helde it a charitable contynans." *et c<sup>o</sup>.*

## CCCLXX.

8 *Hospitalitas regnum temporale confert.*

We rede in þe 'Legend' of Saynt German of Antissiodorens,' how  
 on a tyme when Saynt German prechid' in Britannye, and þe kyng  
 denyed' hym a benyfyce, þat was to say, meat & drynk & herbe.  
 12 So þe kyngis nowte-hard' come home with his catell fro þer pastur,  
 & tuke provand' in þe kyngis pales to his catell, & had it home  
 vnto his tofall at he dwelte in. And he was war of Saynt German  
 & his felqs sare laburyng, & war passand' calde & hongrie; and he  
 16 reseyvid' þaim buxsomly into his place. And he had no calfe bod  
 one, & þat he slew vnto þer supper. And when þai had suppid',  
 þis holie man gadderd' samen þe bonys of þis calfe in þe skyn  
 þer-of, and onone, at his commandment, þis calfe rase agayn whik.  
 20 And on þe day next after, he went vnto þe kyng, and askid' hym  
 whi he denyed' meat & hospitalitie vnto Saynt German & his  
 felows, and þis kyng was so astonyd' þat he cuthe not ansswer  
 hym. And with þat he bad hym go furthe, & lefe his kyngdom  
 24 vnto a better man þan he was. And þan Saynt German, be  
 þe commandment of almyghti God, made þis nowterd' & his wife to  
 com' afor' hym; and, at all men had wonder of, he made hym  
 kyng. And evur sethen, þe kynges þat come of þe nowtherd'  
 28 kynred' hase reingned' vppo' þe pepul & þe land of Brytany.  
*et c<sup>o</sup>.*

*Hospitalitas non propter Deum facta parum valet.*  
*Infra de intencione.*

<sup>1</sup> Harl. MS. hortansque singulos, cum omnibus cibum sumpsit.

<sup>2</sup> MS. repeats, þis.

Hospitis curialitate *et* libertate multi abutuntur.

Supra de detraccione.

Hospes male receptus aliquando vindicat se de  
recipiente. Supra de histrionibus. 4

Hospicio receptus debet circa se *et* sua esse cautus.

Infra Iacobi. ij.

Hospicio recipitur Deus sub specie leprosi. Supra  
de compassione. 8

Humilitas est semper in omnibus obseruanda. Supra  
de fatuitate.

## CCCLXXI.

Humilitas sola diabolum confundit. ā.

We rede in ‘Vitis<sup>1</sup> Patrum’ how oñ a tyme wheñ Macharius 12  
went furth of his cell, þe devuñ come oñ hym with a ley & walde  
hæfe smetyñ hym, & he myght noght. And þañ he cried & said;  
“Thow Macharie! Thow fastis oþer-while, & I am refresshid with  
no maner of meate; & þou wakis oft-sithis, and I slepe neuer. 16  
And yit þi mekenes aloneliie ouercommys me.” ā.

Humilis verus humilia de se sentit. Infra de  
timore.

Humiliandi sunt iuuenes per disciplinas. Infra de 20  
iactancia.

Humiliari debet homo ex consideratione sui. Supra  
de ambicione. ij.

Humilitas *eciam* a corporali morte liberat. Infra de 24  
misericordia. i.

Humilitas *eciam* in potentatibus huius seculi inueni-  
tur. Supra Ambrosij.

<sup>1</sup> MS. Vitas.

*Humilitatem ostendere debent religiosi eciam in persecucione iuris*<sup>1</sup> *sui. Infra de Religiosis.*

## CCCLXXII.

*Humilis pacienter conuicia tolerat*<sup>2</sup>. *et c<sup>o</sup>.*

4 Saynt Gregor tellis of a holie mañ pat hight Constantinus, & he was passand litle of person & of a feble making. So on a tyme a buxtus mañ come fer fro vp o land to se hym, and when he saw hym, at he was so febull & of so little a statur, he trowed not at it  
8 had bene he; notwithstanding ilk mañ tolde hym at it was he. And he dispysid hym & skornyð hym, & said; "I trowed at pis mañ had bene a grete mañ, and he hase nothyng of a mañ." And onone as pis holie mañ hard, onone he hawsid pis buxtos mañ  
12 & said; "þou aloneli is he þat hase had in me þine een oppyñ & sene me." Be þe whilk þing it is for to trow what meknes he had, þat so luffid pis buxtus mañ þat despysid hym & set hym at noght befor; ffor be þe language at was sayd of hym myght meñ se what  
16 mekenes he had.

## CCCLXXIII.

*Iacobi Maioris.*

We rede in his 'Meracles' how xxx meñ of Lothoringia come vnto Saynt Iamys, & pai aß bod one made hym a prively athe of serves. So  
20 one of þaim fell seke, & his felows bade [*with*] hym xv dayes; neuer-þe-les pai lefte hym behynd þaim, and per wolde none at bade with hym bod he þat was not sworn to kepe felowshup: & he bade with hym & kepid hym still at þe fute of þe Mownt Saynt  
24 Micheß, & per on a day he dyed. And onone Saynt Iamys [*com*] & comfurthid þe whik mañ. And he had a gude hors, & he bad þis whik man<sup>3</sup> lay þe dead mañ ouerthwarte befor hym, & lepe on hym selfe behynd hym; and so he did. And opoñ þat night pai  
28 went xv day iorney and come ad Montem Gaudii, whilk þat is bod halfe a lewke fro Saynt Iamys, and per pai lightid; & he bad hym charge þe chanons of Saynt Iamys to bery pis pilgram. And

<sup>1</sup> MS. *viris*.<sup>2</sup> MS. *tollerat*.<sup>3</sup> MS. *may*.



he bad hym tell his felows þat, for þai had brokeñ *per* faithe, *per* pylgramege was no wurth nor of no valew. And he did as he was biddyn & tolde his felows as Saynt Iamys had chargid hym, & þai had grete wonder *per*off. 4

## CCCLXXIV.

*Iterum Iacobi.*

We rede in his 'Meracles' how þat a Duche-mañ & his soñ, abowte þe yere of our Lord M t xx, went vnto Saynt Iamys. And in þe cetie of Thososti<sup>1</sup> a syluer pece was put in his skripp<sup>2</sup> 8 *privalie*, at he wiste not off; and on þe moriñ þai went *per* wayis. And *per* oste folowed þaim & tuke þaim as thevis; & he oppynd *per* skrip, & onone he fand þis syluer pece, and þañ þai war broght befor þe iuge. & onone þe sentans was giffen þat all þat 12 þai had sulde be giffen vnto *per* oste. & þe tane of þaim was demyd to be hangid, & þe fadir wold hafe dyed for þe soñ, & þe soñ for the fadur; bod neuer-þe-les þe soñ was hanged. And þe fadur made grete sorow & went his ways on to Saynt Iamys. 16 And xxxvj dayes he come agayn *per* away, & come vnto þe galos *per* his soñ hang, & wepid & made mekle sorow. And his soñ, þat hang, spak & began to comfurth hym, & said; "Swete fathir! Wepe noght! ffor it was neuer so wele to me; ffor Saynt Iamys 20 beris me yit vp, & fedis me with hevynlie swetnes." And when þe fadur hard þis, he rañ vnto þe cetie & tolde þe pepul how it was; and þai come & tuke down þis pylgreñ soñ hale & sownd. & þañ þai tuke his oste & hanged hym, when he had grauntid 24 how he had done.

## CCCLXXV.

*Iterum Iacobi.*

Hugo de Sancto Victore tellis how on a tyme þe devuñ apperid, in liknes of Saynt Iamys, vnto a pylgram þat was bowñ to Saynt 28

<sup>1</sup> Lat. MSS. in urbe Tolosa.<sup>2</sup> MS. skipp

Iamys, & said̃ þat he sulde be passand̃ happie & so wer he wolde,  
 for honor of hym̃, sla hym̃ selfe. And he onone, as he bad hym̃,  
 take his swerd̃ & slew hym̃ selfe *per* he was hostid̃. And wheñ his  
 4 oste fande hym̃, he was passand̃ ferd̃ to be suspecte for hym̃.  
 And *with* þat, he þat was dead̃ turnyd̃ vnto life agayñ, & said̃ þat  
 wheñ þe deuill wolde hafe drawñ hym̃ vnto payñ, Saynt Iamys  
 come and delyverd̃ hym̃ & broght hym̃ befor̃ a iuge. And be  
 8 þe sentence of þat iuge he was restorid̃ agayñ vnto life, & his  
 wownd̃ helid̃, þat ilk mañ might se itt.

## CCCLXXVI.

*Iterum Iacobi.*

Hugo Clunacensis tellis how oñ a tyme *per* was a yong mañ þat  
 12 went in pylgramege vnto Saynt Iamys. And hym̃ happend to do  
 fornicacioñ be þe way. And þe deuill apperid̃ vnto hym̃ in  
 fygur of Saynt Iame, & reprovid hym̃ for his fornicacioñ & said̃  
*per-for* his pylgramege was na wurth̃. And he cownceld̃ hym̃ for  
 16 Goddis sake and his, to cutt of his membr̃is and so to kyll̃ hym̃  
 selfe ; and he did so, & was dead onone. And onone his sawle was  
 takyñ *with* fendis ; & purgh̃ þe merettis & prayers of Saynt Iamys,  
 onone it was delyverd̃, & þe bodie restorid̃ agayñ vnto life and  
 20 hale, safeyng onelie hym̃ wantid his membris euer after.

## CCCLXXVII.

*Iactancia maxime iuuenum compescenda est.*

Seuerus. He tellis how oñ a tyme *per* was ij brethir, & þat  
 one was of xv yere age, & þe tother of xij yere ; and as þai went  
 24 *samen* in wyldernes, þaim happend̃ mete *with* a passyng grete  
 neddur. And þai war bathe meñ of religioñ in ane abbay. And  
 þe les of þaim take vpp þis nedder in his hand̃, & wappid̃ it in his  
 skyrte, and come home *per-with*. And befor̃ all̃ his brether he

putt it oute of his skyrte, & lete paim se how þat it had hurte hym nothyng. And þar<sup>1</sup> brether tellid it ilkone vnto other, & said it was be faith & vertue att Godd had giffen paim at it hurte paim nott. So þer Abbott was a passand wyse man,<sup>4</sup> & purgh grete cownceill he tuke a wand and skowrid paim bathe, & blamyd paim þat pai lete þe vertue at God had giffen vnto paim be knawen; to þe entent þat þer yong elde sulde nott wax wanton nor prowde, bod at pai sulde rather seryff God in mekenes þan for<sup>8</sup> to hafe a ioy or a cumfurth of such vertue as God had giffen paim.

*Iactantia in verbis vitanda est. Infra de presumptione. ij.* 12

*Iactant se aliqui de virtutibus. Infra de obediencia. ix et x.*

*Ieiunium eciam cum quadam violencia est implenda. Supra de abstinencia. vj.* 16

*Ieiunio possunt adaptari omnia que supra dicuntur de Abstinencia, et multa que dicuntur infra de oratione et supra de cibo.*

*Ieronimi. Infra de leone asini custode.* 20

*Ignacij<sup>2</sup> martiris Infra de nomine.*

### CCCLXXVIII.

*Ignorancia multa mala facit.*

As Helinandus tellis, when<sup>3</sup> þe poett Omerus & many other shypmen apon a tyme war purposid for to com in-to ane yle,<sup>24</sup> þe shipmen putt vnto hym a light question. *et c<sup>o</sup>.*

<sup>1</sup> After þar, p, erased.

<sup>2</sup> MS. Ignasij.

<sup>3</sup> Harl. MS. Cum Homerus poeta

aliquando in quadam insula uenisset, proposuerunt ei naute quamdam questionem facilem.



vt *supra* de confusione. i.

Ignorans clericus aliquando audacior est quam sciens.

*Supra* de ceco.

4 *Impedimentum.* Impedit Deus aliquando malos aliquos ne impleant quod facere poterant vel precogitabant. *Infra* de signis.

Impeditur raptor oratione et compellitur restituere.

8 *Infra* de Raptore nocturna.

Impedit *communione*<sup>1</sup> pollucio nocturna aliquando.

*Infra* de pollucione.

Imperator iudicium sine causa inferre non debet.

12 *Infra* de Iudice. iij.

Imperator obedire debet prelati ecclesie. *Supra* de Ambrosio.

Imperator honorare debet personas ecclesiasticas.

16 *Supra* de celare. ij.

Imperator *eciam* proprio filio in iudicio non parcit.

*Infra* de Iusticia.

Imperatrix per beatam virginem de infamia liberatur.

20 *Infra* de Regina.

Impetratio. Impetrat beata Maria vitam *eciam* dampnatis. *Infra* de Maria.

Impetracioni possunt multa adaptari que dicuntur

24 de oratione. iij.

Impetratur peccatoribus gratia oracionibus. *Infra* de oratione.

<sup>1</sup> MS. *communione*.

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# An Alphabet of Tales.

AN ENGLISH 15TH CENTURY TRANSLATION OF THE

*ALPHABETUM NARRATIONUM*

ONCE ATTRIBUTED TO

ETIENNE DE BESANÇON.

*FROM ADDITIONAL MS. 25,719 OF THE BRITISH MUSEUM.*

EDITED BY

MRS. MARY MACLEOD BANKS.

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## NOTE.

Part II of the *Alphabetum Narrationum* brings the text to an end, and leaves introduction, glossary, index and general clearing-up for Part III.

The name of Étienne de Besançon still stands on the title-page; this is the last time it may be associated with this collection of Tales. The association is of so long and respectable a standing that it is worthy of an easy dissolution, though Étienne himself might possibly have felt no regret to see it brought about, as it assuredly has been by Mr. J. A. Herbert's article in the *Library* for January, 1905. Mr. Herbert sums up the case as stated by Mons. Hauréau, and adds evidence of his own weighty enough to dispose finally of the claims made for Étienne's authorship by Leandro Alberti, Quétif and Échard, and later writers.

There is a case for Arnold of Liège, but the verdict is a little in suspense. A definite attribution of authorship must wait for Part III, though it may be said forthwith that any testing of evidence hitherto undertaken serves only to strengthen Arnold's claims. For the present, however, readers must look for these in the article quoted above.

M. M. BANKS.

## ERRATA

Page 4, line 9. *A note wanting from the Latin MSS., which begin, Damianus. Abbas quidam.*

P. 4, line 14, *for mete read mece, and delete note 3. See p. 245, line 27.*

P. 15, line 6. *A note wanting from the Latin MSS., which begin, Humbertus. Quidam monachus.*

P. 22, line 6, *for Episcopus read Episcopus.*

P. 29, line 8, *for [per] read [per].*

P. 36, line 30, *delete the inverted commas after hymn.*

P. 55, line 29, *add as note, Latin MSS. Damianus. In monasterio quod Beatus Gregorius, etc.*

P. 63, line 35, *for ydolsis read ydolfis.*

P. 71, line 5, *for Clunacensis read Cluniacensis, and passim.*

P. 72, line 15, *add as note, Latin MSS. Iosephus. Cum quesitum fuisset a Tiberio Cesare.*

P. 79, line 21. *A note wanting from the Latin MSS., which begin, Gregorius. Quidam monachus.*

P. 89, line 27, *for ydolsis read ydolfis.*

P. 104, lines 14, 26, *for Jacobus read Iacobus, and passim.*

P. 123, line 4, *r missing from shrafe.*

P. 147, line 22, *for [de read [de].*

P. 151, line 3. *A note wanting from the Latin MSS., which begin, Tullius. Presbiter ecclesiae Sancti Magni.*

P. 154, note 2, *for imperaor read imperator.*

P. 235, lines 12, 15, *for Antissiodorens, here and elsewhere, Autissiodorens is a better reading.*

P. 236, line 9, *for vylans read vylaüs.*

P. 242, line 29, *for at read pat.*

P. 469, line 13, *add as note, Latin MSS. Toletum.*

## CCCLXXIX.

Indulgencie valent defunctis. *et c<sup>o</sup>.*

We rede in '*Legenda Lombardica*' how on a tyme a legatt of þe courte of Rome gatt a grete pardoñ vnto his fadur, þat was dead; of þe pope. And he sent *þer-with* a wurthi knyght in-to the 4 contre of *Albygensis* to a kurk *þer* his fadur lay; & þis knyght taryd *þer þer-with* all a lentren. And þis done, vppoñ a nyght his fadur aperyd vnto þis legatt, clerar þañ any light, and thonkid hyñ hartelie for his pardoñ at he was delyverd by. 8

## CCCLXXX.

## Infamia. Infamatur aliquis sine culpa.

Heraclides tellis how som tyme *þer* was a preste þat had a doghter, and sho happend to be corrupte & be *with* childe; and sho put þe cryme *þer-of* apoñ a dekyñ, & made a lye on hyñ. And þe 12 bisshopp & þe preste hur fadur sent after hyñ, & inquiryed hyñ *þerof*; and he denyed itt. And þe bisshopp wax wrote *þerwith*, and said þat he was bod a lyer; and þe clerk ansswerd agayñ & said; "For suthē, sur, I hafe sayde as it is in my consciens, 16 and ye wold here me now; for it was not I þat did þis dede." And when he had þus said, þai putt hyñ oute of his dekyñshuþ, and garte hyñ wedd hur. And he commendid hur vnto a monasteri & hyñ selfe was closid vp in a cell; & *þer, with* grete 20 prayers & wepyngis he besoght God at þe treuth mott be knawen. And when þe day of hur byrth drew nere, sho traueld vij dayes to-gedur, & was hugelie vexid *with* grete paynys, so mekuñ þat sho mot nowder eate, nor drink, nor slepe, bod trowed hur selfe 24 verelie at sho sulde dye. And sho was passand ferd at sho sulde be dampnyd; and þañ sho began to cry horrible & sayd; "Wo is me, wriche! for I am fallen into a dubble perill. Furst, for I hafe loste my maydenhed; and þe secund, I hafe putt a fals 28 cryme vppoñ þe Deken." And þe susters of þe place hard hur, & went to *þer* prayers for hur, at God wold vuchesafe at sho mot be



delyver; bod it profett nott, vnto so mekull þe bisshopp sent vnto þis Dekyð & bad hym pray for hur. Bod he wolde nott here þe messangers, nor giff þaim none ansswer. So at þe laste þe  
 4 bisshopp come vnto hym and bad hym lowse þat he had bun. And at þe bisshoppis commandment he prayed for hur, & onone sho was delyver. And on þis maner of wyse þis dekyð was purgid of þis defame, & restorid agayn vnto his offes.

8 Infamat aliquando meretrix quos ad peccatum trahere non potest. Infra de meretrice.

## CCCLXXXI.

## Infamata fama aliquando restituitur.

Prudencius tellis in þe 'Life of Iohannes Damascenus' how  
 12 at þis Iohannes was a passand holie man emang his brethir, & a maydeñ, and passand devowte vnto our Ladie; and bothe in Grew & in Latyð he was passandlie wele lernyd, in wrytyng & endytyng and syngyng. So on a tyme hym happend be taken  
 16 with þe Sarrazens, and þat lord, þat happend to hafe hym in his parte, had a soñ. And þis Iohannes Damascenus lernyd hym so in wrytyng & in endytyng & in syngyng, and in other pingys þat perteynyd vnto þis sciens, so þat in wrytyng, in endytyng, & in  
 20 voyce, his werk semyd no noder bod at it had bene þis Iohannes Damascenus his maister. So the Emperour Theodosius send for hym & payed his rawnson, & borowd hym; & his disciple wold hafe gone with hym, & he wold not latt hym. And ffor envy  
 24 here-of this his<sup>1</sup> disciple, with-in a few yeris after, endityd a<sup>2</sup> lettyr & wrate per-in treson of þe Emperour, & how he was in purpos to destroy hys roalm; and þis lettre he garte hafe privalie vnto Constantynople, & caste it in þe Emperours pales. And  
 28 onone, as it was fon & redd, þe maner & þe form of þe lettir & of þe endytyng was knowen, at it was of þis Iohannes Damascenus. And þe Emperour when he saw it accusid hym, & per

<sup>1</sup> his, omitted and added above the line.

<sup>2</sup> After a, luru, erased.

he was taken & fowle farid *with* & callid traytur. And when pe  
*lettre* was shewid hym, he ansswerd & said; "Forsuthe, surs, þis  
 I know wele is pe form of my wrytyng & of myne endytyng,  
 bod God I take to witnes þat I did it noght." And aft men 4  
 wondred & cryed on hym becauce he wolde not say pe treuth  
 & graunt, & þai cryed & sayd he was wurthi to dy; & per he was  
 broght befor pe iuges. And becauce he was pe Emperour cussynd  
 þai wold not deme hym to dy, bod þai demyd at his hand at he did 8  
 þis trispas *with* sulde be cutt off. And when þis was done, in  
 represe of þis felony at þai trowed þat he had done, his hand  
 at was cut off, þai hang it in his awnd kurk. So on pe night after,  
 þis Iohannes Damascenus *with* a hand come befor a speciall 12  
 ymage of our Lady, & barid his wownd & shewid hur his arm.  
 And mekelie he flate *with* hur & said in þis maner of wyse;  
 "Behalde, swete lady! What rewardis is of vs pi servandis?  
 Behold our reward! Lady, þow hase willid me, a synner, þi 16  
 servand, for my reward to suffre suche a turmentrie, at þou sufferd  
 pe instrument of pine offes for to be þus cut off. For þis hand  
 at is cutt off wrate oft sythis sangis of pi lovyng, & oft sithes  
 sacred, & offerd pe flessch & pe blude of pi son." And when 20  
 he had þus made his complaynt & his prayers, he went vnto  
 his bed; and as he was halfe slepand, halfe wakand, pe blissid  
 mayden, our Lady Saynt Marie, apperid vnto hym *with* grete  
 light & a gude chere, & said vnto hym; "My trew childe, what 24  
 duse þou?" And he ansswerd agayn & sayd; "Allas! Lady,  
 wharto askis þou me? For rather I sulde aske pe whar þou  
 was when I sufferd þis. Behald, Ladie, how, bathe to pi shame  
 & myne, pi hand of pi servand at was cutt of is hongend vp in pe 28  
 kurk." And þan sho ansswerd agayn & sayd; "Son, be of gude  
 comfurth in God!" And þis said, evyn att he myght see, sho  
 went into pe kurk & broght his hand fro thens, & restorid it  
 agayn vnto pe arm & made it hale. And he held vp his handis & 32  
 thankid hur, & *with* þat sho vanysshid away. And on pe morid  
 he rase & callid *samen* his brethyr, & shewid paim his hand; and  
 onone, *with* a mery voyce & a lowde, he began our Ladie mes.  
 And on pe morid, when pe Emperour hard tell of þis meracle, 36

he come on his fete vnto hym & sett hym down on his kneis, and kyssid his hand, and askid hym if he knew any pat had his maner & form of writyng & endityng. And he told hym how pat he had  
 4 lernyd one it; and pan pe treuth was serchid & it was fon who it was.

## CCCLXXXII.

## Infans in baptismo loquitur.

We rede ex 'Gestis Beati Amandi' how pat when pe kyng  
 8 of Fraunce had no chylde, he made a grete prayer vnto Allmyty God, & God sent hym one. And when it was born, he vmthoght hym whome he mot make to baptys itt. And so pis Amandus come in his mynde & he made hym to baptis it. And when  
 12 it was namyd & crystend, pe childe ansswerd pat all myght here, and said, "Amen!"

## CCCLXXXIII.

## Infans vnius diei loquitur.

We rede in pe 'Legend of Symond & Iude' how on a tyme  
 16 a dukis doghter happend to do fornycacion, & was with childe. And sho putt it vpon a dekynd, and hur fadur take pis dekynd & wolde hafe putt hym to dead. And pe Apostels Symond & Iude askyd when pe childe was born, and it was ansswerd paim & said,  
 20 pat same day in pe mornyng. And at commandment of pe apostels, pis dekynd & pis childe was fechid afor paim. And pe apostels sayd vnto pis yong child, "In pe Name, speke, pou yong childe, & tell if pis dekynd did pis trispas!" And pe yong childe ansswerd  
 24 & said, at all men mot here; "pis dekynd fylid neuer his flessch with lichorye." And pan pis duke besoght paim to spur who did pis trispas. And pe Apostels ansswerd agayn & sayd; "It is owr parte to excuse paim pat er innocentis, and not for to discure paim  
 28 pat er mysdoers."



## CCCLXXXIV.

Infernus. *Infernalis pene consideracio inducit hominem a[d] penitenciam.*

Saynt Bede tellis in ‘*Gestis Anglorum*’ how *per* was a man pat was dead & restorið agayn vnto life, abowte þe yeris of our Lord<sup>4</sup> cccc vj. And he was so ferd for paynys pat he had sene, pat he fled in-to wyldernes, & *per* biggid hym a cell beside a grete watir. And he wolde gang in-to þe watir with his clathis on vp to þe nek, and þan he wold com vp & latt þaim frese on hym<sup>8</sup> vnto his flessch. And þan onone he wolde go into a hate bath, & þus evur whils he lifid, he sufferd ay þe tone after þe toder vnto he dyed. And when þai<sup>1</sup> att saw hym reprovid hym whi he did so, he ansswerd þaim agayn & sayd; “And ye had sene þat I saw, 12 ye wold hafe done þe same with me þat I did.” *et c<sup>o</sup>.*

*Infernalis meditacio. Supra de Apostasia.*

## CCCLXXXV.

*Infernalis pena est multum acerba.*

We rede in ‘*Libro de Dono Timoris*’ a grete meracle & a<sup>16</sup> solempne, how som [tym] at Parissch, a scolar pat was dead, in a garthynd apperid vnto his maister, and shewid hym þe payn of heil att he was dampnyd vnto in þis maner of wyse; he lete a drope of hys payn fall of his<sup>2</sup> fynger apou his maister hand, 20 whilk pat evyn furth-with a grete warke went þurgh his hand. So þat evur after vnto he dyed *per* was ay a hole þurgh his hand.

## CCCLXXXVI.

*Infernalis pena est magnitudinis inestimabilis<sup>3</sup>.*

We rede in ‘*Vitis Patrum*’ how on a tyme as Macharius went<sup>24</sup> in wyldernes he fand a dead mans head, and he had grete mervayll whose it was. And he commandid it to spek & tell hym, & so it

<sup>1</sup> MS. pat.

<sup>2</sup> After his, maister, erased.

<sup>3</sup> MS. inextinguibilis, Lat. MSS. as above.

did, and sayd it was a prestes head þat was a gentyle, þat was vncristend. And he askid it whaþ þe saule þer-of was in payn. And it ansswerd agayn & sayd þat it was in heñ, als depe as  
 4 is fro hevyn vnto erthe, & he said þat it was als depe vnder-nethe hym. And þer he sayd wer fals cristen men. And a noder tale like þis tellis Saynt Gregur in his 'Dialoggis' of a grete man þat hyght Reperatus; and on a tyme he was kepyd as dead & sodanly  
 8 turnyd vnto life agayn. & he tellid how þat he had sene a grete kyngdom and it was all coverd ouer; and hym thought þe heght þer-of was als hy as is fro hevyn vnto erth.

## CCCLXXXVII.

*Infernalis pena est eterna. Supra de Conuersione.*

12 A tale like vnto þe same tellis Saynt Gregur, how on a tyme þer was a fond womman þat somwhatt vnderstode Latyn. And on a tyme as sho was in þe kurk at a Dirigie, sho harde þaim syng; "In inferno nulla est redempcio." And when sho had hard it,  
 16 sho cryed with ane horrible voyce & sayde; "I wilf neuer com þer, ffor þat is ane ill place for me to putt my truste in." *et c.*

*Infernalis pena intolerabilis<sup>1</sup> est. Supra de conuersione.*

20 *Infernales pene horribiles sunt ad videndum. Infra de sciencia nigromancie. et c.*

*Infernales pene viuiss<sup>2</sup> aliquando ostenduntur. Supra de cruce signatis, v., et infra de sciencia nigromancie.*

24 *Infernales pene sunt multiplices. Supra de elemosina, xj.*

*Infideles minus puniuntur in inferno quam mali Christiani. Infra de Christianis.*

<sup>1</sup> MS. intollerabilis.<sup>2</sup> MS. vicijs. Harl. MS. viuiss.

Infideli defuncto valuit oracio Sancti. Infra de oracione, iiij.

Infidelis a deo occiditur. Infra de vindicta, v.

Infidelis aliquando bonas leges condit. Infra de lege, j.

## CCCLXXXVIII.

*Infirmas propria pacienter debet sustineri.*

Saynt Gregor tellis in his 'Dialoggis' how som tyme *per* was a man pat hight Seruulus, and he was passand pure of gudis, bod 8 he was riche of merettis. And all his lyfe-tyme he lay alway in þe peralysye, þat he neuer rase oute of his bed, nor neuer put his hand vnto his mowthe, nor neuer myght turn hym. And his moder and his bruther come vnto hym to kepe hym & seryff hym; 12 and what at evur he gatt of almos ouer þat at pai expundid, he made paim to deale it vnto pure folke. And with any money þat he gatt, euer he boght hym bukys of holie scriptur; and he garte religios men þat herbard with hym rede paim vnto hym, 16 to so mekle þat with-in a proces he, þat cuthe no wurd on þe buke, lernyd holie scriptur. And when he knew hym selfe þat he drew nere his dead, he garte cast vnto hym all pais pylgramys þat he was wunte to herber, and commawndid paim pat pai sulde sitt 20 abowte hym, & say *per* prayers & syng þe latynie vnto þat he dyed; and he sang with paim. And evyn as he was bownd to dye, he spakk vnto paim & sayd; "Be still! be still & holde your tongis! For ye hard neuer suche voyces as I here now 24 songen in hevyn." And as he was giffand hede vnto paim his holie sawle passid furth of his bodye vnto blis,

## CCCLXXXIX.

*Infirmis est diligenter serviendum.*

Heraclides tellis how a man pat hight Eulogius forsuke pis 28 world so þat he myght nothyng do be his one nor wirk<sup>1</sup>; and few of his gudis he kepид vnto hym þat he myght liff vppoñ. And he

<sup>1</sup> Lat. MSS. *quia per se nichil poterat operari.*



mott nowder be in þe monasterie with many, nor he myght nott liffe be his one. On a tyme he fande a mañ þat had a sekenes þat was callid Morbus Elefanticus, and he had it so fellie þat it had  
4 destroyed his fete & his handis, & all his membris bod his touge. And þañ þis Elogius, evyñ as he had made a counande with almyghti God, said on þis wise; “Lorde God! In þi name I sall take þis mañ, & take hym as þi servand, and kepe hym vnto þat  
8 he dye.” And he sett hym on his ass, & led hym vnto þer he was ligid, & kepid hym & servid hym his awñ hand þe space of xv yere. And þañ þis seke mañ be þe instinccon of þe devull desyrid to be away fro hym, & flate with hym & reprevid hym, & said;  
12 “Thow come & stale me furthe of my howse becauce be me þou trowid to hafe welthe of gudis, and to requeuer helthe of þi bodie.” And þañ þis Eulogius spakk fayr with hym, & prayed hym to be in peace & said; “Gude sur! Say nott so, bod tell me & I hafe  
16 oght trispasid vnto the, & I sall amend itt.” And he said; “Nay, go þi wayes, I will none of þi fagyngis! Lay me þeroute opynlie; me misters none of þi refresshyng, ffor I desyre to eate flessħ.” And he garte ordan flessħ soden & broght hym itt: and  
20 þañ he wolde none þer-off, & said; “I may nott dwell with þe, for I will go se þe peple.” And þañ Elogius tolde hym he sulde bryng in a grete meneya of brethir & latt hym se. And he ansswerd agayñ & said; “I will se none suche destroyers as þou  
24 erte; hafe me agayñ þer þou tuke me fro!” þañ þis Elogius layde hym in a bote & had hym vnto Saynt Antoñ þe Abbott, & tolde hym all his reule & how he wolde putt hym oute. And Saynt Antoñ said; “Peraventur, & þou forsake hym, a bettir  
28 mañ þañ þou shall take hym in & fynde hym.” And þañ he said vnto þis seke mañ; “þou behaldis nowder wurthelie hevyn nor erthe; knowis þou not at þis is Criste att servis the? For all þe serves at hym þis duse the, he duse it for Cristis sake.” And  
32 after þatt he comfurthid þaim bothe & said; “Childre, parte you nott in sonder, ffor ye mon be bothe savid. And þerfor þis temptacion happend you now, when ye er bothe nere at end of your life.” And þis done, þai turnyd agayñ vnto þer cell, and  
36 within xli<sup>ti</sup> dayes after þai bothe dyed.

## CCCXC.

## Infirmitas corporalis aliquando prodest spiritui.

We rede in þe 'Legend' of Saynt Petroneff, þat was Saynt Petir doghter, how þat sho was a passand fayr wemman. And be þe will of hur fadur sho had þe axes. And on a tyme when 4 þe disciples come & dynyd with hym, þai said vnto hym; "Señ all seke folk er helid be þe, whi suffres þou þis Petroneff<sup>1</sup> þi doghter to lye so sore seke?" And he ansswerd þaim agayn & said þat it was necessarie for hur. And becauce þai sulde nott 8 trow þat it wer impossible þat sho sulde be hale be his wurdis, perfor he said vnto hur; "Thow Petroneff! Rise swithe & seryff vs!" And onone at his wurde sho rase & seruid þaim. And when þai had etyn, he bad hur go vnto hur bed agayn, & so sho 12 did & was als seke agayn in þe axis as evur was sho; and so sho lay many day vnto hym þoght att sho was parfite in þe luff of Godd. And þan he made hur fisch-hale. And þan þer come vnto hur ane erle þat hight Flaccus, & desirid for hur fayrnes 16 to hafe hur vnto his wife. And sho ansswerd agayn & said; "If þou desire to hafe me vnto þi wyfe, command a certayn of maydens to com vnto me & bere me felachup vnto þi place." And so he did. And þan þis Petroneff fastid hugelie, & made devowte 20 prayers vnto almyghti God, & tuke þe holie sacrament, and with[-in] iij dayes after sho passid oute of þis world.

## CCCXCI.

Infirmitas corporalis aliquando est appetenda<sup>2</sup>.

We rede ex 'Dictis Patrum' how som tyme þer was ane olde 24 man þat evur-ilk yere had a grete sekenes. So it happend a yere þat he was not seke, and perfor he tuke a grete sorow & wepyd, and sayd vnto hym selfe; "Dereliquit me Deus, et c<sup>o</sup>. Almighty God hase forsaken me, becauce He vissettis not me as He was 28 wunt."

<sup>1</sup> MS. Peroneff.<sup>2</sup> MS. appetenda.

## CCCXCII.

*Infirmitas corporalis aliquando de superbo facit  
humilem.*

Jacobus de Vetriaco tellis how som tyme in þe bysshoppryke of  
 4 Parissh þer was a paress clerk, & he vsid to com vnto a knyghtis  
 place with halie water evur-ilk wuke; & he cuthe neuer gett nott  
 on hym bod flytyng & bannyng. And it happend on a tyme þis  
 knyght fell seke, and when þe clerke come with holi watyr & keste  
 8 on hym, he prayed þis clerk to pray for hym. And he garte giff  
 hym a kirk. And þan þis clerk spakk vnto hym & said; "How  
 is þis happend, sur, þat ye þat so ofte hase flittynd with me,  
 & bannyd me so oft, is now þus turnyd at ye pray me now for to  
 12 pray for you?" And þe knyght ansswerd & said; "Seis þou not  
 how I am seke, & how þe gowte is in my fute on þe to syde?"  
 And þan þe clerk said; "Sur, I sail pray God þat it may be also  
 in þe toder fute." And þe knyght askyd hym what he said.  
 16 And þe clerk ansswerd hym agaynd & said; "þou was als prowde  
 as a lion when þou was hale, and now in þi sekenes þou erte made  
 als meke as a lambe. And yit for þi gude I sail pray for the."

*Infirmus aliquando convalescit per votum religionis.*

20 *Infra de voto.*

*Ingratus Deo de beneficio percepto ab eo merito  
perdit illud. Supra de heretico.*

24 *Ingratitudinis vicium incurrit vane glorians de bene-  
ficio percepto, et ideo merito illud perdit. Supra  
de confessione.*

*Ingratus homini de beneficio ab eo recepto multum  
est reprehensibilis. Supra de Infirmo.*

## CCCXCIII.

28 *Iniuria propter Deum debet dimitti.*

We rede ex 'Dictis Patrum' how þat þe Abbot Hillariond,  
 when on a tyme he visit a certayn bisshopp, and when þai war at



meatt, þis bisshoþ sett befor hyṁ a capon & bad hyṁ eatt. And þe Abbott ansswerd hyṁ agayn & said; "Sen I tuke þis abbett I ete neuer þing þat suffred dead." Than þe bisshoþ ansswerd hyṁ agayn & said; "And I, sen I tuke þis abbett, suffred neuer 4 man to slepe þat had oght agayn me. Nor I slepid nevr als lang as I had oght agayns<sup>o</sup> hyṁ vnto we war in charite." And þan þis Abbott said; "Fathir! fforgiff me; for þi conuersacion is more þan myne." 8

*Iniurie sunt aliquando dissimulande. Supra de amicicia, viij et ix.*

*Inobediencia. Infra de obediencia et religione.*

*Insidie. Insidiantur superbi bonis operibus. Infra 12 de superbia.*

*Insidiantur demones hominibus multipliciter. Supra de demonibus pluribus locis.*

*Insidiantur mali quandoque bonis. Supra de carne, 16 iiij.*

CCCXCIV.

*Intencio mala eciam bonum opus viciat.*

Saynt Gregorie tellis how som tyme þer was a holie man þat hight Fortunatus, & he was a bisshoþ. And on a day he drafte 20 oute ane euill spiritt oute of a man þat was vexid þer-with, whilk spiritt agayn evyn fenyd hyṁ selfe like a pylgreṁ, & went aboute in þe cetie purgh þe stretis, & said & cried; "O! þou holie man, Fortunatt þe bisshopp, þat putt oute a pylgram oute of his 24 hoste! And I seeke now in his cetie þer I mot be luid, & I can gett no herberie." And þer was a man þat satt in his howse be þe fyre with his wife & his childre, and he come furth & askid hyṁ what þe bisshoþ had done vnto hyṁ; & he tolde hyṁ. & he tuke hyṁ 28 in & herberd hyṁ, and as þai satt talkand be þe fyre, þis same spiritt keste a barṁ of hys in þe fyre and burnyd it o dead. And with þat he flew away with a grete noyse. And þis sorie man

purseyvid<sup>d</sup> þat he þat he had resayvid was not putt oute be þe bisshop<sup>p</sup>, bod at it was ane ill spiritt þat come for to disclander hym<sup>1</sup>.

4 Inuencio. Inuenta res debet restitui. Infra de promisso.

Inuidia inter religiosos inuenitur. Infra de obediencia.

CCCXCV.

8 Invidie stimulis agitati religiosi aliquando se excusant.

Cesarius tellis how som tyme *per* was a monke þat was stirrid *with* envie, and he accusid a yong mañ vnto þe Abbott, & putt vppon hym grevus trispas. And þe Abbott belevid<sup>d</sup> hym nozt,  
 12 & so oppynlie in þe chapit<sup>r</sup> he putt furth all þies trispas of þis yong mañ, when *per* visitur was *per*. And þe visitur belevid<sup>d</sup> hym & putt þies trispas vnto þis yong mañ; and he said<sup>d</sup> he was nott giltie, & þat he tuke God to witnes. Notwithstandyng he was  
 16 comytt vnto prison; and onone after þis envious mañ fell seke and was ferde to dye. And þañ he grauntid<sup>d</sup> opynlie how he for envye had accusid<sup>d</sup> þis yong mañ. And so þis yong mañ *with* grete ioy be his visitur was taken oute of prison agayn, & restorid<sup>d</sup>  
 20 vnto his olde estate as he was befor.

Inuident mali bonis. Supra de carne, iiij.

CCCXCVI.

Inuidia aliqualis eciam in puellis paruis reperitur.

Cesarius tellis how þat in Freseland in a nonrie *per* was ij little  
 24 maydens þat lernyd on þe buke, & euer þai strafe whethur of þaim shulde lern mo<sup>r</sup> þañ þe toder. So þe tane of þaim happend<sup>d</sup> to fall seke, and sho garte call þe Piores vnto hur & sayd<sup>d</sup>; “Gude ladie! suffre nott my felow to lern vnto I cover of my sekenes, and I sail

<sup>1</sup> Harl. MS. Qui miser orbatus . . . lectabatur sed episcopi derogacione. quia non hospitalitatis pietate de-

pray my moder to gif me vjd̄ & þat I saʃt giff you & ye do so ; ffor I drede þat whils I am̄ seke, þat sho saʃt pas me in lernyng, & þat I wolde not at sho did̄, et c<sup>o</sup>." And at þis wurde þe priores smyld̄ & hadd̄ grete mervayle of þe damyseʃt conseyte. et c<sup>o</sup>. 4

## CCCXCVII.

## Invidus in morte eciam non cessat.

Cesarius tellis þat when̄ þe Duke of Siringie was deade, þer was harde a voyce besyde þe Mownt of Tybir<sup>1</sup>, þat spat fyre, & it sayd̄; "Ordand fyre !" And a noder voyce ansswerd̄ & sayd̄ ; 8  
 "I wote neuer whatt, nor to whame I saʃt ordañ." And þe toder said̄ agayñ ; "Our gude & wele-beluffid̄ frend̄, þe Duke of Siringie, commys hedur." And onone it was knowñ þat in þe Empyre of Frederyke, vnto whome þies war̄ wreten̄, þe same day & howr̄ 12  
 was Bertolfus<sup>2</sup>, þat was Duke of Siringie, dead̄ ; þat was a grete tyrand and a robber bothe of riche meñ & pure meñ. And for als mekyʃt as he had no child̄, or he dyed̄ he prayed̄ þat aʃt his tresurs, þat war̄ of grete valow, mott be molten̄ in-to a grete mace, & sayd̄ 16  
 vnto hym̄ selfe ; "I gnaw well̄ at my cussyns will̄ be fayñ of my dead̄ ; and if pai fynd̄ me tresurs, sone pai will̄ deuide þaim̄ emang þaim̄. And if pai be aʃt in a grete lompe þai er noght ethe to parte emang þaim̄." et c<sup>o</sup>. 20

## CCCXCVIII.

## Inuitis prestat Deus multa beneficia.

We rede in þe 'Legend of Saynt Martyñ' how þat þer was two at war felowse to-geder, & þai war beggers ; & þe tone was blynde & þe toder myght not goo. And he þat was blynde was a strong 24  
 mañ & bare<sup>3</sup> the tother in his nekk, & he tellid̄ hym̄ alway how he sulde goo ; and þus þai beggid̄ many day & gatt mekle syluer. And when̄ þai hard̄ tell̄ how þat att Saynt Martyñ tombe many seke folke wer helid̄, opoñ þe day of his translacioñ it was vse to 28

<sup>1</sup> Arund. MS. Montem Geber. Harl. MS. Montem Ciber.

<sup>2</sup> Lat. MSS. Bertoldus.

<sup>3</sup> After bare, to, erased.



here his bonys furth of þe kurk, and þai come thedir. And yit þai war aferd þat *per*aventur, and þai abade in þe strete *per* his bonys war born through, þat þai sulde be made hale; & þa[i] wold not  
 4 be made hale for drede *per* begyng sulde defayle þaim. And þai went furth of þat strete. And sodanlie þaim happend mete with his shryne in a noder gate, & *per* þai war made hale agayn *per* wyll.

## CCCXCIX.

8 Iohannis<sup>1</sup> Euuangeliste.

Cassianus tellis how on a tyme a mañ come & broght Saynt Iohn Euuangeliste a *per*trykk whikk, & gaff hym it; and he tuke it & held it in his hand & strakid it & made mekyll *per*-off. And  
 12 *per* was a yong fellow at saw & skornyd hym, said vnto his felows att stude abowte hym; "Wilt ye se yone olde fellow how he laykis with yone byrd as it wer a yong barn?" And Saynt Iohn be þe Holie Gaste *purseyvid* þis, and callid þe yong mañ vnto  
 16 hym & askyd hym what þat was at he held in his hand. And he ansswerd agayn & said þat it was a bow. And he askid hym what he did *per*with, and þe yong mañ sayd; "I shute burdis & bestis *per*with." And þe apostell askid hym whi it was vnbendid, and he  
 20 said, for & he helde it allway bendyd, it wolde be þe wayker to shute away his shaftis with. Than þe apostell ansswerd hym agayn & sayde; "Soñ, on þe same wise mans freletie wolde be passand wayke & it wer allway bendyd in poght of *contemplacion*;  
 24 ffor as þe egle emang all burdis fleis hyst & seis nexte þe soñ, & yit hur muste nedelyng com down vnto þe law placis, right so mans witt, when it *withdrawis* it a little from *contemplacion* & hase a litle *comfurth*, afterward it is mor ardent vnto hevyynlie  
 28 matyrs." *et c.*

## CCCC.

Iohannis Baptiste *et* Iohannis Euuangeliste.

We rede in '*Legenda Lombardica*' how som tyme *per* was ij docturs of dyvynyte, and þe tone of þaim luffed in esspeciall asof

<sup>1</sup> MS. Iohannes.

añ oper Saynttis Saynt Iohn Baptiste<sup>1</sup>, & þe toder Saynt Iohn Euuangeliste, into so mekuñ þat betwix þaim þai made grete disputacions of þer ioy & þer excellence, vnto so mekuñ at ather of þaim war passand besy to fynd resons & auctorities to prefer þe 4 Saynt Iohn þat he luffid *with*. And so þai poyntid a day of disputaciō. And in þe menewhile ather of þies Sayntis aperid vnto his doctur at held *with* hym, & sayd; “We er wele acordid in hevyñ, and þerfor dispute nott of vs in erthe.” And when þai 8 mett samen, ather of þaim aforñ añ þe peple tellid other þer visiō, and thankid Almiȝti God & þase holie sayntis.

## CCCCI.

## Iohannis Baptiste.

We rede ex ‘*Legenda Lombardica*’ how one þat hight Pawle, 12 þat was historiographus Longobardorum, and a dekyñ of þe kurk of Rome, and afterward a monk of Cassynence, oñ a tyme when he sulde hafe halowid þe pascañ, hym happend to wex don, þat he cuthe not als mekuñ as say A, þat is þe furst voweñ. And 16 he made hys prayer vnto Saynt Iohn at he mott speke agayn, & in wurshup of hym he made þis ympne, “Vt queant laxis, et c<sup>o</sup>,” & als tyte as he had made þat he mot speke.

## CCCCII.

## Iterum Iohannis Baptiste.

20

We rede in þe same ‘*Legend*’ how som tyme þer was a huswyff þat punysshid hur selfe *with* fastyng & prayers. And euer sho prayed Almyghti God to send hur som of þe relikkis of Saynt Iohn Baptiste. And sodanly apoñ ane altañ sho saw a thombe þat 24. was passand white, and sho was glad þerof & tuke itt. And þer come vnto hur iij bysshoppis, when þai harde tell þat sho had such a relyk, & desyrid to hafe parte þerof; & sho lete iij droppis

<sup>1</sup> MS. Saynt Iohn of Baptiste.

of blude dropp̄ opoñ a clothe, & þai cut it in sonder & tuke ilkone of þaim a dropp̄, and went home þerwith & was passyng glad̄.

Iohannis Damasceni. Infra de infamia.

## CCCCIII.

4

*Ira aliquando est dissimulanda.*

Valerius tellis how oñ a tyme ane archedekyñ<sup>1</sup> þat was callid Carentinus, oñ a tyme when a bondmañ of his had grevid hym, he said̄ oñ þis maner vnto hym; “Had I not bene angred̄ vnto þe  
8 I sulde hafe putt þe vnto grete punysshment.” And so he had levur lefe þe blame vnpunysshid̄ þañ fulfyñ þe movyng of his yre. We rede also of Plato, when oñ a tyme he was grevid̄ agayns his  
servand̄ for a tryspas, ffor drede þat he sulde be vengeable & pas  
12 mesur, he commytt þe chastiment of his seruand̄ vnto þe fre liste of a noder mañ.

Ire signa. Supra de Correcone, iij.

Irasci non debet iudex corrigendo. Supra de cor-  
16 reccione, iij.

## CCCCIV.

*Iracundus naturaliter eciam solus existens irascitur.*

We rede in ‘*Vitis Patrum*’ how som tyme þer was a brother þat was passand̄ angrie in hym selfe. So oñ a tyme he said̄ vnto hym  
20 selfe; “þou bodie! & þou war be þine ane, þou sulde not be so ofte movid̄ vnto angrynes.” So he went vnto wildernes & liffid be hym selfe. & oñ a tyme he tuke a little pott & fillid̄ itt full of watyr, and he turnyd̄ vp þe pott & powrid̄ it oute. So þe  
24 secund̄ tyme he fylld̄ it & wex angrie & powrid̄ it oute agayn; and þañ he wex so tene þat he tuke þe vessell & brakk it aft̄ to gobettis. And þañ he come vnto hym selfe & knew þat he was stirrid̄ to wrath̄ be a fend̄. And þañ he said̄; “Lo! puff̄ aft̄

<sup>1</sup> Harl. MS. archidiaconus Canentinus.



I be be myne ane, neuer-pe-less I am ouer-commen with angrynes." And þan he turnyd agayn vnto his felashup; for whar þer is labour & felashup commonlie þer is paciens & Goddis helpe.

## CCCCV.

Iracundus eciam visibiliter punitur.

4

Cesarius tellis how som tyme þer was a riche mans doghter, and sho was so angrie þat whare at evur sho war sho made stryfe & debate; & yit sho lete hur selfe holye & sho mott nott restrene hur tong. So at þe laste hur happend to dye, & þai berid hur in 8 þe kurk porche. And on þe morne when folk come vnto þe kurk, þai saw reke com oute of hur grafe, & þai had mervell þer-of, & was ferd & opynde it, & keste oute þe erthe. & þai fand þe vpper halfe of hur bodie to hur navill burnyd clene away with 12 fyre, & þe lawer partie lay hale, in betokynyng þat sho was a clene maydyn bod yit sho was passand angrie.

Irreuerencia facta sanctis punitur. Supra de blasfemia, iij.

16

## CCCCVI.

Iudei expectantes Messiam per clericum decipiuntur.

Cesarius tellis how som tyme in þe cetie of London<sup>1</sup> a clerk gatt a Iewis doghter with childe; & he was ferde for grevans of hur fadur & hur moder, & he gatt hym a long rede & come on þe night to þe waft þer hur fadur & hur moder lay within. & he put þe vpper end of þe rede in at a hole, & he spak in att þe toder end & said; "O! ye rightwus folk, in God wele-beluffid!" & callid þaim be þer names & bad þaim be merie, for þer doghter had con- 24 seyvid Messias & yit sho was a mayden. And with þat þe man was estonyd & askid his wife if sho hard þis voyce, and sho said nay; & þai made þer prayers at þai myght here it agayn. And þe clerke stude stiff & harde þaim; and as he did befor, he spak 28

<sup>1</sup> Harl. MS. Lomodonensis. Arund. MS. Lomonidensis.

agayn. And when þai hard hym þai war passand fayn, & trowid  
 pat it had bene trew; & vnnethis þai abade a day vnto þai grapid  
 þer doghter bodie & fand at sho was with childe. & þai askid hur  
 4 how sho conseyyid, and sho ansswerd as þe clerk had bedyn  
 hur, & sayd; "I wote neuer wheper I be with childe or nay, bod  
 I know wele I am a mayden & had neuer at do with man." And  
 þer was hur fadur & hur moder so ioysfull pat onone þe noyse ran  
 8 þurgh þe cetie pat þer doghter was with childe with Messias. So  
 tyme come sho sulde be delyver, & þer come vnto hur many Iewis  
 with grete myrth & ioi, & abade to sho war delyver at þai mot se  
 what sho had born. And in hur travellyng sho had grete payn,  
 12 & at þe laste with grete sorow & crying sho bare a doghter, pat  
 cryed & grete & made mekyll mornynge. And when þai saw þis  
 þai aft war confusid passynge, to so mekiill pat ane of þaim in  
 a tene tuke þis childe be þe legg & threw it agayn þe wall & killid  
 16 it. *et c<sup>o</sup>.*

*Iudei filius in fornacem missus per beatam Mariam  
 est liberatus. Supra de eukaristia.*

*Iudei canonicum accusantes vsum loquendi perdide-  
 runt. Supra de contricione.*

*Iudei ymaginem crucifixi verberantes sanguine ex ea  
 prosiliente conuersi sunt ad Christum. Supra  
 de cruce.*

# CCCCVII.

*Iudex iniuste iudicans puniendus est.*

Helinandus tellis <sup>1</sup> of Cambises, pat was Cyrus <sup>2</sup> þe kyng of Perce  
 son, when he had optenyd his kyngdom & fande a iustis pat  
 had giffen a wronges eniugement, he commandid at he sulde  
 28 be flane, & his son to be made iustis after hym; & at þe sete  
 at his son suld sitt in for iugement sulde be couerde with his fadir

<sup>1</sup> of Cambises *added above the line.*

<sup>2</sup> MS. Ciri.

skynd, at he sulde hafe mynde of hys <sup>1</sup> faders iugement & of þe paynd  
att he had perfor, and so at he sulde be ferde to giff a fals eniugement.

*Iudex a ueritate non debet deuiare propter amicitiam* <sup>2</sup>. *Supra de amicicia.* 4

*Iudex debet esse sobrius maxime in potu. Supra de abstinencia, vij.*

*Iudex non debet eligi puer. Infra de puero.*

*Iudex non debet constitui pauper vel auarus, vt supra 8 de balliuo.*

*Iudex cito credere non debet. Supra de credere, ij.*

*Iudex veritatem vendere et aliena rapere non debet.*

*Infra Laurencij, ij.* 12

*Iudex debet astutus esse in causis obscuris inquirendis. Infra de muliere.*

#### CCCCVIII.

*Iudex sine causa reum absoluere non debet.*

Cesarius tellis of a bisshop þat was a holie mañ & a deuowte, 16  
and on a tyme in þe Lentren he red owr his psalter, and when he  
come at þis place in his psalter, "*Quis loquetur potentias Domini,*  
*auditas [faciet] omnes laudes eius?*" <sup>3</sup> sodanly ane of his iustis  
come in vnto hym and askid' hym what he sulde do with a mañ 20  
þat had done a grete cryme & a trispas. And þis bisshopp was  
full of mercie and bad hym spare hym for þe holie tyme. And  
with þat þe iustis turnyd agayn purposyng to lat hym go. And  
þe bisshop red on on þe psalter þer he lefte, & onone he fande þis 24  
verce, "*Beati qui custodiunt iudicium et faciunt iusticiam in omni*  
*tempore, et c<sup>o</sup>.*" And with þis he was flayed' as he had bene resond'  
be almighti God. And onone he garte call þis iustis agayn &

<sup>1</sup> MS. hym.

<sup>2</sup> MS. amicitiam.

<sup>3</sup> *This comes after: Confitemini*

*Domino, quoniam in saeculum miseri-*  
*cordia eius.*



said vnto hym; "Serche diligentlie þe cauce & deme hym rightwuslie." And so be þe voyce of þe prophett he þat was giltie loste his lyfe.

## CCCCIX.

- 4 Iudex debet esse adeo iustus vt *eciam* propinquis delinquentibus non parcat.

Valerius tellis of one þat hight Zaleucius þat was a iustis. And on a tyme hys soñ for avowtrie was condempnyd afor hym  
8 þat bothe his een sulde be putt oute. And all þe cetie *withstude* it for wurship of his fadir a grete while, vnto so mykiff he was evyn ouercommen. And at þe laste, becauce he wolde þe law war kepid trewlie & not broken, he garte furst put furth one of his  
12 awn een for his soñ, & syne one of his soñ een, at his soñ sulde not hafe bothe putt oute. And so be temperans of a mervalos evynhed<sup>1</sup>, ather of þaim loste ane ee. And þus he shewid hym selfe bothe a rightwus man of law & a mercyfull fadur. *et c<sup>o</sup>*.

- 16 Iudex debet esse compositus in sensibus exterioribus.

*Supra de aspectu.*

Iudici malo frequenter succedit deterior. *Supra de balliuo* <sup>2</sup>.

- 20 Iudices <sup>3</sup> frequenter mutare non expedit. *Supra de balliuo, ij.*

## CCCCX.

Iudex bonus non debet differre iusticiam <sup>4</sup> sine causa rationabili.

- 24 Helynandus tellis of þe Emperour Traiane, how on a tyme when he sulde go vnto bateff and lepid opon his hors, a wedow come

<sup>1</sup> Arund. MS. *sibique mirabili equitatis temperamento, semisericordie patrem et iustum legislatorem ostendit.*

<sup>2</sup> MS. balneo.

<sup>3</sup> MS. Iudeces.

<sup>4</sup> So Lat. MSS. Eng. MS. causam.

& take hym be þe fute; & with grete sorow & lamentacioñ sho prayed hym at sho mott hafe right of þaim at had slayñ hur soñ wronguslie. And sho said; "Sur! þou reingnes as emperour, & whi lattis þou me suffer þis fowle eniurie?" And he said he 4 sulde make it to be amendid' when he come agayñ; and sho askid' hym how sho sulde do & he neuer come agayñ, and he said his successur sulde make hur to be asethid'. And sho askid' hym how scho sulde know þat; "and if he do," sho said, "whatt wiñ þat 8 profett the? And if no mañ make me a sethe, yit þou erte dettur vnto me, & þou moñ be rewardid' aftir þi warkis. And þi successur is boñ for the, bod a noder mans rightwusnes salñ not delyvir þe for þat at þou sulde hafe done þine awñ selfe." And with þies 12 wurdis þis Emperour Traiane was somewhat movid' & lightid' of his hors, and in his awñ person he exsamynd' þe wedous cauce, & he comfurthid' hur & made hur to hafe a due satisfaccioñ for hur hurte.

16

## CCCCXI.

## Iudicia Dei frequenter sunt occulta.

Iacobus de Vetriaco tellis how som tyme þer was ane hermett þat was tempid' with þe spiritt of blasfemyng, vnto so mek[ill]<sup>1</sup> he thocht in his awñ mynd' þat þe domys of Almiȝtti God wer nott 20 rightwus, þat sufferd' synners & ill meñ to hafe prospertie & welefear of þis warlde, & gude meñ & rightwus to hafe disease & tribulacioñ. And þer apperid' vnto hym ane angeñ oñ a tyme in a mans liknes, & said' vnto hym; "Folow me & þou salñ se þe 24 privay Iugementtis of almiȝtti God." So þai come vnto a gude mans hows þat herberd' þaim al nyght<sup>2</sup>, & made þaim gude chere. & oñ þe morñ when þai went, þe aungeñ stale þe syluer copp' at þai dranke of, & take it with hym; whilk cop þe gudemañ luffid 28 beste of any thyng þat he had. And þai wente þer wayse, & on þe nexte nyg[ht] þai herberd' with ane ill mañ & a wykkid', whare þai wer reseyyid with ill wiñ & fure ill. And þe copp' at he take fro þe toder mañ, þe angeñ gaff hym itt. And þis hermett thocht 32

<sup>1</sup> MS. mekyng.<sup>2</sup> MS. repeats, with gude chere.

iſt *per*-with, bod he ſayde noght. And on þe iij nyght þai wer  
 hoſtid at a gudemans howſe þat reſeyvid þaim with gude wiſſ  
 & made þaim wele at fare. And on þe mori he ſent a *ſervand*  
 4 of hys furth with þaim to teche þaim þe way, & when þai war all  
 on a bryg þis aungeſt keſte þis mans *ſervand* our þe bryg &  
 drownyd hym. And þis hermett ſaw & had grete mervayle *per*-of  
 & yit he ſaid noght; and on þe iiij nyght þai war herberd in  
 8 a gude mans howſe & had grete chere. And he had a yong childe  
 þat wepid all nyght & wolde nott lat þaim ſlepe, and þis aungeſt  
 raſe vp & wrathe þe nekk in-ſonder *per*off. And when þe hermett  
 ſaw all þis, he thought þat he wolde ſodanlie ſtele away & leſe hym,  
 12 & trowid þat he had bene rather ane aungeſt of þe devull þan off  
 God. And þan þe aungeſt bad hym abyde, & ſayde vnto hym;  
 “Almiȝtti God ſent me vnto þe at I mot ſhew þe His privay  
 domys. The furſte man at reſeyvid vs ſo wele, luſſid þat copp  
 16 abownd all oþer thyngis; *perfor* I take it fro hym for his gude, &  
 gaſſ it vnto hym at reſeyvid vs with iſt wiſſ, at he may reſayfe his  
 mede in þis werlde. And our thrid oſte *ſervand* þat I drownyd,  
 he was purpoſid als tite as he had comen home, to haſe ſlaynd his  
 20 maister. And ſo I delyverd our gude oſte fro dead, & þe toder fro  
 mansſlaghter, at his punyſſment myght be les in heſt. And our  
 iiij hoſte, befor he had a childe, did grete almos dede, bod als ſone  
 as his childe was born, he withdrew his hand, & boght to be  
 24 covatus & gadir gudes vnto his childe. And *perfor* I haſe taken  
 fro hym þe cauce of his covatice, at he may be as he was befor.  
 And þe ſaule of þe innocent childe I haſe putt in Paradiſe.” And  
 when þe hermett hard þis, he thankid God & take his leſe at  
 28 þe aungeſt; & fro thens furth he was delyverd fro al maner of ſuche  
 temptacion.

## CCCCXII.

Iudicium humanum. Iudicantes ſecundum apparen-  
 ciam exteriorem frequenter decipiuntur; vt  
 32 patet.

Som tyme *per* was a kyng, & he garte make iiij kiſtis of tre.  
 And ij of þaim he fillid full of ſtynkand banys of dead folk, & he



garte cover paim clene abownd with platis of golde; & þe toder ij he fillid full of fyne precious stonys; & enoyntid paim withoute with pykk & tarr. And þaþ he callid afornd hym all þe wyse men of his cownceß, and askid paim whilk of pies war moste 4 wurthie. And þai said þase at war coverd with golde, & þe toder þai reprovid & sett at noght. And þaþ þe kyng sayd; "I wiste wele ye walde say so." & þaþ he commawndid at oppyñ pies kystis at war giltid; & so þai war, & þar come oute of þaim 8 a fowle styne & ane ill. And þaþ þe kyng said; "This is a figur of þaim þat er cled withoute with gay aray, and within er full of syn & ill dedys." And he garte oppyñ þe toder, and þer come oute a swete smell at all men myght fele. And þaþ þe 12 kyng sayde, "This is a figur of þaim þat er cled with feble clothis withoute, & within hase a grete fayrnes in þer sawle, & er full of gude warkis."

*Iudicare non debent religiosi seculares. Infra de 16*  
*religiosis et supra de Basilio.*

## CCCCXIII.

*Iudicandum non est de proximis eciam peccatoribus.*

We rede in 'Legenda Iohannis Elemosinarij' of a yong man þat ravissid a non. And when clerkis broght þis man befor Johannes 20 Elemosinarius, þai reprovid hym & said he was wurthi to be cursid as he þat had slaynd ij sawlis, þat was to say, bothe his & hurs. And þis holie man, Iohn, snybbid þaim, & said; "Not so brether, not so! ffor I sal shew you ye do ij synys; ffurst ye do agayns þe 24 commandment of God þat sais; 'Nolite iudicare.' And þe secund, [ye wote noght<sup>1</sup>] whethir þai forthynk þer syn & hafe done penans þerfor or noght, nor whethir þai contynue in syn to þis day or noght."

*Iudicium plurimorum aliquando comprobatur. Infra 28*  
*de suspicione.*

*Iudicando aggrauantes facta aliorum aliquando eciam*  
*visibiliter puniuntur. Supra de contricione, iij.*

<sup>1</sup> Harl. MS. "secundo, quia nescitis pro certo si usque hodie peccent aut peniteant."

Iudicium medicorum de infirmis frequenter non  
evenit. Supra de Basilio, ij.

## CCCCXIV.

Iudicij vltimi aduentum incertum est hominibus  
4 quantum ad tempus.

We rede of a husbandman pat on a tyme went fro home, & he  
lefte behynd hym to kepe his place iij servandis, and he tolde none  
of pain when he wolde com home. So emang þies iij servandis  
8 þer movid a question of þe commyng home of þer maister, when it  
sulde be. And one said he wolde com home sone, & þe secund  
said nay, it wolde be lang or he come home. And þe iij said;  
“Forsuthe I wote neuer when he will com home.” And so it is  
12 certayn at þe thrid said þe moste trew. And so it is of þe laste  
day, þe day of dome; we wote wele it mon com, bod we wote  
neuer when, nor what tyme.

## CCCCXV.

Iudicium vltimum debet timeri.

16 We rede of a kyng pat traveld be þe way with his baronage in a  
gay kyngis charyott. So hym happend to mete ij men cled in  
hevie clothyng, whilk pat war ill hewid, & had pale facis, and þe  
kyng come down oute of his chariott & wurshuppid pain. And  
20 his baronage take it to ill, & be þer cownceill his bruther resond  
hym perfor. And in pat realme þis was þe custom, pat vnto  
þe yate of hym pat sulde be iugied vnto dead, sulde þe kyngis  
messanger be sent befor, to make ane oyas. And when þai come  
24 home þe kyng garte pat be done befor his bruther yate. And pat  
done, his bruther & his wife & his childer come in a mornyng  
clothyng vnto þe kyng, wepand & makand sorow. And þan þe  
kyng spak vnto his bruther & sayd; “O, þou fule! If þou hafe  
28 dred þe bedeill of þi bruther, whome þou knowis þou trispasid nozt  
vnto, how durste þou take on hand to chalange me becauce  
I mekend me befor þe bedels & þe messangiers of almighty God

whome þat I know þat I hafe grevid<sup>t</sup> many tymys & ofte, and þat grevuslie ?”

Iudicio vltimo redditur ratio de omnibus. *Supra*  
*de episcopo, et infra de risu et de mercatore.* 4  
 Iudicio vltimo reddetur cuilibet iuxta opera sua<sup>1</sup>.

## CCCCXVI.

## Iuliani Confessoris.

We rede how þat when<sup>e</sup> Saynt Iulian<sup>e</sup> was a yong ma<sup>n</sup> & went  
 o<sup>n</sup> huntyng, he pursewid<sup>t</sup> o<sup>n</sup> a tyme after a harte. & þis harte 8  
 turnyd agay<sup>n</sup> & spak vnto hym, & sayd<sup>t</sup>; “Thow þat mo<sup>n</sup> sla  
 bothe þi fadir and þi moder, whar-to pursewis þou me ?” And  
 he had grete wonder here-of, and becauce þis sulde not happy<sup>n</sup>  
 hym, he went away oute of a fer contreth & servid<sup>t</sup> a wurthi 12  
 prince: & he made hym a knyght and gaff hym a warde, a grete  
 gentylwomma<sup>n</sup>, vnto his wife. And his fadur & his moder at  
 home, hafyng grete sorow þat he was gone oute of þe contrey  
 fro þaim, went & soght hym many mylis. So o<sup>n</sup> a tyme when he 16  
 was furthe, be a soda<sup>n</sup> cace þaim happy<sup>n</sup>d to co<sup>m</sup>e vnto his castell.  
 And be wurd<sup>s</sup> at þai said<sup>t</sup> þer, his wyfe vnderstude at þai war fadir  
 & moder vnto hur husband, be a<sup>ll</sup> þe proces at sho had hard<sup>t</sup>  
 hur husband say. And when<sup>e</sup> scho had made þaim wele to fare, 20  
 sho laid<sup>t</sup> þaim samen in hur aw<sup>n</sup> bedd<sup>t</sup>; and þis Iulian<sup>e</sup> come home  
 sodanlie in þe mornyng & wente vnto his chamb<sup>r</sup>, & fand<sup>t</sup> þaim  
 ij samen in þe bed<sup>t</sup>. And he, trowyng þat it had bene one þat had  
 done avowtry with his wyfe, he slew þaim bothe and went his 24  
 ways. & he mett his wife fro þe kurkward<sup>t</sup>, and sho tolde hym  
 how his fadir & his moder was comm<sup>e</sup>d, & how sho had layd<sup>t</sup> þaim  
 in hur aw<sup>n</sup> bedd<sup>t</sup>. And þa<sup>n</sup> he bega<sup>n</sup> to wepe & make sorow,  
 & said<sup>t</sup>; “Lo ! þat at þe harte said<sup>t</sup> vnto me, now I a sarie wriche 28  
 hafe fulfillid<sup>t</sup> itt.” & þa<sup>n</sup> he went oute of contre & did<sup>t</sup> penans, &  
 his wyfe wolde neuer forsake hym. & þer þai come vnto a grete  
 watir, þer many war perisschid<sup>t</sup>, and þer he byggid<sup>t</sup> a grete hostre ;

<sup>1</sup> A Tale of Silvanus in illustration omitted from the English MS.



& all þat euer come he herbard þaim, & had þaim ouer þis watyr. And þis he vsyd a lang tyme. So on a nyght aboute mydnyght, as he lay in his bed and it was a grete froste, he hard a voyce cry  
 4 petifullie, & sayd; "Iulian! com & feche me owr, I pray the!" And he rase onone & went our þe watir, & þer he fand a man þat was nerehand frosyn to dead, and he had hym our, & broght hym into his howse & refresshid hym, & laid hym in his awn bed  
 8 & happid hym. And within a little while he þat was in þe bed, þat semyd seke & like a leppre, ascendid vnto hevynd & sayd on þis maner of wyse; "Iulyan! Almighty God hase reseuyd þi penans. And with-in a little while ye bothe shaft com vnto  
 12 Hynd." And with þat he vanysshid away. et c<sup>o</sup>.

## CCCCXVII.

*Iuramento aliquos compellere non est bonum.*

We rede how on a tyme a gude, trew, innocent man lent vnto one of his neghburs a certan þing, & when he wold hafe had  
 16 it agayn he said he had borowid none swilk on hym, & wolde nott giff hym it agayn. And he was compellid to sweþ þerfor, & sware; & þus þe gude, trew man loste it. So vppon þe same nyght þis man was ravissid vnto þe dome of Almighty God.  
 20 And he was askid on þis maner of wyse; "Whi hase þou made yone man to sweþ ane athe whilk þou knew was a fals athe?" And he ansswerd agayn & said; "For he gaynsaid me þe þing þat I lent hym." And þan þe iustis said vnto hym; "It had bene  
 24 bettir to þe to hafe loste þi þing þan for to lat hym lose his saule." And þer þe iustis commawndid þat for his truspas he sulde be bett. And with þat he wakend & grapyd his bakke, & it was passand sare & full of yeddyrs & wowndis as he had bene betyn. And þus  
 28 his trispas, after he was þus amendid, was forgiffen hym.

## CCCCXVIII.

*Iurare supra reliquias sanctorum falsum est periculosum.*

We rede how som tyme ij men war at debate, & þat grete; and  
 32 þe iustis cuthe nott witt whethir of þaim was gyltie. And he

brought þaim bothe vnto ane altar & garte þaim purge þaim be þer athe. And he besoght þe apostell at aght þe altar to send hym som takyn þat he mot know þe treuthe. And when he þatt was giltye sware<sup>1</sup>, he began to wax all seke & ill at ease. And þe 4 iustis pursevid it, & he said; "Owder is þis gude apostell Petur passand mercesfull, or els he differs þis martyr. And perfor," he said, "we will go vnto Pancrace grafe." And when he þat was giltye sware on Pancrace grafe, he wold hafe takyn his hand<sup>8</sup> away bod he myght nott, bod it held hym stiff. & with-in a little while after, þer he swelte. *et c<sup>o</sup>*. And so yit vnto þis day in þat<sup>2</sup> contrey þai sweþ yit vppon Saynt Pancras tombe, and any þing be in varyans emang þaim. 12

Iuliani Apostate. Infra de *sancto et de signo de vindicta et de vsu.*

Iusticia aliquando temperanda est. Supra de Iudice, iij. 16

Iusticie execucio non debet differri sine causa. Supra de iudice, iiij.

#### CCCCXIX.

Iustitia eciam in proprio filio debet excerceri.

We rede how on a tyme, when a son o Traiane rade prowdlie 20 purgh þe cetie, hym happend of raklesnes with his hors to kyll a wedow son; and þe wedow with mekill sorow [*com*] & tellid Traian þe Emperour. And he gaff þe wedow in-stede of hur son his son, þat had done hur þe trispas, and magnified hur with riche 24 giftis.

#### CCCCXX.

Iusticia eciam excerceri debet in propriis parentibus.

Herkenwaldus<sup>3</sup> tellis of ane þat hight Bormar, þat was a noble man and a myghti, & in dome he sett by no man. So on a tyme 28

<sup>1</sup> Arund. MS. *et nichil mali passus esset, iudex, eius malicie conscius, exclamauit; "Senior iste Petrus aut nimis misericors est, aut iunioribus*

*defert."*

<sup>2</sup> MS. *þan.*

<sup>3</sup> MS. Harl. Herkyndaldus de Bornayre, vir nobilis, etc.

he fell seke & lay in his bed in his chambre, and as he lay he hard  
 in þe nexte chambꝛ by hym grete cryingis as it had bene of  
 wommen. And he spurrid what it was & þai wold not tell hym.  
 4 And þa he sent one of his childer þedur and warnyd hym, a payn  
 of puttyng oute of bothe his een, to tell hym þe treuth. And þa  
 he went & saw it & com agayn, & with grete drede tellid hym  
 what it was & said; "Sur! my felow, your sister son, wold per  
 8 hafe oppresid a womman & defowlid hur, and þis was þe cauce of  
 þe cry." And at þis wurd he was gretely grevid, and bad ij  
 of his knyghtis go & hang hym. And þai said þai sulde, and went  
 furth & tolde þe yong man what his eam had bydden þaim doo.  
 12 And þai bad hym withdraw hym oute of his eam sight at he saw  
 hym not, & þai sulde tell hym at þai had done as he bad þaim do;  
 for þai durst not sla þis yong man. And with-in a few howris þai  
 come agayn vnto þer maister, & tolde hym þai had done as he  
 16 commandid þaim. And vpon þe fiste day after þis yong man,  
 trowyng þat his eam had forgotten þis trispas, putt oppyn þe  
 chambꝛ-dure & lukid in. And onone as þis seke man saw hym, he  
 callid hym vnto hym & gaff hym fayr language, & made hym  
 20 to sitt down by hym. And sodanlie with his one arm he gatt  
 hym aboute þe nek, & held hym; & with þe toder arm he drew  
 his knyfe & shewid it in his throte & kyllid hym. And aft þat  
 was aboute wondred þerof & vgged þerwith. So his sekeneis  
 24 swagid a littly, & þa he sent for þe bisshop Herkenwaldus<sup>1</sup>, and  
 he come with þe sacrament & shrafe hym, & howseld hym not<sup>2</sup>. &  
 he made grete sorow & had grete contricion in his harte for  
 his syn. And in his confession he spak no wurd of þe slayng  
 28 of his cussyn. And þe bisshop had grete mervail þerof, & said;  
 "Whi layn ye þe mansslaghter of your cussyn at ye slew?" And  
 he ansswerd agayn & said; "Sur, was þat a syn?" & þe bisshop  
 said, ya, it was a cruell syn. And þe seke man ansswerd agayn  
 32 & said; "I am a Iustis & hafe þe law in gouernans, & nowder  
 I deme it a syn, nor I wil neuer aske God forgifnes þerof." þa

<sup>1</sup> Harl. MS. *Episcopus uocatus cum  
 sacris aduenit. Herbinbaldus, cum  
 multis lacrimis et cordis contricione,*

*omnia peccata sua confessus est,  
 tacita iuuenis interfectione.*

<sup>2</sup> MS. not added above the line.



þe bisshopp ansswerd & said; "I wiłl neuer gyff you þe sacrament  
 or ye shryfe you þeroff." þaþ þis Iustis ansswerd hym agayn  
 & said; "*Non ex rancore, sed ex zelo iusticie et Dei timore illum*  
*interfecit*; I slew hym not of rankor nor of il wiłl, bod for luff of 4  
 rightwusnes & drede of God; ffor þer was neuer maþ luffid his  
 sister soþ bettyr þaþ I did hym. And þer-for & ye deny me  
 þe holi sacrament þat is Goddis bodie, I betake bothe my body &  
 my saule vnto þat holie sacrament, þat is God Hym selfe." And 8  
 þus þe bisshopp went away & wulde not howsył hym. And onone  
 after, þis seke maþ sent for hym agayn. And when he come att  
 hym, þis seke maþ bad hym luke in his box if þe sacrament war  
 þer. And so he did & fande rızt not þerin. þaþ þis seke maþ 12  
 said vnto hym; "Lo! þat at ye denyed me, Almiȝtti God Hym  
 selfe hase gıffen me & not denyed me." And with þat he oppynd  
 his mouthe, & þai mot se þe sacrament þerin; and þaþ he dyed.  
 And þaþ þe bisshopp was ferd & had grete sorow herefor, & 16  
 prechid þis in euer-ilk place for a grete meracle.

## CCCCXXI.

*Iuuentus facit homines diligenter mulieres  
 considerare.*

We rede of a profeste of þe ordur of Premonstracence, on a tyme 20  
 as he rade with a yong maþ, a bruther of his howse, þaim happend  
 to mete a fayr yong damysel; & þis profeste stoppid his hors  
 & haylsid hur honestelie, & sho stude still & lowtid vnto hym  
 & thankid hym. And when sho was passid þaim a littył, þis 24  
 profeste poght he wold prufe þis yong maþ & said vnto hym;  
 "Me poght þis was a passand fayr maydyn." & þis yong maþ  
 ansswerd & said, so poght hym. And þaþ þe profest said agayn;  
 "A thyng difformys hur hugelie, þat is sho hase bod one ey." 28  
 And þe yong maþ said; "Sur, forsuthe sho hase bothe hur ene,  
 ffor I behelde hur graythelie." And þaþ þe profest said vnto  
 hym; "And I sałl considur þi bakk, ffor þou sulde be of so  
 mekył symeplenes, & þou met a wommaþ þou suld not luke 32  
 wheper sho had bothe hur een or bod þe tane." And þaþ he

turnyd' agayn vnto his monasterie & said' vnto his brethir ; "Ye repruid' me for I take no yong meñ furth *with* me." And þañ he tellid' þaim þe cauce, & snybbid' þis yong mañ & chastid' hym for  
4 his truspas.

Iuuenes puelle pulcritudinem corporalem abscondere debent. Infra de temptatione *et* supra de abscondere.

8 Iuuenis non debet prefici mulieribus. Supra de carne.

## CCCCXXII.

Karolus. De statura *et* vita Karoli regis.

This kyng Charlis was of a fayr statur, for he was viij fute long  
12 & wele shapyñ & awfull to sight ; & he was passand' large of renys, & he was clenlie bothe in bely & in armys & had grete theis ; & he was a passand' wyse knyght & a bitter & strong of lyn. & his face was in lenthe oderhalfe palme (and' his berd'  
16 a fute long), & his nese emyddiste þerof & halfe þat lenth. & his fored' was a fute long, and he had een' like a lyon þat shane as a precious stane, and his browis was a palm brede. And if he had bene wrathe & lukid' oñ a mañ he wolde hafe flayed' hym.  
20 And his gyrdyll was viij fute lang *with*-oute þat at hang. And he ete bod littyl brede, bod at ans he wolde ete a quarter of a weddur, or ij hennys, or a guse, or a swyne shulder, or a pacok, or a crane, or a hale hare. And he wolde drynk bod esy wyne, bod if it war  
24 medlid' *with* watir. & he was of suche strenthe þat, at a strake *with* his swerd', he wald' cut in sonder ane armyd knyght syttand oñ a hors fro þe crown of þe hede vnto þe sole of þe fute, & his hors als ; and he wolde lightlie breke iiij hors shone at ans, and  
28 he wold' lifte eselie to his hede ane armyd knyght stondyng oñ þe luff of his hand'. And he bare tables *with* hym þat he bare all his actis in. And he drank bod seldom mo' þañ thrise at his meat. And he luffid' wele to ride and bere armys, and he made his  
32 doghters to be clothe-makers, & for to lere at spyñ oñ þe rok, at pai sulde nott be ydill. And at Coleyn he garte byg ij briggis

ouȝ þe watir of Reine. And when he come to Rome he wold light  
 a myle *with-out*e þe towne, & go vnto þe cetie apoñ his fute, & kys  
 euer-ilk kurk dure, & giff grete rewardis vnto euer-ilk kurk. And  
 he delyverd þe Holie Lande oute of Saracens handis, and come fro 4  
 thens-ward be Constantynople; and he broght thens many wurthi  
 relikkis, þat is to say, parte of þe crowne of ouȝ Lord, whilk þat  
 florissid in his syght, and ane of þe naylis þat our Lord was  
 naylid vnto þe cros *with*, and His sudarie, & ouȝ Ladie sarke, and 8  
 Saynt Symeon arm. And all þies he putt in a kurk of our Ladye  
 þat he byggid, and he fowndid & byggid als many abbays as þer  
 was *lettres* in þe Abce. And in euer-ilk one of þaim he lefte  
 a letter of golde. And at þe laste, when his son Lowis was 12  
 crownyd, he was full of gude werkis & decesid, and was berid  
 at Aquis Granum in a kurk of ouȝ Ladye þat he byggid. And yit  
 or he dyed he callid samen all his prelattis, & gaff þaim all his  
 tresurs to distribute þaim whaȝ þaim þoght nede emang þer 16  
 kurkis.

## CCCCXXIII.

## Katerine Virginis.

Som tyme þer come a monk of Rothomagence vnto þe monkes &  
 þe abbay þat is on þe Mownte of Synay, and þer he abade in *serues* 20  
 of God & Saynt Katryn vij yere. And he was a passand devoute  
 man; and he prayed evur vnto Saynt Katryn at he mott hafe  
 son relykk of hur bonys. And sodanlie, as he satt at his prayers,  
 þer was putt in his hand, at he wiste nevur how come, hur little 24  
 fynger; and he thankid God *perof*, & Saynt Katryn, & had it  
 home vnto his monasterie, and þer it is wurshuppid vnto þis day.

## CCCCXXIV.

## Iterum de Sancta Katerina.

We rede of a man þat was passand devoute vnto Saynt Katryn, 28  
 & made his prayers specialie vnto hur<sup>1</sup> a long while & besoght  
 hur to helpe hym. So afterwerd he forgatt hur, & made nott his

<sup>1</sup> MS. hym.



prayers nor his offrand vnto hur, nor did hur nott wurshup as he was wunte to doo, bod cesid peroff. So on a tyme as he was in his prayers he felt on slepe, and hym boght pat he saw in  
 4 a vision a grete multitude of virgyns goyng on a raw by hym. And emang paim ane pat was passand shynand & fayr forby all pe toder, when sho come nere hym sho coverd hur face pat he sulde not se hur, and so sho passid away by hym & he mot se all pe  
 8 toder facis bod hurs. And he had grete mervell what sho was at shynynd so forbe all pe toder, & hid hur face pat he sulde not se hur. And one of paim, when he spurryd what sho was, tolde hym at sho was Katryn, whilk pat he was wunte to know & to do  
 12 wurshup to. "And becauce," sho said, "at pou haue now forgettynd hur & gifes none almos-dede in wurshup of hur, nor makis no prayer vnto hur nor wurshuppis her nozt as pou was wunte to do, perfor sho covers hur face when sho passis by the, att  
 16 pou sulde nott know what sho was becauce pou had forgetten to know hur." *et c<sup>o</sup>.*

## CCCCXXV.

*Labor manuum est necessarius.*

Arsenius all his life-tyme he vsid at sitt & wurk a crafte with  
 20 his handis, & he had evur so mekill boght of pe Passioun of our Lord, pat he had alway in his bosom a clothe to wyepe his ene with, he wepid so when he thocht peron. And all pe night he wolde be in his prayers & slepe nott, & in pe mornyng when  
 24 he was wery for wakyng & liste slepe, pan he walde say þus; "Com, pou vnthrifit servand, slepe!" And so sittand he wold slepe a while, and pan onone he wolde rise & say; "Itt sufficis vnto a monk, & he had neuer so grete labur, to haue a nyght slepe  
 28 ans in a yere, or ilk nyght to haue ane howr slepe."

## CCCCXXVI.

*Laborem in presenti Deus reddet in futuro, et quanto plus laborauerunt, tanto magis merentur. et c<sup>o</sup>.*

We rede of ane hermet pat dwelte in wildernes, and pe watir  
 32 was passand far fro his cell. And on a tyme as he went for

watir he wex irk, & sett hyṁ down & said; "Whatt nedis me þus to labur when I may dwell harde be þe watir & I will?" And alsone he was war of a maṁ þat folowed after hyṁ & tellid his fute-steppis, and he askid hyṁ & said; "What erte þou?" 4 And he said agayn; "I aṁ þe aungeḥ off God sent for to nowmer þi fute-steppis, at þi mede may a noder day be rewardid vnto þe after þat þi labur is." And þaṁ þis hermett with a strong wytt removid his ceḥ v myle ferrer fro þe watir. *et c.* 8

## CCCCXXVII.

*Lacrimarum habundancia multum valet ad  
compassionem.*

On a day when *Sancta* [*Maria*] de Oginiez<sup>1</sup> satt pinkand of þe benefice of Almighty God, how largelie he gaff þaim vnto mans 12 kynd, sho take suche a compuncion & feḥ opoṁ such a wepyng, þat as sho went abowte in þe kurk meṁ mot hafe folowd hur steppis be þe confluens of þe teris of hur eeṁ þat feḥ down oṁ þe payment, vnto so mekuḥ þat a long tyme sho mot nowder luke oṁ 16 þe crucifyx nor speke, nor yitt here no noder speke, of þe Passiō of Criste, patteṁ evur sho feḥ in swone as sho had bene dead. & perfoṛ to restrene hur wepyng sho leste thynkyng of þe manhede of Criste & toke hur to vmbethynkyng of His godded, at be pinkyng 20 perof sho mott take a comfurth. Nevur-þe-les hur wepyng was evur moṛ & more when sho thoght of His godhed, als mekuḥ as it was when sho thoght of His manhede. And þus hur sorow was renewid and hur sawle prikkid with a swete compuncion. *et c.* 24

## CCCCXXVIII.

*Laborare debet monachus vt cogitationes malas  
euadat.*

Paulus Heremita, þat was a moste provid maṁ emang alde fadurs, oṁ a tyme when he lifid in wildrenes, & had bod esi fude 28 bod of þe frute of þe palm tre, and if he wroght oght with his handis no maṁ wolde giff hyṁ noght perfoṛ becauce he was so fer fro townys & no maṁ come nere hyṁ, becauce he wold somwyse be

<sup>1</sup> MS. *Sancta* Deoginieze.

occupied ilka day, he wald' gaddur samen a grete meneya of palme-levis & brynð þaim, in exsample þat he did soim bodele labur for his sustentacioñ; provand be þatt a monk myght not be in  
4 a place *with-oute* laboryng *with* his handis, or els he mot not esskape many ill thoghtis & vnthrifti. *et c<sup>o</sup>.*

## CCCCXXIX.

*Lacrimarum impetus retineri non possunt quia  
flante spiritu vehementi fluunt aque.*

8 On a day befor þe Gude Fryday, <sup>1</sup> Maria de Oginiez, when  
þe passioñ of Allmyghti God neghid nere, sho þoght sho wold'  
suffer a passioñ hur selfe in wurshup of His passyōñ; and sho  
feli vpon a grete wepyng & a sorow & a syghyng *perfor*. And so  
12 as sho sat þus wepand in þe kurk, a preste come to hur & blamyd'  
hur & bad hur lese hur wepyng & say hur prayers in sylens. And  
sho, knowyng wele enogh at sho mot not forbere wepyng, rase vpp  
& went furth of þe kurk and hid hur in a privay place far thens;  
16 & *per* sho wepid' & besoght Almighty God in hur prayers þat  
he wolde shew vnto þis preste þat a mañ may not restreñ hym fro  
wepyng when it flewis vpon be grace of þe Holie Gaste. And  
on a day as þis preste was att mes, be prompyng of þe Holie Gaste  
20 he feli on suche a wepyng þat he was nerehand' strangled *per-with*.  
And ay þe mare at he laburd' to restrene hym þe more he wepyd',  
vnto so mekuff at nott aloneli hym selfe, bod also his buke & all  
þe altar clothis war all bod water *with* his wepyng. And after-  
24 ward þis holie maydyn come vnto þis preste and teld' hym all þis  
als playnlie as sho had sene it hur awn selfe, & said' vnto hym;  
"Now ye hafe lernyd' be experiens þat a mañ may not *with-draw*  
hym fro wepyng for þe passyōñ of Almighty God; when he thynkys  
28 *peron* & is movid *perto* be the Holie Gaste."

*Lacrime contricionis impetrantur orationibus san-  
ctorum. Infra de Oratione.*

*Laicus non debet stare in choro et audire diuina.*

32 *Supra Ambrosij.*

<sup>1</sup> MS. *has another when here.*



## CCCCXXX.

## Lantgravius Lowicus.

We rede how þat þis Lantgravius Lowicus was a passand<sup>r</sup> grete tyrand<sup>r</sup> and a mysdoer. And -agayn<sup>d</sup> þat he sulde dye he com-mawndid<sup>r</sup> þaim at was aboute hym<sup>d</sup> þat als tyte as he was dead<sup>r</sup> þai 4 sulde clethe hym<sup>d</sup> in a monkis cowle of þe Ceustus ordur, bod not or he war dead<sup>r</sup>; & so þai did<sup>r</sup>. And when<sup>d</sup> he was so cled, one of his knyghtis lukid<sup>r</sup> opoñ hym<sup>d</sup> & said<sup>r</sup> þus in skorid<sup>r</sup>; “Lo! hym<sup>d</sup> þis is not now like my lord<sup>r</sup> in all his vertues, ffor he was a wurthi 8 knyght, & now he is a passand<sup>r</sup> gude monke & kepis his sylence passand wele.” So his sawle was broght vnto þe prince of Heil syttand<sup>r</sup> opoñ þe pytt bra, & he held<sup>r</sup> a copp<sup>d</sup> in his hand<sup>r</sup> & said<sup>r</sup> vnto hym<sup>d</sup>; “Welcom<sup>d</sup>, our<sup>r</sup> wele-belufid<sup>r</sup> frend<sup>r</sup>! Shew<sup>r</sup> hym<sup>d</sup>,” he 12 said<sup>r</sup>, “your chawmers!” And belife was shewid<sup>r</sup> hym<sup>d</sup> all þe paynys. And þa<sup>n</sup> he sayd<sup>r</sup> vnto hym<sup>d</sup> agayn<sup>d</sup>; “Drynk, frend<sup>r</sup>, of my copp<sup>d</sup>!” And þuf all he war not<sup>1</sup> welewillid<sup>r</sup> þerto, yit he was compellid<sup>r</sup> to drynk; and als sone as he had done þer come 16 oute stynkkand flawmys oute of his ene, his nease-thrillis, & his eris. And after þis he said<sup>r</sup> vnto hym<sup>d</sup>; “Now þou saist se my pitt þat is withouteñ bothom<sup>d</sup>.” And belife it was opynd<sup>r</sup> & he casteñ þerin. 20

Latroni possunt adaptari que *supra* dicuntur de ffure, et infra de predone *et* raptore.

Laudacio. Laudant multi aliquem in comparacione alterius. *Supra* de comparacione. 24

## CCCCXXXI.

## Laudem appetunt aliqui de bonis operibus.

We rede how oñ a tyme, when<sup>d</sup> a mañ spirrid<sup>r</sup> Macharius whi he sufferd<sup>r</sup> so mekuil<sup>r</sup> honger in wyldernes, þat<sup>2</sup> mot wekelie hafe

<sup>1</sup> Not omitted, and added above the line.

<sup>2</sup> Harl. MS. qui in monasterio

ebdomadis integris abstinens non sensisse esuriem.

byddyñ in his abbay & suffred no honger, he ansswerd agayñ & said; “For here is no wittnes of pi faste þat sulde nurissþ þe with lovyng, nor at mot susteyñ þe. And þer mans serves  
4 & refresshyng of a vayñ glorie makis þe fatt.”

*Laudem nolunt aliqui acquirere per facta enormia.  
Infra de memoria.*

*Laudes adulatoris contempnunt sapientes. Supra  
8 de adulacione.*

*Laudem fugiunt aliqui ne in ea dilectentur. Infra  
de vanitate.*

# CCCCXXXII.

## Laurencij Martiris.

12 We rede in ‘*Legenda Lombardica*,’ of Eusodia þat was doghter  
vnto Theodose þe Emperour, how sho was vexid with a fend, and  
was had vnto Constantynople to þe body of Saynt Stephan to  
be curid. And þis fend spak within hur & said; “I will not pas  
16 oute on hur bod if Stephan com to Rome, for so it is þe apostels  
will.” And so, be þe consent of þe pope & þe Emperour, þe bodie  
of Saynt Stephan was sent vnto Rome be þe Grekis, with counand  
at pai suld bryng vnto Constantynople þe bonys of Saynt Laurens.  
20 And when pai come at Rome with hym & sett down his bodie in  
*ecclesia Sancti Petri ad Uincula*, pase at sulde bere hym myght  
gett hym no ferrer. And þan þis fend cryed agayñ in þe maydyn  
& sayd; “Ye labour in vayñ, for he hase not chosyn his seate  
24 here, bod att his bruther Laurens.” And pai bare þe bodye  
thedur, & onone þe maydyn was hale. And Saynt Laurens, as he  
had bene ioyfull of his bruther commyng, remowid hym vnto þe ta  
side of þe sepulcr, & left þe toder syde voyde vnto his bruther. And  
28 þan þe Grekis putt þer handis to take Saynt Laurence away,  
& pai fell down vnto þe erth as pai had bene fonde. And with-in  
x dayes after pai war all dead. And þan a voyce was harde  
in Rome þat sayde; “O, felix Roma! *et cº*. O! þou happy Rome,  
32 þat sparris bothe in a grafe þe bodie of Saynt Laurens þe Hyspany,  
& þe bodie of Saynt Stephan of Ierusalem.”

## CCCCXXXIII.

## Laurencius accusat facientes sibi iniuriam.

We rede in þe ‘Meracles of our Ladie,’ how at Rome þer was a yong man þat hyght Stephan, þat vsid gladlie to take giftis & so for to forbar right of many folke in þe law. And he wronguslie 4 take away & held in possession vnto hym selfe iij howsis of Saynt Laurens kurk, and a garthynd of Saynt Agnes kurk. So hym happend to be seke & sulde dye, and hym poght he was broght befor þe iugement of Almighty God. And onone as Saynt Laurens 8 saw hym, he come vnto hym with a grete indignacion & iij tymys he thrustid hym be þe arm, & þat sare, & crusid it att it warkid gretlie with. And Saynt Agnes nor none oper vyrgyn wold nott ans luke on hym, bod turnyd þer facis fra hym-ward. And þan 12 þe iustis gaff a sentans of hym & said; becauce he take oper mens gude fro þaim & selde þe treuth for takyng of giftis, he sulde be putt into þe place at Iudas þe traytur was in. And þan come Sanctus Proiectus, whome þis Stephan had had grete deuocion to 16 in his life, & prayed Saynt Laurens & Saynt Agnes to forgiff hym. And so our Ladye & þai prayed for hym vnto þis iustis, to so mekuf he grauntid þat his saul [sul]de<sup>1</sup> goo agayn vnto his body, & þer he sulde do penans xxx<sup>ti</sup> dayes. And our Ladie gaff 20 hym in commandment þat he sulde daylie say þis psalme, ‘Beati immaculati,’ whils he liffid. And when his saule come vnto his bodie agayn, his arm was als bla & als sare with þe thrustyng of Saynt Laurens as he had suffred it evyn on his body, whilk 24 takyn was apon hym ewhils he liffid. And þat at he had wronguslie takyn away, he restorid itt and did penans perfo. & opoþ þe xxx<sup>ti</sup> day he passid vnto Almighty Godd.

## CCCCXXXIV.

## Laurencius se honorantes in necessitate adiuvat. 28

We rede in ‘*Legenda Lombardica*’ when þe Emperour Henrie and Ranegunde<sup>3</sup> his wyfe abade alway clene virgyns, purgh

<sup>1</sup> MS. his saulde goo.<sup>2</sup> MS. Ranegude.



instigacioṇ of þe fend, he suspecte his wyfe with a knyght, & made  
 hur for to gang oṇ hate coles, barefute, xv fute lang. And  
 als sone as sho begaṇ to ga sho said in þis maner of wise; "Lord  
 4 Criste! As þou knowis that I am vnfylid bothe of Henry my  
 husband & all oþer, so I beseke þe helpe me!" & with þat þis  
 Emperour was esshamyd & gaff hur oṇ þe cheke with hys nefe.  
 And þaṇ a voyce sayde vnto hur; "Marie þat is a maydeṇ hase  
 8 delyverd þe becauce þou erte a maydeṇ." And þaṇ sho passid  
 þurgh all þis grete fire vnhurte. And efterward, agayṇ þis Henry  
 sulde dye, a grete multitude of fendis come be þe celi of aue  
 hermett, and he oppyṇd his wyndow & askid one of þaim what þai  
 12 wer. And þai ansswerd agayṇ & said; "We er a legioṇ of fendis  
 þat bownys vs vnto þe dead of þe Emperour Henrie, to luke if we  
 can fynd any thyng of owrs in hym." And he chargid hym  
 to com agayṇ by hym & tell hym how þai had done. And he  
 16 come agayṇ & tolde hym þai had not sped, & said; "Ewhils  
 þe fals suspecte þat he had in his wife & all his oder ill dedis war  
 weyed in a weyscale with his gude dedis, þat swythyṇ Laurens  
 broght a grete hevy pott of gold. And wheṇ his evill dedis was  
 20 like to hafe bene þe heviar, he kest it in-to þe tother weyscale,  
 & it was hevyar & weyed all down. & with þat," he said, "I was  
 angrie, and starte vnto þe pott & brakk of þe tone ere þeroff; and  
 þis pott was a chales at þis Henre had giffen vnto Ceustus ordur,  
 24 in wurshup of Saynt Laurens. And becauce it was so grete, he  
 garte make it ij eris, at it mot be listid vp by." And þis  
 Emperour was dede þe same tyme as þe hermett had knowlege.  
 And he garte luke þe chales and [þe] ta ere wantyd, as þe  
 28 fend sayd.

CCCCXXXV.

## Leonis Pape.

We rede in his 'Meracles'<sup>1</sup> how Leo þe pape opoṇ a Pace day  
 said mes in a kurk of our Ladie, and as he was howsylland cristen  
 32 meṇ, ilkone in þer ordur, a certaṇ wommaṇ kissid his hand, þurgh

<sup>1</sup> Latin MSS. Ex Miraculis Beate Virginis.

þe whilk he had a huge temptaciōn in his flessħ. And so þis holie  
 mañ þoght he wolde venge þis temptaciōn in hym selfe, & þe same  
 day þat hand' at slanderd' hym so, privalie he cut it off & keste it  
 fro hym. And in þe mene while þer rase emang þe common peple 4  
 a gret murmur whi þe pope said' not mes as he was wunt to doo.  
 Thañ þis Leo made his prayer vnto our Ladie, Saynt Marie,  
 & commytt hym all vnto hur providens; and sho onone come vnto  
 hym & with hur holie handis sho restorid' his hand' agayn vnto his 8  
 arm, & commawndid' hym for to go furth & do his mes, & offer þe  
 sacrament vnto hur soñ as he was wunte to do. And thañ þis  
 Leo prechid befor all þe pepyl, & tolde þaim what had happend'  
 hym, and shewid' þaim his hand' how it was cott off, & þorow 12  
 our Ladie restorid' agayn vnto his arm. *et cº.*

## CCCCXXXVI.

## Leonardi Confessoris.

We rede in his Legend' how þer was a knyght presond' in Bretany,  
 & he made his prayers speciallie vnto Saynt Leonard' to helpe hym. 16  
 And onone, at all meñ saw & might know hym, Saynt Leonard'  
 apperid' in myddest of þe mute-hall, & went into þe preson & brak  
 his fetters & put þaim in þe mans hand', & opynlie emang all meñ  
 he broght hym furth þorow þaim. And all þat saw had so mekul' 20  
 wonder þerof þat þai war passynglie astonyd.

## CCCCXXXVII.

## Legatum male custoditum amittitur.

We rede how som tyme þer was a mañ þat when he dyed' bewytt  
 vnto iij sonnys þat he had ane ass, so þat one suld' labur it a day, 24  
 and a noder a noder day, and þe iij þe thrid' day, & at þai sulde  
 vpholde it & giff it meate emang þaim. And opoñ þe furste day þe  
 eldeste bruther had þis ass, & laburd' it sore and gaff it nothyng to  
 eate, ffor he vmthoght hym þat his medyl' bruther suld' hafe it þe 28  
 secund' day & he wolde giff it meate enogh. And oñ þe secund' day

pis secund<sup>r</sup> brother had pis ass, & laburd<sup>r</sup> it sore, & gaff it no mo<sup>r</sup> meat no mo<sup>r</sup> þan his furste bruther did<sup>r</sup>; ffor he vmthoght hym þat his thrid bruther, þat was richest of þaim aȝl, sulde hafe it oñ  
 4 þe thrid<sup>r</sup> day, & he said<sup>r</sup> he wold<sup>r</sup> giff it enogh. And vppoñ þe thrid day þe iij bruther had it, & laburd<sup>r</sup> it & gaf it no meate, ffor he vmthoght hym þat his ij brethir had bothe had<sup>r</sup> it, & þai had giffen<sup>r</sup> it meat enogh, for þai war richer men þan he. And þus  
 8 for grete labor & no sustentacioñ pis ass dyed<sup>r</sup>; & þus for þer covatis none of þaim had gude oñ itt.

Legatarij debent pro legatoribus<sup>1</sup> orare. Supra de elemosina, xi<sup>2</sup>.

12 Leo virginem defendebat a corrupcione. Infra de virginitate, iij.

# CCCCXXXVIII.

Leo custodiebat asinum ex precepto beati Ieronimi.

Oñ a day when Saynt Ierom satt with his brethir, sodanlie þer  
 16 come a haltand lion & went into þe abbay. And onone as þe brethir saw hym þai fled aȝl, and Saynt Ierom rase & mett [him] as he had bene a geste. And pis lyon lifte vp his sare fute & lete hym se it, and he callid<sup>r</sup> his brethir & garte one of þaim wassh it,  
 20 & layd<sup>r</sup> salvis & medcyns perto, made of herbys, & onone pis lion was hale and was als meke as a hors. And Saynt Ierom chargid hym þat he suld<sup>r</sup> evur[e]day take charge of & kepe ane ass þat broght hym & his brethir fewell fro þe wud, & he wolde euerilk  
 24 day at dew tyme hafe pis ass of þe felde & bryng it hame, & kepid hur surelie. So oñ a day as pis ass was pasturand, pis lyon liste wele slepe, & layde hym down & feȝl apon a sad slepe; and þer come merchandes with camels be pis ass away, & saw at no bodie  
 28 was stirrand; & þai tuke þisass wit h þaim. And when þai war gone, pis lyon wakend & myssyd<sup>r</sup> his fellow, & soght here & þer romyand & couthe not fynde hit. And when he saw he cuthe not fynd<sup>r</sup> it, he went home aȝl hevylye vnto þe Abbay, & stude at

<sup>1</sup> MS. legatarijs. Lat. MSS. legatoribus.

<sup>2</sup> MS. iij.



þe yate oferrom & durste com no neþ becauce he broght not hame  
 þe ass; & he durste not com in as he was wunte to do. And þe  
 monkis, when þai say hym at he come home & broght not þe ass  
 with hym as he was wunt to do, & þai trowed he had etyn hur, & 4  
 here-for þai withdrew his meate fro hym at þai war wunte to giff  
 hym & wold not giff hym it, bod bad hym go & ete þe hynder-end  
 of þe ass as he had etyn þe for-end. And þan Saynt Ierom  
 chargid þis lyon to do þe ass offes, & to bryng home wod on 8  
 his bak daylie to þe kychyn as it was wunt to do; & mekelie  
 he did it as he was commandid & gruchid nothyng þerwith. So  
 on a day as þis lyon was walkand be his one, he was war of  
 þies merchandis com of ferrom with þer camels ladyñ, & þis lyon 12  
 ass<sup>s</sup> at he kepidd emang þaim. And with a grete romying he ran  
 opon þaim, & all þe men fled & war passand ferd, and all þies  
 camels & þis ass, bothe with merchandis as þai war ladyñ, he  
 broght vnto þe Abbay. And when Saynt Ierom saw, he com- 16  
 mawndid his brethir to giff þies catell meate, and þan to abyde þe  
 will of God. & þan þis lion come into þe abbay as he was  
 wunte to do, & wente to Saynt Ierom & syne fro monk to monke,  
 & fawnyd þaim & lowtid vnto þe erth, evyn as he had askid þaim 20  
 forgyfnes. And þan þe merchandis come & knew þer fawte  
 & askid Saynt Ierom forgyfnes; & he forgaff þaim when þai  
 confessid how þai did, & lete þaim hafe all þer gudis agayñ. And  
 þai gaff þe abbay to amendis a messur of oyle, and band þaim 24  
 & þer successurs for evur more yerelie to giff vnto þat abbay  
 þe same messur, and so þai do yerelie vnto þis day.

Lena impetrat quod petit. Infra de oratione.

Letania cantari<sup>1</sup> debet. Supra de cantu, vj.

28

# CCCCXXXIX.

Leprosus. Leprosis servire est deo servire.

Theobaldus, þat was þe noble Erle of Campanye, with grete  
 deuocion wold visit layser howsis, and befor his castell-yate  
 þer dwelte a layser. And þis lord had in condicioñ, þat als ofte as 32

<sup>1</sup> MS. cantaria.

he come be his howse away he wolde go in & wassh hys fete & giff  
 hym almos. So it happend afterward þis layzer dyed & was berid,  
 & þe erle wiste [not]. So hym happend afterward com be þis  
 4 howse & wiste not at þe layzer was dead, bod he went in as he was  
 wunt to do, & þer he fand, not þe layzer, bod Almyghti God in þe  
 layser clothyng, and he did hym serves as he was wunte to do;  
 and in his harte he felid a grete swetnes. And when he was gone  
 8 furth, one of his men tolde hym þat þis layzer was dead & berid  
 in suche a place. And als tite as he harde þis, þis trew man  
 thankid Almyghty God, whome þat he adlid to serve in His awn  
 presens; and afterward he servid Hynd ofer in his membres.  
 12 et c<sup>o</sup>.

## CCCCXL.

## Leprosis servire credens deo servit.

In Frawnce þer was a man of grete mekenes & mercie, &  
 inspeciall vnto layers, vnto so mekull þat wharesom-evur he  
 16 mett þaim he wolde giff þaim almos. So on a tyme hym happynd  
 to mete a man þat was passand horrible lepre, & wolde hafe giffen  
 hym almos. And he said; "Nay, I will no money. Bod I pray  
 þe wye þe filthe fro my nease." And þis man, furste with  
 20 his fynger & syne with his sarke skirte, wyped it als softlye as  
 he cuthe. þan þe layer man sayd; "I may not suffer so mekyll  
 sharpnes, & þerfor I pray þe lykk it away with þi tong." And he  
 neuer-þe-les, þuf all his natur vggid þer-wit, yit he lykkid it away  
 24 with his tong. And sodanlie oute of þe layer nese in-to his mouthe  
 þer fell ij precious stonys<sup>1</sup>, & furthwith, evyn at he say, þis layer  
 stevend vnto hevyn. et c<sup>o</sup>.

Leprosi specie deus hospicio recipitur. *Supra de*  
 28 hospicio.

Leticiam aliquando gerit paupertas, et diuicia tristi-  
 ciam. *Supra de diuicijs.*

Lex. De Lege, et c<sup>o</sup> 2.

<sup>1</sup> Lat. MSS. Subito gemma precio-  
 sissima in os suum de naribus leprosi  
 cecidit, et, ipso uidente, ad celum

ascendit.

<sup>2</sup> A discourse on Law omitted here.

CCCCXLI.

*Leges imperatorum debent obseruari.*

Commestor Mallius Torquetus<sup>1</sup>, þat was a conselur of Rome, when he had betynde his soñ with a wand, he strake hym with ane ax, becauce he faght with his enmys agayns þe commandment 4 of þe concelurs; & neuer-þe-les yit he ouer-come þaim. *et cº.*

*Leges quas imperatores faciunt eciam ipsi observare debent. Infra de prelato.*

CCCCXLII.

*Liberalitas. De Liberalitate.*

8

Lantigonus<sup>2</sup>, þat was kyng of Macydony, on a tyme when a pure man<sup>3</sup> askid hym a peny, he ansswerd agayn & said þat it was mare þan a pure man<sup>4</sup> sulde aske. And þan he askid hym a halpeny, & he ansswerd agayn & said; "It is les þan it semys 12 a kyng for to giff." And Senec stude by & saw, & he said þis was a fowle cauillacion, when he mot nowder se þe kyng giff þe pure man a peny, nor þe pure man resayfe a halpeny of þe kyng; ffor þer is no þing so mekull made of as is þat þyng þat a man giffis 16 with his gude wyll. *et cº.*

CCCCXLIII.

*Iterum de Liberalitate.*

We rede of þe Emperour Titus, how þat he was so liberaill of gifte þat on a day when no man come & askid hym noght, 20 he sayd at evyn vnto hys men; "O, ye frendis! This day hafe I loste!"

*Liberacio. Liberat Maria incarceratos. Infra de Maria, ij.*

24

<sup>1</sup> Harl. MS. Manlius Torquatus.

<sup>2</sup> Lat. MSS. Antigonus.

<sup>3</sup> Lat. MSS. amicus.

<sup>4</sup> Lat. MSS. plus esse quam amicus deberet petere.



Liberant diuersi sancti diuersos. *Supra et infra in locis suis.*

Libido. *Infra de muliere.*

4 *Lingua mala multum est detestabilis. Supra de excommunicacione.*

*Lingua aduocati est venalis. Supra de Aduocato, iiij.*

*Lingua mala turbat multos. Supra de Iracundia, iiij.*

CCCCXLIV.

8      Locucio. *Loqui non debent religiosi de rebus pertinentibus* <sup>1</sup> *ad uitam.*

When a meneya <sup>2</sup> of brether war at a calacioñ & pai spak to-gedur of pingis þat perteynyd vnto þe bodie, þer was one alde mañ  
12 emang þaim þat hyght Corpreys. & he rase & went away, & knokkid' oñ his breste & said; "Wo is þe, Corpres! For þou levis þase pingis þat God commandid' þe, þat is to say, meknes & paciens & sike oper thingis lyke, and <sup>3</sup> spekis nothyng of swilk pingis  
16 as God askis of þe." *et c<sup>o</sup>.*

CCCCXLV.

*Loquendum est de rebus pertinentibus ad saluacionem anime et edificacionem proximi.*

Oñ a tyme when Saynt Petur prechid, þer was som þat wolde  
20 mofe vnto hyñ vnprofitable questions, & þañ he wolde say vnto þaim; "Þe tyme is shorte, & þe dome of God drawis nere, & þerfor befor al thyngis latt vs seke how & of what maner of wise we sulde doo to gett vs euer-lastand life."

CCCCXLVI.

24      *Loquentes multum verba stulta puniuntur.*

Som tyme þer was a noñ þat was chaste of bodie, bod sho wold nott restrene hur tong fro fowle langwage; so hur happend to dy

<sup>1</sup> MS. *impertinentibus.* Harl. MS. *as above.*

<sup>2</sup> MS. *meneza.*

<sup>3</sup> Harl. MS. *et loqueris de hijs que deus non requirit a te.*

& be berid in þe kurk. And opoñ þe night after, he þat kepid þe kurk saw hur broght befor̃ ane altar & cut in sonder evyñ be þe myddeste. & þe [tone] parte was burnyð and þe toder parte putt in þe grafe agayñ; and oñ þe morñ þai mot se þe prynte 4 apoñ þe merbyll stonys, like as a womañ had bene bodelie burnyð per.

*Loquendum non est indifferenter coram omnibus.*

*Supra de augurio* <sup>1</sup>.

8

*Loqui non debemus de defectibus aliorum.* *Supra de iudicio*, iij <sup>2</sup>.

*Loquendum est semper caute et non est demon denominandus.* *Supra de demone.*

12

#### CCCCXLVII.

*Loquendum non est nimis superbe.*

In þe iiij yere of Iustinyañ was per ij bisshoppis, and per enmys come oñ þaim & pullid̃ per tongis oute of per hedis. Afterward̃ be revelacioñ þai wer restorid̃ vnto per tongis & mot speke, & did̃ 16 many meracles. So at þe laste þai begañ to wax prowde of speche, and onone, as God wold̃, þai wex bothe doñ, & did̃ neuer meracles after. And Saynt Gregoř tellis in his 'Dialoggis' þat þe tone of þaim fell̃ vnto þe syñ of lichorie, & heř-for̃ God deprivid̃ hym̃ 20 of meracles-doyng; and þe toder of þaim fell̃ vnto pride, & loste all̃ þe vertue of his meracles-doyng.

#### CCCCXLVIII.

*Lucrum quod cito adquiritur cito expenditur.*

Theř was som̃ tyme in a cetie a passand̃ curios barbur, and for 24 euer-ilk man þat he shufe he tuke a peny, and at þe weke-end̃ he mot pay for his burd̃ & putt in his purs ij or iij shelyng. So hym̃ happend̃ oñ a tyme to here tell̃ of a noder cete þat barburs tuke for ilk mañ shavyng in a shelyng, and he tuke his instrumentis 28

<sup>1</sup> MS. augurio.

<sup>2</sup> MS. i.

with hym & pought he wolde go dwell per. Not-withstondyng,  
 or he went, all pat ever he gatt of his wynnyng he spendid it  
 & made hym mery perwith. So he come vnto pe toder cetie  
 4 & sett vp his crafte, & on pe furste day he gatt mekull money.  
 And he was fayn perof & wente vnto pe bowcherie & thoght  
 to by hym flessch vnto his supper, & it was spitefull dere, and  
 so with-in a while he conseyvid pat, if all he tuke neuer so mekull  
 8 for a mans shavyng, yit his meat & his drynke koste so mekull pat  
 he mot not spare no syluer bod spendid it ever as he gatt it. And  
 pan he vmthoght hym & said vnto hym selfe; "I spend all  
 my wynnyng of my meatt & my drynk & can not safe a peny,  
 12 puf all I take a shelyng for a shavyng, and when I tuke bod  
 a peny for a shavyng, I couthe wele spar som syluer ever-ilk day,  
 & now I can not so, for here I may not get my lyfelod." And he  
 gatt his gere to-gedur & went agayn vnto pe toder cetie & right  
 16 not in his purs.

## CCCCXLIX.

## Ludus debet esse honestus.

When Altibiades Socrasticus was with ane eame of his &  
 lernyd pe vij sciens liberall, his<sup>1</sup> eame gaff a tromper a trompe pat  
 20 is callid Tibia, to thentent pat he sulde lern his cossyn to trompe  
 perwith & to syng perwith, ffor in pat contre it was a common  
 mynstralecy. And he sett pis trompe to his mouthe & began  
 to blaw, & it was foyste & ill-saverd & garte hym make grete  
 24 chekis, & as hym pought, it deformyd his face when he blew perin.  
 And her-for he keste it fra hym & brak it. And be exsample of  
 hym, pat he luffid it nott, he chargid all pe contre per he dwelte  
 afterward pat pai sulde neuer vse pat mynstralcie, and so pai vsid  
 28 it neuer vnto pis day.

## CCCCL.

## Ludit miles ad taxillos cum demone.

In pe Cetie of Susan, with-in pe dioces of Colan, per was a  
 knyght, and he was so giffen vnto playing at pe dice, at nyght

<sup>1</sup> MS. he.



& day he was evur redie to play *with* any þat wolde com̄; and he was passand fortunat in playing & temyd many mans purs. So on a nyght þe devull come in a mans liknes & desyrid to play *with* hym, & he went in-to þe howse *with* hym, & a grete sakett full of 4 mony in his hand, & þai played to-gedur to þis knyght had nere-hand loste all þe mony þat he had. And þis knyght, when he had loste, began to wax angrie & said; "þou erte þe devull, hope I." And þan þe toder said; "Now we hafe played enoghe, and vs bus 8 now go." And he tuke þe knyght be þe nekk & drew hym oute purgh þe thakk of þe howse. And his body breste & his bowels cleuyd on þe sclathe stonys. And on þe mor̄n his bowels was fon, bod what at wurthed of þe bodie cuthe neuer man tell to þis 12 day, & þai went & berid his bowels.

Ludus avium in hoc seculo punitur. Supra de Aue.  
Lupi confessoris. Supra de Amore.

## CCCCLI.

Lupus puellam invasit.

16

We rede how on a tyme a wulfe ouercome a damysell & gatt hur be þe arm̄ in a tow̄n, & sho cryed faste; & euer when sho cryed he wolde strenge hur sore, & when sho held hur tong he sparid hur. Notwithstandyng he haylid hur vnto þe wud vnto a noder wulfe 20 þat had a bane stykkand in his throte, and he was gretely turment *per-with* & he gapid wyde. & þe<sup>1</sup> damysell saw þe bane stik in his throte, & sho put in hur hand in his mowthe & pullid it oute. And he & his felow broght hur agayn vnto þe tow̄n safe 24 & sownd, & lowtid vnto hir and went *per* wayes. *et c<sup>o</sup>.*

## CCCCCLII.

Lupa vindicavit quantum potuit.

In companye scolers on a tyme had remedy & went to play paim, & þai fand in þe wud a wulfe den; & *þer* was wulfe-whelpis 28

<sup>1</sup> After þe, j, *erased.*

perin, bod *per* dañ was away. So one of *pies* scolers cut of all *pe* fete of *pe* wulfe-whelpis, and when *pe* scolers was gone *pe* wulfe come vnto hur deñ and fand hur whelpe fete cut of. & sho gat  
 4 oute & folowid<sup>t</sup> opoñ *pies* scolers, and sho sewid<sup>t</sup> aloneliē oñ *hym* pat did *pe* dede. And he was passand ferd<sup>t</sup> & clambe vp in-to a tre, and when sho saw sho mot not gett *hym*, sho begañ to skrape & grafe abowte *pe* rowte with hur naylis. & when sho saw  
 8 sho mot not so com<sup>t</sup> to *hym*, sho cryed & gaderd<sup>t</sup> *samen* a grete meneya of wulvis to helpe hur. And in *pe* mene-while *pe* scolers tolde men<sup>t</sup> in *pe* town, and *pai* come oute with clubbis and staffis & flayed *pies* wulvis<sup>1</sup> away, & broght *pis* scolar hame emyddeste of  
 12 *paim* all. *Pe* wulvis folowid<sup>t</sup> *paim* oferrom, bod sho aloneliē come evur oñ *paim* & wolde not lett for *paim* all, bod come rynand<sup>t</sup> in emang *paim* & gatt *pis* scolar be *pe* nekk, & onone sho werid<sup>t</sup> *hym*. And *pai* feñ vpoñ hur & slew hur. *et c<sup>o</sup>.*

## CCCCLIII.

16     *Luporum* more currit et vlulat aliquis.

Petrus de Lombardia tellis & says; "I saw ans a yong mañ pat was born in Fraunce & broght vnto he was at mans age<sup>2</sup>, and he cuthe gang oñ his fete & his handis as a beste and crye like  
 20 a wulfe."

*Lupanari* expositam virginem custodiuit deus. *Infra*  
*de virgine.*

## CCCCLIV.

*Luxuria multa mala facit.*

24 In *pe* Cetie of Susace was *per* a wommañ pat keste hur harte hugeliē oñ a clerk pat had fayr een, to hafe at do with *hym*, vnto so mekuñ at sho said<sup>t</sup> vnto *hym*; "And *pou* will hafe at do with me all my gude sal be thyne." And he excusid<sup>t</sup> *hym* & wolde nott.  
 28 And sho saw pat & went vnto *pe* iustis & accusid<sup>t</sup> *hym*, & said<sup>t</sup> he

<sup>1</sup> MS. wufvis.<sup>2</sup> Harl. MS. educatus vt more*luporum* semper ad manus et pedes  
 sciuit currere atque ululare.

wold<sup>1</sup> hafe oppressid<sup>r</sup> hur. And þe iustis sente for hym & dampnum<sup>1</sup> for lichori vnto prison. And sho contynod still in hur fals syn & luste, & gatt a styte & clamd vp at a hy wall to a wyndow of þe prison, & clambe our & lepyd down vnto hym & laburd<sup>r</sup> hym 4 to hafe att do with hym, and he wolde not grawnt vnto hur. And als tyte as sho was foñd with hym þai went & tellid<sup>r</sup> þe iudgies, and þai trowid<sup>r</sup> he had bene a wyche & vsid<sup>r</sup> sorcerye, & demyd<sup>r</sup> hym to be burnyd<sup>r</sup>, and so he was. & when his ribbys was burnyd<sup>r</sup> þat 8 men myght se his longis, he begañ to syng “Ave Maria,” at all folke hard. And onone one of þe wommans cussyns putt a grete colle in his mouthe & said; “I sail putt away þi prayers.” & with þat he word<sup>r</sup> hym; & his bonys war berid<sup>r</sup> in þe felde 12 & did many grete meracles. And now vpon his grafe is þer made a wurthi kurk.

*Luxuriosa mulier. Infra de muliere, iiij.*

CCCCLV.

*Luxuriosa mulier conceptum infantem necat.* 16

We rede of a noñ of þe dioces of Colan, and sho conseyyd<sup>r</sup> & bare a child<sup>r</sup> & when it was born she slew it. So afterward<sup>r</sup> hur happend fail seke & was bown to dye, and sho shrafe hur of all hur synys outtakyn þis syn of þe slayng of hur childe; and þañ sho 20 dyed. So afterward<sup>r</sup> sho apperid<sup>r</sup> vnto a cussyn of hers at prayed for hur, and sho bare in hur armys a burnande childe, & said; “þis childe I conseyyd<sup>r</sup>, & when it was born I slew it. & perfor euer I mon bere it abowte & it is a passand<sup>r</sup> byrmand<sup>r</sup> fyre vnto me. 24 And if I had bene shrevyn þerof I had had grace, & now I mon hafe none for I am dampnyd.”

*Luxurie peccatum committunt eciam religiosi, vt hic et supra et infra diuersis locis.* 28  
*Luxuria religiosos religionem relinquere facit. Infra de Maria, vij.*

<sup>1</sup> For dampnatus est?



## CCCCCLVI.

Luxoriosam mulierem diabolus ad infernum  
portauit.

We rede of a *prestis* concubyne, þat when sho was bownd to dye  
 4 sho cried opoñ þaim at was aboute hur with grete instans, & had  
 þaim gar make hur a payr of hy bottois & putt þaim oñ hur leggis  
 for þai war passand' necessarie vnto<sup>1</sup> hur, and so þai did. And  
 opoñ þe night after þe mone shane bryght, and a knyght & his  
 8 *servand'* was rydand' in þe feldis to-gedur, and þer come a wommañ  
 rynand' fast vnto þaim, cryand', & prayed' þaim helpe hur. & onone  
 þis knyght light & betaght his mañ his hors, & he kennyd' þe  
 wommañ wele enogh, & he made a cerkle abowte hym with  
 12 his swerd', & take hur in vnto hym; & sho had nothyng oñ  
 bod hur sarke & pies buttois. And belife he harde a blaste of  
 ane vgsom horn at a hunter blew horrible, & huge barkyng of  
 hundis, and als sone as þai hard', þis wommañ was passand ferde.  
 16 And þis knyght spirrid' hur whi sho was so ferd', & scho tellid' hym  
 all; and he light & take þe tressis of hur hare & wappid it straye  
 abowte his arm, & in his right arm he helde his swerd' drawen.  
 And belife þis hunter of hell come at hand', & þañ þis wommañ  
 20 said; "Lat me go, ffor he commys." And þis knyght held' hur  
 stiff, & þis wommañ pullid' faste & wolde hafe bene away. So at  
 þe laste sho pullid' so faste at all hur hare braste of hur heade,  
 & sho ran away & þis fend' folowd' after & take hur, & keste hur  
 24 ouerthwarte behynd' hym oñ his hors at hur hede & hur armys  
 hang down oñ þe ta syde, & hur legis oñ þe toder syde. & þus,  
 when he had his pray, he rade his ways, and be þañ it was nere  
 day. & þis knygh[ht] went in þe mornyng vnto þe towñ, & he  
 28 fand' þis wommañ new dead', & he teld' all as he had sene, & shewid'  
 þe hare at was wappid' abowte his arm. And þai lukyd' hur head'  
 þer sho lay, and þai fande how all þe hare was plukkid' of  
 be þe rutis. And þis happend' in þe bisshoppryk of Magen-  
 32 tyne.

<sup>1</sup> *After vnto, h, erased.*

## CCCCLVII.

Luxoriosam mulierem canes dentibus  
comminuerunt.

In þe dioces of Coleyñ *per* was a yong damyseñ þat was rakles & lichoros. So at þe laste, after grete sekenes, hur happend to 4 dye, and as sho lay nakid' oñ þe flure, couerde with a shete, all þe doggis of þe towñ come samen into þe howse, & drew of þe shete and pullid' hur all to gobettis so þat vnnethis þe husbandis<sup>1</sup> myght dyng þaim away. And þañ þai gaderd' samen þe pecis of hur body 8 & berid' it. And þe dogis come agayñ vnto hur grafe & skrapid' vp þe pecis agayñ, & bate þaim as þai did' befoř in sonder, & faght ilk one with oþer als faste as þai myght, to þai had all etyñ hur for oght at any mañ cuthe lett þaim.

12

*Luxuria inter alia peccata impedit confessionem.*  
*Supra de contricione.*

*Luxuria eciam a sene difficile vincitur. Supra de*  
*Andrea.*

16

*Luxurie possunt adaptari ea que supra dicuntur de*  
*adulterio, Andrea, carnis temptatione et forni-*  
*cacione*<sup>2</sup>.

*Macharij Abbatis. Macharij humilitas demonem* 20  
*confundit. Supra de humilitate.*

*Macharius*<sup>3</sup> *de occisione culicis*<sup>4</sup> *se mordentis peni-*  
*tenciam egit. Infra de vindicta.*

*Macula nocet homini multipliciter*<sup>5</sup>. *Supra de* 24  
*debito.*

*Machometi. Supra de decepcione, j.*

<sup>1</sup> *After husbandis, þe h, erased.*<sup>2</sup> *MS. et infra de fornicacione.*<sup>3</sup> *MS. Macharij.*<sup>4</sup> *MS. Harl. pulicis. MS. Arund. culicis.*<sup>5</sup> *MS. multiplex.*

## CCCCLVIII.

Magdalene *precibus filius procreatur et nutritur per ipsam, et mater a morte eius meritis suscitatur.*

We rede ex '*Legenda Lombardica*' how þe Duke of Marsilie  
 4 & his wife þurgh techyng and prechyng of Marie Magdaleñ war  
 turnyd vnto þe faith; and þai had no child; & þai prayed vnto hur  
 at þai myght haue a childe. So his wife happend to be grete with  
 childe, and Mary Magdaleñ markid þaim bothe with þe cros, for þai  
 8 desyrid to see Saynt Petur þe apostell, & to be enformyd of hym;  
 and þe wife was grete & wolde nott lefe hur husband. So as þai  
 wer vppon þe se it felt a grete storme of wedur, so mekuñ at  
 þai all, & in speciall þis wommañ with childe, war passynglie  
 12 trubbled & dissesid, vnto so mekuñ þis wommañ was delyver  
 of a childe & dyed. & when þis childe was born it laytid after þe  
 moder papp, & wepid and made grete murnyng. And þe fader  
 perof wepid & said vnto hym selfe; "Allas, wriche! þou desyrid  
 16 a childe & now þou hase loste bathe þe moder perof and þe childe."  
 And þe shipmen wolde haue casteñ hur bodie into þe see, and hur  
 husband gatt grawnte of þaim at sho sulde be had to land, & so  
 sho was; & hur husband laid hur þer wappid in a mantyl dead; &  
 20 hur childe whik in hur arm. And þañ he said with grete wepyng;  
 "O þou Magdalene! Wold God þou had neuer comen vnto  
 Marsilie, and wold God my childe had bene born þer. Bod þat  
 I purchasid be the, I betече it to God & þe to kepe." And so he  
 24 went vnto þe shupp agayñ & come vnto Rome vnto Saynt Petur,  
 and told hym all þe case. And Saynt Petur comforthid hym &  
 said vnto hym þat God was of power to turn his sorow into ioy. And  
 he informyd [*hym*] in þe faith, and shewid hym all þe conuersacion  
 28 of Criste, & þe placis of His passion; & he went agayñ vnto shipp.  
 And after þe space of ij yere afterward he landid at þe same place  
 þer he lefte his wyfe, and he was war of a little childe þer on  
 þe see-bank, playing hym with little stonys, and he had grete  
 32 mervail what it was & went þerto. & onone as þe childe saw hym  
 & had neuer sene mañ befor, he rañ vnto his moder breste, &



crepid' vnder-nethe þe mantyll & hid' hym. And when his fadur  
 come at hym & lifte vp þe mantyll & fand' it was a fayr, whilk  
 childe, "O þou, Marie Magdalen!" he said, "how happy war I if  
 my wyfe war now on life & myght go home with me into myne 4  
 awn contreth, ffor I knaw wele enogh at þou, whilk hase nurisshid'  
 my childe, is of power to rayse my wife fro dead' to life, & þou wilt."  
 And at pis wurd' þe womman was olife & rase vp, and said;  
 "O, þou Magdalen! þou erte of grete merett, whilk þat in my 8  
 childyng was medwife vnto me, & evur syne hase helpid' me in all  
 my nedis!" And when hur husband' hard' hur speke, he was  
 fayn & sayd; "Womman, liffis þou?" And sho ansswerd; "Ya,  
 & I hafe [*bene*] with þe in euerilk place þer þou hase bene." And 12  
 sho tellid' hym all & faylid' neuer a wurd'. And þan þai all samen  
 wente hame vnto Marsulie, þer awn contrey. And when þai come  
 at home þai fell on kneis befor Marie Magdalen & thankid' hur  
 hertelie, & tolde hur all how it had happend' þaim. 16

## CCCCLIX.

*Magdalenam angeli ad celum eleuant.*

We rede in '*Legenda Lombardica*' how, on a day, Marie  
 Magdaleyn in þe vij canon howris was liftid' vp in-to þe ayre with  
 angels, and with hur bodelie eris sho hard' glorios sangis of hevynlie 20  
 companys, þu[r]gh þe whilk euerilk day sho was fed, & wyth þe same  
 aungels had in-to þe ayr & broght down agayn, so þat sho mysterd'  
 nor desyrid' no bodelie meat. So opon a day þer was a solitarie  
 preste at dwelte bod a little pine, and with his bodelie een he saw 24  
 how sho was daylie liftid' vp into þe ayr with angels, & þer holden  
 ane howr space, & how angels with mery sang sett hur down  
 agayn þer sho was.

## CCCCLX.

*Magdalena deuotos sibi ad pentitenciam adducit.* 28

We rede in '*Legenda Lombardica*' how þer was in Flandres  
 a clerk þat hight Stephan, & he fell vnto so grete syn & folie

so þat he vsid' to do all maner of folie, bod he wold' nowder do nor here nothyng þat was gude. Neuer-pe-les he had grete deuocion vnto Marie Magdaleyn, & wurshuppid' hur day & fastid' hur evyn, 4 and wold' go in pylgramege vnto hur grafe. So on a tyme sho aperid' vnto hym in lyknes of a fayr womman, bod sho had wepyng een, and sho said' vnto hym; "Stephan, whi duse þou itt dedis agayn my gude merettis? Whi ert þou not movid' with no com- 8 punccion for þi syn? And I hafe prayed so hartlie for þe señ þou had deuocion vnto me, and perfor rise & forthynke þe, for I will not forsake þe to þou be recownceld." And fro thens furth he felid' so mekull grace yett in hym þat he forsuke þis werld', & take hym 12 vnto religion & shrafe hym & did penance, & lifid' a gude life & died' a holie man. And when he dyed' Mari Magdaleyn was sene at his dying, & had his sawle vnto hevyñ in ane angeñ lyknes.

Magistro est exhibenda reuerencia. Infra de peti- 16 cione.

Magistro possunt adaptari que dicuntur de doctore et predicatore.

Magus multa signa facit. Infra de Simone Mago.

20 Magus arte sua multos decipit. Supra de decepcione.

# CCCC LXI.

Mansuetus homo ab omnibus diligitur.

We rede in þe Cronicles how Titus þe Emperour was full of all vertues, to so mekull he was callid' þe delitis of all mans kynd'; 24 and pai patt war convicte of coniuracion, he take þaim<sup>1</sup> to familiarite & forgaff þaim, & he wolde deny nothyng to no man þat askid' hym, becauce he wolde at no man went hevylye fro hym, & þat day hym thocht was loste at he gaff no thyng on.

28 Mansuetus iniurias remittit. Infra de paciencia, ij.

Malicia sacerdotis non polluit sacramentum. Infra de sacerdote, ij.

<sup>1</sup> After þaim, toke, erased.

Malicia societatis nocet eciam bonis. Infra de societate, i et iij.

Malicia mulieris multa mala facit. Infra de muliere, ix et x.

Malicia mulieris quandoque in caput suum reuertitur. Infra de muliere.

CCCCLXII.

Maria deuotis sibi eciam honorem mundi procurat.

We rede in 'Our Ladie Meracles' how som tyme per was a noble 8 knyght of Kurkby þat was deuowte vnto our Ladie, and on a tyme as he went vnto þe were, he went in-to ane abbay þat was fowndid of our Ladie & was in his way, & per he hard mes. And when ilk mes was done after oper, & he for wurshup of our Ladie wold not 12 go or he had hard þaim all, at þe laste he wente furth of þis abbay & hastid hym vnto þis turnament. He mett meneya command fro þe turnament, & all was done; þai said at he had foghten manlelie in þe batell & born hym passand wele. And þai stude still vnto 16 all come aboute, & ilk man with a hale voyce commendid & said he had foghten wurthelie. And per come som & offerd þaim vnto hym & said þat he had taken þaim prisoners in þe batell. So þe man was discrete and pursevid how our Ladie had rewardid hym, 20 & he gaff vp all werldlie þingis & servid hur Soñ & hur euer after whils he lifid.

CCCCLXIII.

Maria incarceratos liberat.

We rede in hur 'Meracles' how per was a wedow þat had 24 no childe bod a soñ, whilk þat sho luffid passandlie. So on a tyme hym happynd to be taken with his enmys and putt in prison, and his moder was passand deuowte vnto our Ladie & made hur prayers hertlie vnto hur for hur soñ. And so sho saw at it profettid nott, 28 & sho wente vnto þe kurk per our Ladie was berid, and per was a



fayr ymage of our Ladie with hur Soñ opoñ hur kne, and be hur  
 one sho sett hur down̄ oñ hur kneis & said vnto our Ladie oñ pis  
 maner of wyse; "Thow blissid Ladie! I hafe ofte prayed vnto  
 4 þe for my soñ, & þou hase not hard̄ me, & perfōr as my soñ  
 is takyn̄ fro me, so sañ I take þi Soñ fro the, & kepe hym̄ in wed  
 for my soñ." & sho tuke away þe ymage of our Ladie Soñ þat  
 satt oñ hur kne & had it home, & wappid̄ it in a clene shete,  
 8 and putt it in hur arke & lokkid̄ it, & was ioyfull & trowid̄  
 sho had a gude wed for hur soñ. And oñ þe night after, our  
 Ladie apperid̄ vnto þe yong mañ and lowsid̄ his fetters, & oppend̄  
 hym̄ þe prison̄ dure & lete hym̄ furth̄ & sent hym̄ vnto his moder,  
 12 and bad hym̄ say vnto his moder þat sho suld̄ bryng hur hur Soñ<sup>1</sup>  
 agayn̄ for sho had sent hur hurs. And þis yong mañ come vnto  
 his moder & tellid̄ hur all̄ how our Ladie had delyuerd̄ hym̄. And  
 sho was passand̄ fayn̄, & bār agayn̄ þe ymage-childe vnto þe kurk  
 16 and said̄, "Blissid̄ Ladie, I thank þe at þou hase giffen̄ me my soñ  
 agayn̄, & behold̄, lo, I bryng þe thyne agayn̄."

## CCCCCLXIV.

## Maria deuotos sibi a morte liberat.

We rede in hur 'Meracles' how som tyme *per* was a thefe, & he  
 20 had a grete deuocion̄ vnto our Ladie, & said̄ hur salutacion̄  
 oft vnto hur. So at þe laste he was takyn̄ with thift & hanged̄,  
 and our Ladie come & held̄ hym̄ vp iij dayes, hur awñ handis, so  
 þat he felid̄ no sare. So þai þat hanged̄ hym̄ happend̄ be cace  
 24 to com̄ by hym̄ away, & fand̄ hym̄ mery and liffand̄; and þai  
 trowed̄ he had̄ not bene wele hanged̄. & þai wer avysid̄ to hafe  
 stykkid̄ hym̄ with a swerd̄ as he hang, and as þai wold̄ hafe  
 stryken̄ hym̄, our Lady putt it away with hur hand̄, so at þai  
 28 noyed hym̄ noght. And he told̄ þaim how our Ladie helpid̄ hym̄,  
 & þai tuke hym̄ down̄ & lete hym̄. & he went vnto ane abbay &  
*per* seruid̄ our Ladie ewhils he liffid̄.

<sup>1</sup> MS. Sons.

## CCCCLXV.

Marie virginis horas deuote dicentes *per ipsam*  
a miserijs seculi liberantur.

We rede in hur 'Meracles' how *per* was a deuowte clerk, and euer-ilk day he wolde say deuotelie þe howris of our Ladye. So 4 his fadur & his moder dyed, and he was *per* heir & had a grete heritage. So he was compellid' & counceld' be his frendis to take hyṁ a wyfe, and so he did. & oñ þe day at he was wed, as he went hamward' fro þe kurk, *per* was ane abbay of ouṛ Ladie in 8 his way, & he had forgetten' to say his howris & went into þe abbay to say paim, & sett hyṁ down on his kneis befor ouṛ Ladie & said' paim. And sodanlie ouṛ Ladie spak to hyṁ & said'; "O, þou fule, & vnwise clerk! Whi forsakis þou me, þi best 12 frend<sup>1</sup>, & takis a noder spowse?" And with þis wurdis he was gretlie compuncte & went hame & made a nend' of his weddyng. & att evyñ he lefte his wife & all his lifelod, & went vnto þe abbay & made hyṁ a monke, & seruid' God & our Ladie all his life. 16 *et c<sup>o</sup>.*

Marie placet missa de eadem<sup>2</sup> dicta. Infra Thome  
martiris, v.

## CCCCLXVI.

Marie se commendans ab incendio liberatur.

20

We rede in hur 'Meracles' of a mañ & a wommañ þat wunte nere þe cetie of Lugduñ, abowte þe yere of our Lord M. C., & þai had no childe bod a doghter. & þai marid' hur with a yong mañ, & þai helde hyṁ in *per* howse, & þe moder luffid' hyṁ als wele as 24 sho did hur awñ doghter. And kurste tongis said' þat sho luffid' hyṁ not alonellie for hur doghter sake, bod rather becauce sho lete hyṁ lig by hur in-stede of hur doghter, & sho hard' tell *per* off & was ferd' þat sklanderd' sulde rise of hur betwix hyṁ & hur, and 28

<sup>1</sup> MS. frendis,<sup>2</sup> MS. eo.

privalie scho slew hym when hur husband & hur doghter war away, & layd hym in hur doghter bed. So in þe mornynge, as þai satt at dener sho bad hur <sup>1</sup> doghter go wakyn hur husband, & byd  
 4 hym rise. And sho went & fand hym dead, & cryed, and sho & þe moder made bathe mekull sorow; neuer-þe-les sho forthoght hur þerof, & wente vnto þe preste & shrafe hur, & tolde hym all how sho had done. So afterward þis womman & þis preste fell at  
 8 debate, and he disclanderd hur & tolde hur cownceil, & vpbrayed hur þerwith. And when it come to knowlege of þe yong man fathir & his moder, thai garte take hur & bryng hur befor a iustis, & þer sho was demyd to be byrnyd. And scho wepyd & betuke hur  
 12 vnto our Ladie. And when þe fyre was kyndled abowte hur, sho stude still vnhurte, and hur enmys kyndled þe fire ner hur & it profetid þaim noght. So þai take forkis & stowris & thruste hur down with, & it stedis þaim of noght. And þan þe iustis had  
 16 grete merveil & beheld hur graythlie, & he cuthe se no takyn of burnynge on hur, bod aloneli wondis þat sho had with þe forkis & þe stowris. So sho was takyn furth & led hame, & balmyd & refresshid; and with-in iij dayis after sho, perseuerand in grete  
 20 lovyngis of our Ladie, gaff vp hur gaste, and passid vnto Almighty God.

## CCCCLXVII.

## Maria ad se confugientes deo reconciliat.

We rede in hur ‘Meracles,’ þat aboute þe yere of our Lord  
 24 CCC vij <sup>2</sup>, in þe land of Cecilie, [was] one þat hight Theophil, at was chauncelur vnto a bisshopp, & was wise & gracious. So on a tyme he was putt oute of his offes, and her-for he fell in a grete sorow & a dispayr. And so hym happend speke with þe deuill,  
 28 and be command of hym he forsuke Criste & His moder, & he renounced his faithe, and herefor he made hym a cyrographatt wretten, & selid it with his awn ryng. And when it was selid he delyverd it vnto þe deuill, and band hym to do hym serves whils  
 32 he lifid. So with-in a while after, be procurynge of þe fend, he was

<sup>1</sup> MS. our.<sup>2</sup> Lat. MSS. xxxvij.



restorid' agayn vnto his offes. So after hym forthoght, and callid' opoñ our Ladie, & made his prayer vnto hur; & sho apperid' vnto hym and blamyd' hym for pat at he had done. And be hur commandmend [*he*] forsuke þe devuñ and tuke hym vnto God & our 4 Ladie, and he was broght befor' a iustis. And þe devuñ shewid' þis cirographatt, and our Ladie tuke it fro hym & laid' it oñ Theophilt' breste, þer he was slepand'. And when he wakid' he fand' it, & was passand fayn þer-of, and evyñ opynlie, befor' þe 8 bisshopp' & all þe peple, he stude vpp & confessid' hym. And all men had grete mervayle þer-off, & he did his penans pat was ioyned hym þerfor', & with-in a while after he decesid' & made a gude endyng. 12

Marie salutacio causa est miraculi post<sup>1</sup> mortem.

*Supra de annunciazione dominica.*

Maria protegit a combustione. *Supra de eukaristia.*

Maria liberat de infamia. *Supra de infamia, ij, et de 16 abbatissa, j.*

Maria ordinem predicatorum attulit. *Supra Domini, iij.*

Maria deuotis sibi in necessitate adiuvat. *Supra de 20 familiaritate.*

Maria horas de se dicentibus apparet in morte. *Supra de horis, ij.*

Maria consolatur suos. *Supra de consolacione. 24*

### CCCCLXVIII.

Maria officium seruitorum suorum eis absentibus implet.

Som tyme þer was a noñ pat hight Betres, a passand fayr wommañ, & sho was sacristañ of þe kurk and sho had grete 28 deuocion vnto our Ladie; and oft sithis men desirid' hur to syn.

<sup>1</sup> After post, p, erased.

So at þe laste sho consentid vnto a clerk at go away with hym  
 when complyd was done, and or sho yode sho went vnto ane altar  
 of our Ladie & said vnto hur; "Lady, as I hafe bene deuoute vnto  
 4 þe, now I resigne vnto þe pies keyis, for I may no langer susteyn þe  
 temptaciō of my flesh." & sho laid þe keyis on þe altar &  
 went hur wayes vnto þe clerk. And when he had defowlid hur,  
 with-in a few dayes he lefte hur & went away; & sho had nothyng  
 8 at liff on & thoght shame to gang home agayn vnto hur clostre,  
 and sho felt to be a common woman. And when sho had liffid in  
 þat vice xv yere, on a day sho come vnto þe nonrie yate, & askid  
 þe porter if he knew evur a non in þat place þat hight Betres, þat  
 12 was sacristan & keper of þe kurk. And he said he knew hur on þe  
 beste wyse, and said sho was a wurthi womman & a halie of barn  
 little, " & euer hase kepud hur elene & in gude name." And sho  
 vnderstode not þe wurdis of þis man, & went hur wayis. And our  
 16 Lady apperid vnto hur & said; "Behold! I hafe fulfillid þine  
 offes þis xv yere, and þerfor turn agayn now into þi place &  
 be agayn in þine offes as þou was, & shryfe þe & do þi penance, for  
 þer is no creatur her at knowis þi truspas, for I hafe euer bene for  
 20 the in þi clothyng & in þine abbett." And onone sho was in hur  
 abbett & went in & shrafe hur & did her penance, and told all þat  
 was happend vnto hur.

## CCCCLXIX.

Marie salutacio fantasma disparere facit et  
 24 demonem fugat.

We rede how þat þe fend oft sithis in liknes of a gude angeſt  
 apperid vnto ane ancreſ. So at þe laste he told hur þat he come  
 to comfurth hur, and sho had a grete comfurth þerof, & told  
 28 hur confessur of his apperans. & he was a gude man & bad hur,  
 when he come agayn, þat sho sulde [*bid him*]<sup>1</sup> shew vnto hur our  
 Ladie, Saynt Marie; and if he did so þat onone as sho saw hur sho  
 sulde say, "Ave Maria." And þe next tyme he come agayn sho  
 32 desirid hym þat sho mot se our Ladie, and he said it nedid not, ffor  
 it suffisid vnto hur his presens. And euer sho desyrid hym more

<sup>1</sup> Harl. MS. 'Dic ei vt ostendat tibi beatam Mariam.'

& mo<sup>r</sup> at sho mot se ou<sup>r</sup> Ladie. So o<sup>n</sup> a tyme þis fend formy<sup>d</sup> hy<sup>m</sup> selfe in lyknes of a fayr womma<sup>n</sup>, and apperid<sup>r</sup> vnto hur. And onone as sho saw hur, sho fet<sup>t</sup> o<sup>n</sup> kneis befo<sup>r</sup> hur and said<sup>r</sup>; "Ave Maria." And onone sho dispayrid<sup>r</sup> away as a fantasie. 4 Hec valet ad decepcionem demonis.

So fure it o<sup>n</sup> a tyme þe Devu<sup>ll</sup> aperid<sup>r</sup> oft sithis vnto ane hermett in lyknes of a ma<sup>n</sup> of law, so a noder wise ma<sup>n</sup> cownceld<sup>r</sup> hy<sup>m</sup> þat when<sup>d</sup> at he come, he suld<sup>r</sup> say his Ave Maria; and so he did<sup>r</sup>. 8 & þe fend<sup>r</sup> flow away in liknes of a whorle-wynd<sup>r</sup> & gnaystid<sup>r</sup> his tethe, & warid<sup>r</sup> hy<sup>m</sup> þat taght hy<sup>m</sup> to say it.

## CCCCLXX.

Marie salutacio immittit timorem et malum  
cogitatum emittit.

12

Som<sup>e</sup> tyme a no<sup>n</sup>, tempid<sup>r</sup> for luff of a yong ma<sup>n</sup>, wold<sup>r</sup> hafe gane into þe werl<sup>d</sup>, and sho mot not gett oute bod if sho had went þurgh þe kurk. And so as sho went þurgh þe kurk sho<sup>1</sup> set hur down<sup>e</sup> befo<sup>r</sup> our Ladie, as sho was wunt to doo, & lowtid<sup>r</sup> down<sup>e</sup> & said<sup>r</sup> hur 16 Ave Maria. And sodanlie þer come o<sup>n</sup> hur so grete a drede þat sho mot no ferrer go furth; and so it happend<sup>r</sup> oft sithes with hur. And at þe laste sho was tempid<sup>r</sup> with so grete temptacion<sup>e</sup>, to so meku<sup>ll</sup> at sho thoght at sho suld<sup>r</sup> pas furthe by our Ladie 20 & nothyng lowte vnto hur, nor at sho wold<sup>r</sup> not say hur Ave Maria. And þis done þe devu<sup>ll</sup> take a power in hur, and gaff hur a hardynes to go oute of hur ordur with, & þus o<sup>n</sup> a tyme sho went hur wayes & fulfillid<sup>r</sup> þe luste of hur fless<sup>h</sup>. 24

## CCCCLXXI.

Marie ymago infeccionem aeris fugat.

Saynt Grego<sup>r</sup>, when<sup>d</sup> þat he was pope, agay<sup>n</sup> þe infeccion<sup>e</sup> of þe ayre þat was cauce in Rome of grete dead<sup>r</sup> & mortalitie<sup>2</sup>, he garte make solempne processions: and ane ymage of ou<sup>r</sup> Ladie þat Saynt 28

<sup>1</sup> MS. & set.<sup>2</sup> MS. inserts and here.



Luke had payntid, evyñ after þe lyknes of our Ladie, he garte bere befor þe procession. And onone þis infeccion of þe ayr vanysshid away and fled fra þe ymage, and a grete reste & a quietnes come.

4 And abowñ, þe aungeſt in þe ayr enence þe ymage sang; "Regina celi letare, Alleluia! Quia quem meruisti portare, Alleluia! Resurrexit sicut dixit, Alleluia!" And onone Saynt Gregur & his felashupp addid þerto & sang; "Ora pro nobis Deum, Alleluia!"

8 Marini qui eciam Marine dicitur. *Supra de accusatione, iij.*

## CCCCLXXII.

## Marthe corpus per dominum sepelitur.

We rede in '*Legenda Lombardica*' pat [*when*] Saynt Martha was  
 12 dead at Clarascōñ<sup>1</sup>, apōñ þe day afterward at Pictagoras<sup>2</sup> our Lord  
 apperid vnto Saynt Francon<sup>3</sup>, þe bisshopp, as he was at mes and  
 after þe epistuff was fallen on slepe in his chayr, and said vnto  
 hym; "My welebeluffid Franco<sup>4</sup>! Ryse tite & folow me!" And  
 16 so he did; and sodanlie pai come vnto Therascōñ bothe to-gedur,  
 and pai sang aboute þe bodie of Saynt Martha, & all pat was  
 abowte ansswerd þaim. And þus pai did all þe offes, & layd hur  
 in hur grafe. And at Pictagoras, when all þe sang after þe  
 20 epistuff was done, & þe dekyñ suld go rede þe gospeſt & take þe  
 blissyng of þe bisshopp, he was on slepe. And þe dekyñ went to  
 hym & wakend hym, and pañ he said; "Brethir, whi wakkend ye  
 me? For our Lord Iesu Criste had led me vnto þe bodie of Martha  
 24 his hoste, & he & I hase berid hur. And perfor send faste thedur  
 for to feche vs our gold ryng & our glovis, þat we hafe lefte þer,  
 whilk þat I betuke vnto þe sacristañ when we putt hur in hur  
 grafe. And becauce ye callid me so tyte or þe mes was done,  
 28 perfor I hafe lefte þaim behynd me." And pai sent a messenger  
 onōñ & fand all as þe bisshopp said, bothe þe ryng & þe gluvis, &  
 broght þaim home. And in tokyñ here-of þe sacristañ kepidd þe ta  
 glufe, & so pai hafe it yitt for a relikk.

<sup>1</sup> Harl. MS. Tharasconem.<sup>2</sup> Latin MSS. Petragoricas.<sup>3</sup> Harl. MS. beato Frontoni Episcopo.<sup>4</sup> Harl. MS. "Dulce mi Fronto!"

## CCCCLXXIII.

## Martini, Episcopi et Confessoris.

Seuerus<sup>1</sup> in his 'Dialoggis' tellis how on a ffestiuall day a pure nakid<sup>r</sup> man folowid<sup>r</sup> Saynt Martyñ vnto þe kurk-ward; and he commandyd<sup>r</sup> his archdekyñ to garr hym be cledd<sup>r</sup>, and he lachid<sup>r</sup> 4 perin. And Saynt Martyñ saw þat, & went in-to his secretorie & doffid<sup>r</sup> his cote & gaff it vnto þis pure man, and bad hym go faste his wayis *perwith*. And þañ þe archdekyñ desyrid<sup>r</sup> at he wold<sup>r</sup> go to mes, & he, spekand<sup>r</sup> of hym selfe, said<sup>r</sup> þat he mot not go to mes 8 vnto þis pure man was cled<sup>r</sup>. And so in a tene þis archdekyñ went in-to þe markett & boght a sary old<sup>r</sup> cote for vd<sup>r</sup>, & broght it vnto Saynt Martyñ & said<sup>r</sup> he cuthe not fynd<sup>r</sup> þis old<sup>r</sup> pure man. And Saynt Martyñ bad hym giff hym þe clothe, & þe pure man 12 suld<sup>r</sup> nott want itt. And in a tene he threw it vnto hym, and he tuke it & went privalie & gatt it on hym, & þe slevis *perof* come bod vnto his elbow, & þe lenthe *perof* was bod vnto his kne; and so he went vnto mes. And as he was att mes, a byrnyng globe 16 aperid<sup>r</sup> abowñ his head<sup>r</sup>, whilk þat many folk saw, and for þat he was callid<sup>r</sup> Par Apostolis, Evyñ vnto þe Apostels. And vnto þis meracle addid<sup>r</sup> maister Iohn Beletñ, and says þat when he was at mes and sulde lifte, as þe vse is, his lyñ slevis slafe bakk, & his 20 armys was bod small, and þe slevis of þe olde cote come bod vnto his elbow, and so when he liftid<sup>r</sup> his armys war bare. And þañ a mervalos wrethe of golde & precious stouys was sene aboute his armys, þat coverd<sup>r</sup> his armys vnto his elbow. 24

Martinus eciam inuitis beneficia prestitit. Supra de inuitis<sup>2</sup>.

## CCCCLXXIV.

## Martini sepulture interfuit Ambrosius.

Opon þe same day at Saynt Martyñ decesid<sup>r</sup>, Saynt Ambros þe 28 bisshopp<sup>r</sup> was att mes at þe cetie of Mediolañ, and as he lenyd<sup>r</sup> on

<sup>1</sup> MS. Severius.<sup>2</sup> MS. inimicia.

þe altar, betwix þe prophesie & þe epistull, he fell on slepe; and  
 þer was none at durste wakynd hym. And þe subdekynd sulde go  
 rede þe pistell, & he durst not go or þe bisshop assigned hym.  
 4 And so þai stude þe space of ij or iij howris abydand hym. So at  
 þe laste one of þaim wakend hym & said þe peple recedid away,  
 and desyrid hym to command <sup>1</sup> þe dekynd to rede þe epistill. And  
 þa he said; "Brether, be not trubled, ffor my bruther Martyn is  
 8 passid vnto God and I did þe obseruance at his beryaill. & becauce  
 ye wakend me so sone I hafe lefte þe laste colett vnsaid." And  
 þa þai notid þe day & þe howr, and þai fand at Saynt Martyn  
 was decesid þe same tyme, & passid vnto Godd.

## CCCCLXXV.

## 12 Martirium sustinent aliqui ex magno fervore.

Saynt Ambrose tellis how on a tyme when a grete multitude of  
 cristenmen war drawen vnto martirdom, þer come a mayden  
 of hur fre liste with a hertelie desyre vnto þaim for to be slaynd  
 16 with þaim. And þa a ryche man þat was a paynom spak vnto  
 hur & said; "Womman, whedur rynys þou so faste?" And sho  
 ansswerd agayn & sayd; "I go vnto my frend þat hase biddin me  
 with oper vnto þe weddyng þer grete dayntys er." And so  
 20 he vmthoght hym at sho callid Criste hur frend, and at she rañ  
 to be martyrd, & trowid sho had bene a fule & skornyd hur,  
 & said; "Say vnto þi frend at send me ane of his rosis." And so  
 sho was martird emang oper. & als sone as sho was dede and  
 24 fallyn down, a fayr chylde come vnto hym with a white copp full  
 of rosis þat sauerd passand wele, & told hym at þe womman frend  
 þat was passid sent hym som of his rosis as he had askid. & he  
 sett þaim down & onone he was vanysshid away. And þis man  
 28 was passand ferd & compuncte, for als mekull as it was not rose  
 tyme; and he vmthoght hym at God of cristen men had callid  
 hym vnto martyrdom. And evyn furth-with he went vnto þe  
 place of þe martyrdom and said he was a cristen man. & onone

<sup>1</sup> MS. commandid.



he was hedið & cristend in his awn blude, & broght vnto þe rosary of paradyce.

Mater tenere diligit filium suum. Infra de morte,  
ij<sup>1</sup>, et de visitacione, ij<sup>2</sup>. 4

CCCCLXXVI.

Matrimonium contrahi debet magis inter personas  
bonarum condicionum quam diuitum.

Iustinus tellis how oñ a tyme a mañ askið cownceß at Theristides<sup>3</sup> of Athenys wheper<sup>4</sup> hym was bettir giff his doghter vnto a 8  
pure mañ, or to a riche mañ. And he ansswerd agayn & said;  
“I hafe levur þe money of þe mañ þañ money be boght vnto  
þe mañ.”

Matrimonio debet accipi vxor prudens magis quam 12  
diues. Infra de vxore.

CCCCLXXVII.

Matrimonio plus queritur substantia frequenter  
quam persona.

Agellius tellis how þat Catoñ som tyme had a doghter, and 16  
wheñ hur furst husband was dead sho come & askið hur fader whi  
he wold not make hur to hafe a noder husband. And he ansswerd  
hur agayn & said; “For I can not fynde a mañ bod he wolde  
titter hafe þi gudis þañ þi selfe.” 20

CCCCLXXVIII.

Matrimonialis coniunctio periculosa est.

Valerius tellis how oñ a tyme a yong mañ come vnto Socrates  
& askið hym cownceß, whether hym was bettir wed hym a wife or  
nay. And he ansswerd hym agayn & sayd; “Ather of þaim 24

<sup>1</sup> MS. iij.

<sup>2</sup> MS. j.

<sup>3</sup> Harl. MS. Thimistidem.

<sup>4</sup> Vtrum filiam suam pauperi sed  
ornato, uel locupleti sed parum pro-  
bato collocaret.

is a grete penance to do, for & þou be not wedd, þou may happely  
 syð in fornicaciõ, or in avowtrie, or els be ill defamyd & sklandred  
 & neuer be at no certantie with þi selfe. And if þou be wedd þou  
 4 may happen wedd a shrew at will be þi maister, and þou bus be ferd  
 for hur frendis, & euer be besy & labur, & ofte in stryfe and debate,  
 & suffer many grete wurd & say nothyng agayn, & hafe a snowryng  
 cowntenance, & happelie bryng vp oþer mens childer. & if þou do  
 8 nott wele to þi wyfe þou saff be bostid with hur frendis, & þus þou  
 saff euer liif in trubble & in dissesse."

## CCCCCLXXIX.

*Matrimonialis coniunctio tediosa est.*

Theofrastus þe philosophur sayd, a womman is owder fayr  
 12 or fowle, and if sho be fayr onone sho saff be luffid & desyrid  
 to be had, and if sho be fowle sho will desyre to be had. And  
 þerfor it is hard to kepe þat at many men desyris, and it is hevie  
 to hafe þat in welde þat no man dedengnys to hafe.

16 *Mediatrix mulier. Infra de muliere.*

*Medicorum iudicia de infirmis non semper eveniunt.*

*Supra de Basilio.*

*Medicus proprietarius monachus in sterquilinio sepe-*  
 20 *litur. Infra de proprietate, ij.*

*Medicus debet infirmis ea que sunt salutis sue pro-*  
*ponere. Infra de predestinacione.*

*Meditacio inferni penitentem corporaliter extenuat,*  
 24 *et meditacio paradisi exhilarat*<sup>1</sup>. *Supra de*  
*apostasias.*

## CCCCCLXXX.

*Memoriam sui acquirunt aliqui per aliqua facta*  
*interdum eciam mala*<sup>2</sup>.

28 *Valerius tellis* & says how þat, som tyme<sup>3</sup>, certayn folk,  
 for to assecute euerlastand memorie, dowtis not for to do grete

<sup>1</sup> MS. exhilarat.

heading is incomplete.

<sup>2</sup> So Harl. MS. The translator's

<sup>3</sup> MS. adds som while here.

trispas, whase namys he said þat he kennyd<sup>t</sup> nott. So þer was a  
 mañ þat spirrid<sup>t</sup> Ermodeus how clere he might be had<sup>t</sup><sup>1</sup>; he ansswerd<sup>t</sup>  
 agayñ & said, þat & he slew any wurthi mañ, it suld<sup>t</sup> turn<sup>t</sup> hym  
 vnto grete<sup>2</sup> glorie. And so he slew one þat hight Philip<sup>p</sup>, and he<sup>4</sup>  
 was taken<sup>t</sup> & putt to dead<sup>t</sup> þerfor. And after-ward it was foñ þat  
 he did<sup>t</sup> it be commandment of þe Dyañ of Ephesie<sup>3</sup>, for sho wolde  
 hafe burnyd<sup>t</sup> þe temple. *et c<sup>o</sup>.*

## CCCCLXXXI.

*Memoria mulieris in corde viri remanere non debet.* 8

We rede in ‘*Vitis Patrum*’ how þat a noble wommañ, ane olde  
 wyfe<sup>4</sup>, come vnto ane abbot þat hight Arsenius, to se hym, & he  
 prayed þe bisshop at sho suld<sup>t</sup> not se hym, & he wold<sup>t</sup> not graunt  
 þerto. So sho come vnto his cell dure, & fand<sup>t</sup> hym þer-att, & fell<sup>12</sup>  
 down<sup>t</sup> oñ hir kneis aforñ hym. & he with grete dedeyng take  
 hur vpp<sup>t</sup> and said<sup>t</sup> vnto hur; “And þou wilt se my face, se itt  
 now.” And sho for shame durst not luke vpoñ hym, bod sho  
 went away & prayed<sup>t</sup> hym to pray for hur vnto God<sup>t</sup>, & hafe hur in<sup>16</sup>  
 his mynde always. And he said<sup>t</sup>, nay, he wold<sup>t</sup> nott, he sulde pray  
 God<sup>t</sup> to do away þe mynd<sup>t</sup> of hur oute of his harte. And when sho  
 hard pis, sho was gretelie trubbled<sup>t</sup>, and went in-to þe cetie & fell<sup>t</sup>  
 into þe axis. And when þe bisshop come to vyssit hur, sho said<sup>20</sup>  
 vnto hym; “I am so hevie þat I mon dy.” & þe bisshop<sup>p</sup>  
 ansswer[d] hur agayñ & said<sup>t</sup>; “Knowis þou not at þou ert a  
 wommañ? And þe deuill tempis meñ with wommeñ, & speciall  
 haly meñ. And þerfor yone mañ said<sup>t</sup> vnto the as he did<sup>t</sup>. Bod<sup>24</sup>  
 þuf all he said<sup>t</sup> so, yit he prayis for pi saule.” And so he com-  
 furthid<sup>t</sup> hur and sho wente home vnto hur awñ place. *et c<sup>o</sup>.*

*Memoria mortis est multum utilis. Supra de conuer-*  
*sione, iiij, et de confessore, v, et infra de morte.* 28  
*Memorie labiles<sup>5</sup> sunt aliqui. Infra de muliere, iiij.*

<sup>1</sup> Lat. MSS. *quo modo subito clarus posset haberi.*

<sup>2</sup> MS. *repeats* grete.

<sup>3</sup> Harl. MS. *Sic etiam inuentum est, quod Diane Ephesei sic templum incendere uellet, ut opere pulcherrimo*

*consumpto nomen suum per totum orbem innotesceret.*

<sup>4</sup> Lat. MSS. *Matrona quedam nobilis et senex.*

<sup>5</sup> MS. *labilis.*



## CCCCLXXXII.

Mendacium *eciam* corporaliter nocet.

We read in 'Legenda Lombardica' how Iulius & Iulianus wer brether, and pai bygid a kurk, and be commandment of pe  
 4 Emperour Theodoce, all pat evur come by paim pai wold gar paim  
 abyde, & helpe paim. So per happend a meneya com per-away  
 [with] a carte, & pai laid ane of per felows in pe carte, & coverd  
 hym with a clothe as he had bene dead. And when pai come be  
 8 pis werke, pies ij saynttis bad paim abide with per carte & helpe  
 paim, and pai said pai had in per carte a dead man & perfor  
 pai had nede at haste paim away. And pe sayntis ansswerd paim  
 & said; "Whi lie ye? Go your wais, & as ye say so be it vnto  
 12 you." And when pai war passid, pai callid vppon per fellow and  
 pai fand hym starke dead. And fro pens furth per was nane  
 at come per-away at durst ans make a le vnto pies sayntis. et c<sup>o</sup>.

## CCCCLXXXIII.

## Mendacium aliquibus temporaliter nocet.

16 Ex 'Legenda Lombardica' we rede how pat a grete aduocatt of  
 pe Ceustus ordur was made a monk, & he went oft sithis for  
 to defend cawsis of pe abbott, & euer he was casten & had pe war.  
 And pe abbott & pe monkis wax wrathe with hym & said vnto  
 20 hym; "How is it at pou fallis alway in our cawsis, and whils pou  
 was in pe werld pou prevaylid alway in oper mens cawsis?" And  
 he ansswerd paim agayn & said; "While I was secular I was not  
 ferd to lie, ffor oft sythes be my fraudis & be my lesyngis I ouer-  
 24 come myne aduersaries. And now becauce I dar say no ping  
 bod treuth, it happens me pe contrarie." And so he was com-  
 mawndid vnto his cloystur.

Mentiri non debet religiosus. Infra de religione.

28 Mendacium *eciam* punitur in presenti. Infra de  
 periurio et de paupertate.

## CCCCLXXXIV.

*Mercatorum* <sup>1</sup> *vita amota* <sup>2</sup> *computacione, a multis approbatur.*

We rede in 'Libro de Dono Timoris,' how ane Erle of Pictaunce cled hym̄ dyuers tymys in pure mans clothyng whils he had sene 4  
aſſ maner of craftis & offes. And when̄ he had serchid̄ aſſ pies, he said̄ at þe merchand̄ craſte war þe beste craſte þat he fand̄, & þe beste offes, war not a thyng war, þat is<sup>3</sup> to say, cowntyng & rekynyng in þe end̄. For, he said̄, at evyñ when̄ þai come home 8  
þai made rekkenyng of þe leste peny at þai reseyvid̄, and at þai expundid̄, and he þat made not a gude rekynyng was casten̄ in prison̄ & holden̄ þer.

## CCCCLXXXV.

*Mercatores in empcione et vendicione frequenter* 12  
*menciuntur vt lucrentur.*

Cesarius tellis of ij cetisens of Colayñ confessid̄ þaim of ij maners of syns, & þe tane was leyng & þe toder manesweryng. And þai tolde þe preste þat with-outen̄ pies ij þai myght nowder by nor 16  
sell. And þe preste told̄ þaim at pies was grete synnys, bod he bad þaim vse þaim oñ þis maner of wyse; "Furste lose your gude as ye will gif it, and it sail̄ be wele with you, I warand̄." And þai promysid̄ hym̄ þai sulde so doo þat yere. Bod be lettyng 20  
of þe devuſt þat yere þai wan̄ no thyng, and at þe yere end̄ þai come vnto þe preste & tolde hym̄. And þe preste told̄ þaim at it was bod a temptacion̄ of þe fende, & bad þaim trow hym̄; bod he said̄, "Feste it faste in your mynde, and þink at ye will kepe hit 24  
fro hens forwhard̄, and it sail̄ be wele enogh̄ with you." And so þai did̄, and with a few yeris þai war passand̄ riche men̄.

*Mercator de bonis suis et non de alienis debet mer-*  
*cari. Supra de abbate.* 28

<sup>1</sup> MS. *Marcatorum.*<sup>2</sup> MS. *ammota.*<sup>3</sup> MS. *it.*

Mercator<sup>1</sup> viciū rei non debet celare. Infra de negociacione.

CCCCCLXXXVI.

Mensura semper debet esse iusta.

- 4 Cesarius tellis how in þe bisshopprik in Colaṇ som tyme  
per was a wedow at was a brewster, & vsid<sup>t</sup> to sell ale, & fyre  
happend<sup>r</sup> in þe towṇ & byrnyd a grete dele peroff. And when sho  
saw it come nere hur howse, sho wold<sup>t</sup> nothyng remow furth of hur  
8 howse, bod take hur mettis & hur messurs at sho fillid<sup>t</sup> ale with,  
and sett paim at hur dure with-oute, & said<sup>t</sup>; "O, þou rightwus  
& mercifull God! If I hafe rightwuslie & trewlie mesurd<sup>t</sup> with  
thies mesurs to paim at I selde ale to, I beseke ye at þis tyme to  
12 behalde my myster, and at þou wolde vuchesafe to spare me and  
my hows & my howsold<sup>t</sup> þat is per-in. And if I hafe with pies  
messurs messurd<sup>t</sup> wrang, or disseyvid<sup>t</sup> any creatur, þaṇ, Lord,  
I wiff at my howse be burnyd & all þe gudis at I hafe." Lo! þis  
16 was a mervalos faythe of þis wommaṇ! And yit was þe mercie of  
God mo<sup>t</sup> mervalos, ffor when þe fire come at hur howse, at all folk  
saw & had grete wonder peroff, as God<sup>2</sup> wold<sup>t</sup>, þe fflawme at had  
burnyd<sup>t</sup> all þe towṇ-end to thedir sesid<sup>t</sup>, & wold<sup>t</sup> burn<sup>t</sup> no maner of  
20 þing of [*hur*] howse, nowder thak nor tymmer. & yit not-with-  
standyng, all þe howse semyd<sup>t</sup> clene our with fire as it had burnyd<sup>t</sup>,  
& yit was it nothyng hurte with þe fyre, nor no gude of hurris þat  
was perin. And þe fire sesid<sup>t</sup> & burnyd<sup>t</sup> no ferrer, þat a hondreth  
24 meṇ cuthe not sease befor<sup>t</sup>. And here-by hur neighbors vnderstude  
þat hur messurs warr gude & trew. et c<sup>o</sup>.

CCCCCLXXXVII.

Meretrix. Mulier accusat quos ad peccatum  
trahere non potest.

- 28 Cesarius tellis how som tyme per was a common wommaṇ þat  
was fayr, and sho folowid<sup>t</sup> a grete lord fro towṇ to towṇ, for  
þe lordis meṇ synnyd<sup>t</sup> with hur euer when paim liste, and þe lord

<sup>1</sup> MS. marcator.

<sup>2</sup> MS. gold.



wiste not. & at þe laste þe lord<sup>r</sup> preste accusid<sup>r</sup> hur vnto þe lord<sup>r</sup>,  
 & þe lord<sup>r</sup> garte call<sup>r</sup> hur befor<sup>r</sup> hym, & sho denyed itt and accusid<sup>r</sup>  
 þis preste, & said<sup>r</sup> he complenyd<sup>r</sup> oñ hur becauce sho wold<sup>r</sup> not  
 consent vnto hym, and þis sho oblisshid<sup>r</sup> hur to prufe. So at 4  
 þe laste sho fenyd<sup>r</sup> hur contrite, & come vnto þis same preste &  
 shrafe hur. And in þe end<sup>r</sup> of hur confession sho said<sup>r</sup> þat sho was  
 so tempid<sup>r</sup> with his luff þat bod if sho had itt sho sulde sla hur  
 selfe. And þis preste was aferd<sup>r</sup> oñ hur & had no faste purpos to 8  
 syn<sup>n</sup> with hyr, yit he assigned<sup>r</sup> hur a place & a tyme *per* he suld<sup>r</sup>  
 com<sup>n</sup> vnto hur; and sho was fayn<sup>n</sup> *perof* & went & tellid<sup>r</sup> þe lord<sup>r</sup>  
 how þe prest had *promissid<sup>r</sup>* vnto hur. And þis preste come to þe  
 place befor<sup>r</sup> þe how<sup>r</sup>, & he made in þe same place a bed of dry wud<sup>r</sup>, 12  
 & put stra *perin* & put fyre vnder-nethe in tow, & coverd<sup>r</sup> it clenlie  
 with a shete. And belife sho come & þe fyre bega<sup>n</sup> to kyndeñ in  
 þe bed<sup>r</sup>, & þe prest went *þerto*, & laid<sup>r</sup> hym down<sup>n</sup> *þeron*, evyn in þe  
 fire, & bad hur com<sup>n</sup> vnto hym. & þe fire rase all abowte hym & 16  
 sho callid<sup>r</sup> oñ hym & wold<sup>r</sup> hafe had<sup>r</sup> hym pine, & he lay still  
 & was nothyng burnyd<sup>r</sup>, nor his clothes nowther. And þa<sup>n</sup> þis  
 wrichid<sup>r</sup> womma<sup>n</sup> was conpuncte & reknowlegid<sup>r</sup> hur selfe þat  
 sho accusid<sup>r</sup> þis holye ma<sup>n</sup> of *verray rancor* & ill will. And þis 20  
 done þis holie preste went & made hym a monk.

*Meretrix multa mala facit. Infra de muliere pluribus  
 locis.*

*Meriti causa est aliquando temptacio. Infra de 24  
 temptacione.*

*Meretur homo relinquens omnia propter deum.  
 Infra de milite, iiij.*

#### CCCCLXXXVIII.

*Miles malus per seram penitentiam saluatur. 28*

Cesarius tellis of a knyght þat<sup>1</sup> on a tyme was taken<sup>n</sup> with  
 his enmys & slayn<sup>n</sup>. And when he saw þat hym burde nedelyngis  
 dy, he said<sup>r</sup> þies iij wurdis, "*Domin<sup>e</sup>, miserere mei.* Lord<sup>r</sup>, hafe

<sup>1</sup> MS. þan.

mercie on me." And when he dyed, a man þat was vexid with a fend was delyverd. So afterward þe fend come agayn vnto þis man and vexid hym hugelie, more þan he did afore. And a gude  
 4 holie man come vnto hym & askid hym whi þat he did so. And he ansswerd agayn & said; "We war many fendis gadurd samen at þe dead of swylk a knyght, and becauce we gatt nothyng þer, þerfor all þat I can saff I venge me in hym þis." And þis  
 8 holie man spirrid hym þe cauce how þai had no power of þat knyght, and he ansswerd agayn & sayd þat þe knyght sayd aloneliij wurdis or he dyed, "be þe whilk all þe power þat we had in hym was loste."

## CCCCCLXXXIX.

## 12 Miles punitur et saluatur.

Cesarius tellis how on a tyme þer was a knyght of Saxoñ, þat was cled in new skarlett clothes, and on a day as he was rydand, he mett a husband-man dryvand his carte. And with  
 16 þe sprencl yng & dasshyng of þe whelis, þis knyghtis clothis war al todasshid with myre. And þis knyght, as a prowde man & a tyrand, drew hys swerd & smate of þe ta legg of þis husband be his kne. So afterward þurgh þe grace of God he wex sorowfull  
 20 for his syn, & made hym a monk of þe Seustus ordur. And with-in a few yeris after he was made monke, þer began to brede a sur like a sylk threde in his legg, on þe same syde & in þe same place whar he cutt of þe husbandman legg. And be little & little  
 24 it began to rote, so þat att þe laste mawkis bred þerin. And þan he wex fayn & sayd; "Now I trow for to hafe forgyfnes, ffor I se on my body þe syngne of Iob." And so he liffid many day in grete contricion, and at þe laste, þurgh þis maledie, he dyed  
 28 & yeldyd God a gude sawle.

## CCCCXC.

Miles demone<sup>1</sup> vt famulo vtitur.

Cesarius tellis of a knyght þat dwelte in Saxoñ, and he was famos & noble in armys, and his name was Albert Stobberd. So

<sup>1</sup> MS. deuocione.

on a day hym happend to com vnto a place per a damysell was  
 vexid with a fend, and onone as he come sho began to cry and  
 sayd, "Ecce! amicus meus venit. Lo! my frend is comen." And  
 evur as he come inward sho bad gyff hym rown, and lat hur 4  
 frend com ner hur. And puf all he war wrothe perwith, yitt  
 he smyld & said; "pou fende, pou ert bod a fole! Wharto vexis  
 pou pis womman on pis maner, pat is so innocent? Lefe hur  
 & go with me vnto turnamentis & batels." And pis fend said he 8  
 wold gladlie go with hym and he wold latt hym entre into his  
 bodie, "or els to lat me in pi sadle or in pi brydill, or in som other  
 parte at longis vnto the." And pis knyght had grete compassion  
 of pis noble maydyn and said; "And pou wilt pas from hyne 12  
 I will grawnt pe a plyte of my gownd vnder-nethe a condicion,  
 at pou sail not hurte me, bod when at I will, onone pou sail pas  
 fro me." And he beheste hym pat he shuld. And with pat  
 he went oute of pe maydyn & come in-to a plite of pe gownd 16  
 and made per a grete movyng. And from pat howr pis knyght  
 had so gret a strenth & a comfurth, at whoso-euer he wold he mot  
 ouerthrow paim, & whom so euer hym liste take, and pai war ne so  
 swyfte, yit he mott take paim. And when pe knyght satt in pe 20  
 kurk at his prayers, pis fend made a grete gruchyng and said hym  
 thocht pat he taryd long per. And he kaste holie watir on him <sup>1</sup>,  
 pis fend wolde byd hym war at he tuchyd not hym. So on a tyme  
 pis knyght happend to com in-to a kurk whar per was made 24  
 a sermon of pe cros. And pan pe fend said vnto hym; "What  
 duse pou her?" And pis knyght answerd agayn & said; "Now  
 I wull forsake pe & seryff Almightye God." And pe fend answerd  
 agayn & said; "What displesans haste pou fon in me? I neuer 28  
 yit hurte pe, bod I hafe broght pe vnto mekul wurshup and  
 riches, and purgh me pou erte made passyng glorious." pis knyght  
 answerd hym agayn & said; "Loo! now I behold pe cros, and  
 I command pe now, in vertue of Hym pat was done on pe cros, 32  
 pat from hens furth pou nevur turn vnto me agayn." And with  
 pat pis fend leste hym. And pis knyght burnyd hym with pe  
 cros, and went to beyond se, & per he servid Almightye God ij yere.

<sup>1</sup> MS. he.



And after þat he come home agayn, and byggid ane hospitall.  
 And perin he abade all his life after, & serryffed seke folk of swilk  
 as þaim nedud. And so in peas þer he endid his life.

4 Miles executor negligens punitur. *Supra* de executione.

Miles ludo avium deditus punitur. *Supra* de avibus, j.  
 Miles obstinatus in peccatis dampnatur. *Supra* de  
 8 accusacione.

Miles spoliatur modica occasione habita. *Infra* de monacho, iiij.

Militi per beatam virginem gratia dei eciam temporalia perdita restituuntur. *Infra* de negacione, j.  
 12

CCCCXCI.

Miles cruce signatus vxorem et liberos relinquens multum meretur.

16 Iacobus de Vetriaco tellis how on a tyme a knyght þat was markid with þe cros went from his awn place to beyond þe se. Or he wente, afor a grete parte of his frendis, he callid all his childer afor hy, & he hawsid & kyssid þaim frendlye, & kyssyd  
 20 þaim tenderly, & wepyd swetelie. So one come in & callid on hy & said; "Sur, your felows abydis you, lefe þies childer & com your wayes!" And þis knyght ansswerd agayn & sayd; "I do þis to make me moþ hevie & sad when I parte with þaim, at  
 24 my mede may be þe moþ for þe levyng of þaim."

Militis vxori aliquando sacerdos copulatur. *Supra* de confessione, vij.

Miles amore crucifixi culpam inimico remittit. *Supra*<sup>1</sup>  
 28 de Maria.

Miles obstinatus per imperfectam contricionem a peccato retrahitur. *Infra* de obstinacione, ij.

<sup>1</sup> MS. *Infra*.

Miles corpore Christi percepto *eciam* corporaliter  
efficitur forcior. *Supra* de communione, iij<sup>1</sup>.

Miles predo per aliquas orationes dictas saluatur.  
*Infra* de remuneracione.

4

## CCCCXCII.

Miles devotus reuerenciam facit deo et sacramentis.

Cesarius tellis how som tyme *per* was a knyght of France. And he was of suche devocion, *per* whare-somevur he saw Goddis bodye he wolde faß down and wurshup it, and it had bene evyn in 8 þe myre. So it happend on a tyme þat he was cled in gude clothes, & he went into a cetie, and þe strete þat he rade in was passand myrye. And sodanlye hym happend mete þe preste with Goddis body, and onone as he saw itt, he avysid hym a while 12 & said vnto hym selfe; "What wyß þou do now? And þou knele down here þou losis all þi gay clothyng. And if þou do it nott, þou erte breker of a helefull condicion at þou was wunt to vse." And with þat, with-outen more, he lightid of his hors and 16 sett hym down in þe myre on bothe his knethis, and held vp his handis and wurshuppid þe sacrament. And our Lord, þat wurshuppid þaim at wurshuppis Hym, shewid þis meracle þurgh his power, at *per* was not on all his clothis a drope of <sup>2</sup> myre nor 20 a spott of clay. And when he saw þis, he had grete mervell & lepid vp vpon his hors agayn. And evur fro thens furth, he was moꝝ comforted in þe faith þan he was afoꝝ, and thankyd Almighti God.

24

Militum magistri quales debent esse. *Supra* de bello, ij.

Miles demones esse non credidit. *Infra* de nigromancia.

28

Miles videt visionem de paradiso. *Infra* de paradiso.

<sup>1</sup> MS. iij.<sup>2</sup> MS. repeats, of.

Miles malus post mortem apparens terret suos. *Infra*  
de mortuis xvi & xvij.

## CCCCXCIII.

Miles debet esse constans in prelio et corpus  
4 exponere periculo<sup>1</sup>.

Iustinus tellis of a knyght of Athenes pat hight Cinigrus  
how on a tyme when he saw hys enmys had done grete slaghter, and  
pai gaderd mekuffi gude to-gedur & had it vnto a ship, and when  
8 pai wer all perin, he gatt hold on þe ship & held it with his  
right hand & wold not lat paim go. And pai saw pat, and smate  
it of. And when it was of, he gatt hold peron agayn with his  
lefte hand, and held it, & pai smate it of. And when he saw  
12 bothe his handis was of, he gatt held it with his tethe. And þus  
nowder for los of bothe his handis, nor for no oder hurte at he had,  
he wolde not lefe, bod faght as he had bene a wude beste, tyll att  
þe laste pai smate hym down & kyllid hym.

16 Miles magnus et senator vrbis heremita efficitur.  
*Infra* de solitudine, ij.

Miles crudelis per infirmitatem mansuetus efficitur.  
*Supra* de infirmitate, ij & v.

20 Miles devotus beate virgini eciam temporaliter  
honoratur. *Supra* de Maria virgine, j.

Mimo possunt adaptari que dicuntur *supra* de hi-  
strionibus.

## CCCCXCIV.

24 Minucio. Minucione aliquando perditur sciencia  
prius habita<sup>2</sup>.

Cesarius tellis how som tyme per was a clerk þat was wele and  
sufficientlie letterd. And on a tyme he garte latt hym blode, and

<sup>1</sup> MS. *paradiso*; Harl. MS. *as above*. <sup>2</sup> *Heading supplied from Harl. MS.*



when he had bled he loste all his letterall connyng, right evyn as he <sup>1</sup> had loste paine be blode-lattyng <sup>2</sup>, so pat he knew not a lettre nor cuthe not vnderstand a lattynd wurd; not-withstandyng he was reffe no thyng els. And pis he tolde vnto many men. So *per* was a man on a tyme counceld hym & sayde, "pe same day twelmo[n]th at pou was lattynd blude on, and pe same howre," he sulde lat hym blude agayn, and so *per*aventur he sulde gytt agayn his connyng. And so he did, & he requoverd hys connyng agayn <sup>3</sup> als wele as evur he had it.

## CCCCXCV.

*Misericordia impenditur inimico crucifixi amore.*

Cesarius tellis how in Ducheland *per* <sup>3</sup> was a knyght pat happend sla pe fadur of a noder knyght. So be chawnce his son att was <sup>12</sup> slaynd happend to take hym at slew his fadur. And he drew his swerde and wold hafe taken hym and slaynd hym. And he felt on kneis befor hym & said; "Sur, I beseke you, ffor His luff pat dyed on pe cross & had mercy of all pis world; pat ye wold hafe mercie <sup>16</sup> on me now." And *with* pies wurdis he was compuncte, & take hym vpp & sayde vnto hym; "Loo, in wyrshup of pe holie cros, & for His sake pat dyed *peron*, at He may forgyf me my synnys I forgyff pe, not aloneli pe truspas at pou hase done vnto me, bod <sup>20</sup> from hens furth I shaft be pi frend." And *with* pat he take hym abowte pe nekk & kyssyd hym. And *with-in* a little while after, pis same knyght burnyd hym *with* pe cros & went vnto pe holie land. And when he come at pe kurk of pe sepulcre of our Lord, <sup>24</sup> he went in-to it as other did. And, at all folk saw, pe ymage of pe crucifix bowed evyn down & lowtid vnto hym. And when pai at saw vnderstude not vnto whome he did it, pai all went afornd pe rude ilkone after oper. And itt inclynyd vnto none of paine bod <sup>28</sup> vnto hym. And pai axked hym what was pe cauce, and he tolde paine all as is afornd sayd.

<sup>1</sup> MS. *repeats*, he.MS. *blode lastyng*.<sup>3</sup> MS. *pat*.

## CCCCXCVI.

*Misericordia dei omnibus est aperta.*

Maister Alexander, þe bisshop of Mylañ, tellis how som tyme þer was a scoler off Bolayñ. And oñ a nyght as he lay in his bed, 4 hyñ þoght he was be his one in a grete felde, & þer he was war, as hyñ þoght, of a grete tempeste, & a huge, of storm & evull weddur com oute of þe north. And he hyñ selfe was gretelie gifen to syn and wrichidnes. So hyñ þoght he was ferð for þis storm 8 & was nere evyñ, & he rañ als faste as he myght & gatt hyñ to þe town, and come vnto a howse & knokkid at þe dure & prayed þaim latt hyñ com in. And a wommañ within answered hyñ & said; "I am Rightwusnes att dwellis here, and þou þat erte nott 12 riȝtwus may nott com in here." And þañ he went vnto a noder dure & knokkid, & prayed þaim latt hyñ com in. And one within ansswerd hyñ & said; "I am Trewth at dwellis<sup>1</sup> here, & þou þat luffis not trewth sañ not com in here." And þañ 16 he went vnto þe iij dure, & knokkid & prayed at he mott com in, & one ansswerd hyñ within & said; "I am Pease þatt dwelles here, & becauce þat peas is not to wykkyd meñ, þerfor þou sañ not com in here, ffor all my thohtes er of peas, & not of affliccion nor 20 of dissesse. Bod I cownceñ þe att þou go vnto my suster þat dwellis by me att þe next howse, þat helpys all þat er in dissesse." And he went vnto þe iiij dure & knokkid, and a wommañ ansswerd hyñ with-in & said; "I am Mercye þat dwellis here, and if þou 24 wiñ hafe me & be savid fro yone grete tempeste, þou muste go vnto þe howse of þe freer prechurs in Bolayñ & make þe a freer, & þer þou sañ be savid." And þis scoler with þis wakynd, & oñ þe morn he rase & went vnto þe freers & told þaim all his vysion & 28 askyd þaim þe abbett & resevyd it, & lifid þer many a day & was a gude mañ & a holie.

## CCCCXCVII.

*Misericordia dei parata est etiam eum negantibus.*

Wee rede in 'Vitis Patrum' how oñ a tyme þer was a monke þat 32 gretelie was tempid, & he went into a strete of Egipp; & þer

<sup>1</sup> MS. dwellid.

hym happend se þe doghter of a paynoms preste, & he axked to hafe hur vnto his wyfe. And þis preste wente vnto his<sup>1</sup> goddis in his temple, & axkid þaim cownceit & said þe monk wold algatis hafe his doghter to wyfe, "whethur sail I giff hur vnto hym<sup>4</sup> or nay?" And þe fend ansswerd hym agayn & said; "Gyff hur not vnto hym bod if he furste forsake his God & his baptym." And he went & told þe monk, & he did all as he bad hym. And onone þer come oute of his mouthe a white duffe, whilk þat flow<sup>8</sup> vnto hevyñ. And þan þis preste went agayn and axkid cownceit att his god, and he ansswerd hym agayn & said; "Gyff nott yitt þi doghter vnto hym, for yitt his God helpis hym, þuf all he hafe forsaken Hyñ." And þis preste come agayn & tolde þe monke,<sup>12</sup> and þis monke made grete sorow & said; "A, so wo is me! Loo! God duse me gude agayn ill." And be þe cownceit of a gude holie olde man he was shrevyn and did penance, and adled after-ward for to see þe duffe þat he had loste commyng agayn vnto<sup>16</sup> hym, and entred in att his mouthe.

*Misericordie dei possunt adaptari multa que dicuntur  
supra de contricione et confessione, et alibi.*

## CCCCXCVIII.

## Missa prodest viuus.

20

Saynt Gregur tellis how on a tyme þer was a ship-man, & hym happend be perisshid be þe see. And he had a gude frend, a preste, þat said a mes for hym & offred þe sacrament for hym. And as þis preste was at þe sacryng of his mes, þis man come<sup>24</sup> al hole furthe of þe see, and come vnto þis preste and tolde hym þat when he was in þe se and almoste defaylid, sodanlie þer come one vnto hym & broght hym a lafe. & when he had eten itt, onone he was comforthed & had strenthe, & was takyn vp into<sup>28</sup> a ship, & so he was sauid. And be his tellyng, þis preste knew þat þe same howr at þe lafe was broght vnto hym he was att mess, & offred þe sacrament for hym.

<sup>1</sup> MS. our; Harl. MS. deos suos.



## CCCCXCIX.

*Missa iterum et alio modo valet viuus.*

Petrus Clunacensis<sup>1</sup> tellis þat in þe dioces of Politañ, in Grece<sup>2</sup>,  
 þer was a mañ<sup>3</sup> þatt wrought in a banke for syluer vre. And  
 4 sodanlie þe banke feñ and kyllid añ þat was vnder-nethe. So þer  
 was one of þaim rañ in-to a corner of þe banke and was savið,  
 neuer-þe-les he mott nott gett oute. And his wyfe, trowyng þat he  
 8 mes sho offerd a candel and a lofe of bread and a litle pott full of  
 wyne. And oñ a tyme þe deyull had envy at hur dede, & daylie  
 iij dayes to-gedur, in a mans liknes, he mett hur and axkid hur  
 whedur sho went, and evur sho tolde hym þe cauce of hur gate.  
 12 And he ansswerd hur agayñ & said; “Labur not to þe kurk  
 in vayñ, for þe preste hathe done mess.” And so þies iij dayes  
 to-gedur sho ow-hippid & offird nott. So afterward þer happend a  
 mañ grafe in þe same banke. And sodanlie as he wrought, he hard  
 16 one speke & say; “Smyte softelie, for þer is a grete stone bowñ  
 to fall oñ me.” And pis mañ was ferd with þis voyce, & callid  
 dyvers folke to here it. And he grofe oñ, and belife he harde þe  
 same voyce. And with þat he wrought oñ & fond pis mañ & tuke  
 20 hym oute quykk, & axkid hym how he liffid þer so long. And he  
 told þaim þat euerilk day, outtaken iij dayes to-gedur, señ þe  
 banke feñ oñ hym was broght vnto hym a lofe of bread and  
 a pygg with wyne & a light candyll. And when his wyfe hard þis  
 24 sho was passyng glad, & knew verelie þat he was sustenyd with  
 hur offrand, and at þe devull begylið hur þies iij dayes þat sho  
 sulde nott gar mes be done, to thentent þat he wold nott þe  
 meracle of þe mes had bene provid nor of þe sacrament nowther.

28 *Missa prodest defunctis. Infra de Oculis.*

*Missam pro defunctis celebrare est vtile. Infra de  
 sacerdote, j.*

<sup>1</sup> MS. *Climacensis*.

<sup>2</sup> Harl. MS. in diocesi Greciopolitana.

<sup>3</sup> For men, Latin viri.

Missa iterum valet defunctis. Infra de purgatorio,  
iij, et de peccato, iij, et de suffragio i et iij.

Missa debet celebrari cum omni diligencia. Infra  
de sacerdote, v. 4

Missa celebrari non debet ab indigno. Infra de  
sacerdote, x et vj.

Missam omni die audire bonum est. Supra de  
Maria, i<sup>1</sup>, et de decepçione, ij. 8

## D.

Monachus debet se humiliter habere et neminem  
iudicare.

We rede in 'Vitis Patrum' how one þat hight Ioseph asked  
abbott Pastor how he sulde make hym selfe a monke. And 12  
he ansswerd hym agayn & said; "And þou wilt fynd riste bothe  
in þis werld & in þe toder werld, in euer-ilk cauce say vnto þi  
selfe, 'whatt am I?' And þaið shað þou nevr deam no man."

## DI.

Monachus in habitu suo debet mori. 16

Cesarius tellis how in an abbay of Ceustus ordur þer was  
a monke þat was gretelie vexid with sekenes, & he doffid his cowle  
& did on his skaplorie, and so he dyed. And he was born in-to  
þer oratorie, & þe monkis began att say þer psalters for hym. 20  
And sodanlie he rase vp & callid þe abbot vnto hym. And his  
brethur war ferd & ran away, & þe abbot come vnto hym. And  
he said vnto þe abbot; "Sur, I shryfe me vnto you þat I dyed  
withowtē my cowle vpon me. And when I trowed frelie to 24  
hase entred into paradise, Saynt Bennett come vnto me & said;  
'Whar is pine abbett? Here may þou nott enter withoutē itt.'" &  
& one, he said, asked hym whatt he was, and he tolde hym þat he  
was a monke of Ceustus ordur. And he said, "' & þou be a monke, 28

<sup>1</sup> MS. v.

whar is þine abbett?' and with þat oper þat was aboute prayed for me, and þus I was suffred com̄ agayn vnto my bodye at I mott resayfe myne abbett of þe, and at I mott so be wurthie to entre  
4 into paradise."

## DII.

## Monachus passionēs debet reprimere.

We rede ex 'Dictis Patrum' how þat abbott Pastor said' in his life; "He þat is evur compleynand' sulde nott be a monke, and he  
8 þat duse ill for ill is no monke, and he that is angrie is nott wurthie be callid' a monke." *et c<sup>o</sup>.*

Monachus apostata penitens, *et sic moriens, eciam*  
post mortem *habitum recuperavit.* Infra de  
12 voluntate, ij.

Monachus cibaria exquisita comedere non debet.  
Supra de gula, v.

## DIII.

Monachus in gestis exterioribus debet omnes  
16 edificare.

Iacobus de Vetriaco tellis how som̄ tyme þer was a knyght þat happend in were to take a pure mañ. And þis pure mañ prayed hym̄ to latt hym̄ gone, and gett his rawson. And þis knygh[ht]  
20 had petie off hym̄ & said'; "Whatkyn̄ suertie shall þou lefe me for þi commyng agayn?" And he ansswerd' agayn & sayd; "I shall fynde you God to borch̄ & a cawson̄ be myne othe, for other þing I may not fynd you." And þus he went his ways and selde all his  
24 lyfelod', and yit he mott nott com̄ agayn at þe day att he had poyntid'; and here-for̄ þis knyght wex passyng wroth. So on̄ a day, as he rode, he was wer of a monke þat was passand fatt & read', syttand prowdelie vppoñ a fayr palfray, and rydyng  
28 passand secularelie. And þis knyght ansswerd' to his sweyers



& sayd; "Wull ye se þis monke, þat he his ordur sulde ride  
 oñ ane ass, hase a better hors þan I hafe." And with þat he rade  
 vnto hym & take hym be the brydyll, and askid hym whose man  
 he was. & he said he had no lord bod Almiȝti God. And þan þe 4  
 knyght sayd vnto hym; "Thi lorde is a suertie boñ vnto me,  
 & I will att þou for him make a sethe vnto me." And with þat  
 he garte hym light, and take þe hors from hym. And with-in  
 a while after come þis pure man and broght þe knyght his rawn- 8  
 son, & prayed hym to forgiff hym att he kepid not his day. And  
 þe knyght wolde nott take his money, bod bad hym take it agayn;  
 for, he said, his borgh had payed hym for hym & delyverd hym.  
 And when þe pure man harde þis he was passand fayn & take his 12  
 money vp agayn, and went home als merie as he mott be &  
 thonkid God.

*Monachus eciam post mortem ab abbate suo est a  
 peccatis suis absolutus. Supra de absolutione.* 16

#### DIV.

*Monachus in se debet esse magne penitencie, et  
 leues et dissolutos reprehendere.*

In 'Libro Purgatorio Beati Patricij,' we rede how som tyme þer  
 was a monk þat entred into þe purgatorie of Saynt Patrykk, and 20  
 evur after whils he lifid he had wowndis all ffressh & new, whilk  
 he take þer. And he was also evur in grete penaunce, and evur  
 when he saw any yong monk lagh vnmesurable or otherwyse  
 be lewidlie governyd, he wold cry & say; "O! wold God þou wist 24  
 whatkyn byttr payn is giffen for mys-governans, for þan þou wold  
 nowder do nor say as þou dose." et c<sup>o</sup>.

*Monachus recuperavit de vacca quod potuit. Infra  
 de simplicitate.* 28

*Monachus proprietarius in sterquilinio sepelitur.  
 Infra de proprietate, ij.*

## DV.

Monialis in omnibus debet esse pociens.

Saynt Ambros tellis how þer was som tyme a gude huswyfe,  
 & sho besoght ane abbaticc at sho wulde graunte hur a noñ for to  
 4 dwell with hur awhile for recreacion, & sho grauntid hur one  
 whilk þat was a gude buxsoñ, and was as a servand in þe howse,  
 bothe vnto hur and all hur meneya. & sho servid hur all a yere  
 & grevid no creatur in þe howse. So at þe yere end þis abbatis  
 8 come & visitt þis huswyff & þis noñ. And þis huswyff prayed þis  
 abbatis to take home hur noñ agayn, for, sho said, sho mot wyñ  
 no þing by hur, sho was so pociens and so buxsoñ & so servisable  
 in all þingis, & will nowder trouble hur selfe nor oder folk. And  
 12 sho prayed hur to send hur one at sho myght wyñ somwhatt bye.  
 And þañ sho sent hur one þat was a maydyn and vncorrupte, bod  
 sho was debatus & passyng angrie & euer chidand, & alway  
 gruchand agayns hur huswyffe, & wolde flite with hur and with  
 16 all þe howse-meneya. And when þe yere end was done, þis  
 abbaticc come agayn & visitt þis huswyffe, & þañ þis huswyfe  
 spak vnto hur & said; “Ye hafe now giffen me a gude noñ, whilk  
 I wold þat neuer sulde parte with me; ffor I hafe won als mekull  
 20 mede be suffryng of hur inpociens þis yere as I loste be þe mekenes  
 of þe toder þe laste yere.” And so þis noñ was with hur all hur  
 lyfe. *et c.*

Monialis debet esse casta et constans. *Supra de*  
 24 castitate, iij.

Monialis bona mittit occasiones videndi viros et pro-  
 pinquos carne. *Supra de affectu carnali.*

Monialis cum puritate cordis et corporis debet sacras  
 28 vestes contractare. *Supra de corporali.*

Monialis absentis officium su[p]plet beata Maria.  
*Supra de Maria, vij.*

Monialis amore carnali capta monasterium vult relinquare. *Supra de Maria, ix.*

Monialis debet ad omnes et in omnibus<sup>1</sup> esse humilis. *Supra de fatuitate.* 4

Monialis luxuriosa. *Supra de luxuria.*

Monialis temptata fuit carnaliter et postea spiritualiter<sup>2</sup>. *Infra de temptatione, vij.*

Moniali possunt adaptari multa que dicuntur infra 8 de muliere.

## DVI.

Mors aliquando ex gaudio causatur.

Valerius tellis how som tyme at Tracie þaṛ was a grete fray with-outē þe towṇ, and þer was a wedow had hur soṇ þer, and all 12 was nerehand slayṇ þat þer was. & whenṇ wurde come in-to þe towṇ, þis wedow went hur soṇ had bene slayṇ, & sodanlie hur happend to mete hur soṇ in þe yate, þat sho went had bene dead. And sho was passand fayṇ & hawsid hyṇ aboute þe nekk, & 16 kyssyd hyṇ, & evyṇ furthwith for ioi sho swelte & was dead.

## DVII.

Mors citius provenit ex gaudio quam ex tristitia.

Valerius tellis how after þe same fray þer was a wommaṇ in þe cetie, and message come vnto hur at hur soṇ was dead; and scho 20 went home vnto hur howse & was passand hevye. So at þe laste sho sett hur dowṇ to mete, and sodanlie hur soṇ come in, and als tyte as sho saw hyṇ, for ioi sho wex evyṇ oute of hur mynde. And so it was moṛ suffrable vnto hur, þe sorow of dead, þaṇ was 24 þe mirth of life.

Mors aliquando causatur ex confusione. *Supra de confusione*<sup>3</sup> et *infra de silencio, ij.*

<sup>1</sup> MS. hominibus.

<sup>2</sup> MS. Monialis carnaliter fuit et postea.

<sup>3</sup> MS. confucione.



Mortis cogitacio mitigat temptacionem carnis. *Supra*  
de cogitacione, iij.

Mors aliquando differtur orationibus sanctorum.

4 *Supra de Basilio, ij*<sup>1</sup>.

#### DVIII.

Morte subita moriuntur aliquando peccatores,  
eciam in actu peccandi.

Petrus Damyanus tellis how som tyme *per* was a prynce pat  
8 hight Salamitanus<sup>2</sup>. So on a day hym happend to luke vp vnto a  
hyll, and he saw bruste oute at þe top of þe hill grete low &  
smoke. And when he saw it he said vnto *paim* at stude abowte  
hym; “Withouten dowte *per* is som curste ryche man dead &  
12 gane vnto hell, ffor *per* is swilk a custome in þat contreth, þat  
when þe dead of a curste riche man drawis nere, þat hyll will  
caste oute low & styng of pykk and burnte stane.” And when  
þis was said, upon þe nexte nyght after, as þis prince thoght  
16 he was sekur enoghe & lay in his bed with a strompett, sodanlie he  
dyed. Whame, as sho teld afterward, sho suffred lyg long vpon  
hur body, and at þe laste sho felid he was no man bod a styngyng  
caryon, & keste hym of hur.

#### DIX.

Mors eciam omnes ditissimos spoliatur.

20 We rede in ‘Cronicles’ of ane þat hight Saladinus, when  
on a tyme he knew þat he sulde dye att Damaske, he callid his  
hansman vnto hym & said; “þou at was wunt to bere my banor  
24 vnto bateil, bere now þe banor of my dead, þat is to say a fowle  
clothe, purgh all Damaske, & cry & say þus, ‘Behold! þe kyng of  
þe Orient is bownd to dye, and he mon nothyng bere with hym  
bod þis fowle clothe.’” And onone after he dyed, & was won in  
28 þe same clothe.

Morientes in hora mortis temptati *per* orationes  
sanctorum adiuuantur. *Supra de demone, iij*<sup>3</sup>.

<sup>1</sup> MS. iij.

<sup>2</sup> Lat. MSS. Princeps Salamitanus, Salanitanus.

<sup>3</sup> MS. iiij.

Mors est timenda. Infra de timore.

Morte improvisa<sup>1</sup> moriuntur aliquando aliqui. Supra  
de Archidiacono.

## DX.

Mors omnia facit relinquere.

4

We rede in 'Libro de Dono Timoris' how þat þe kyng of Lothoringe, þat was bod a yong mañ, oñ a tyme when he was in a trans of dead, he beheld his palas & his grete howsis and sayd; "O! þou Lord God! How mekuff þis werld aght to be 8 dispysd! For I, þat hase had so many grete palas and so many howsis to lygg in, þis nyght I wate nott whythir I mon goo, nor who þat mon take me to herberye."

## DXI.

Mors quantumcunque magnos humiliat.

12

Petrus Alphonsis<sup>2</sup> tellis how þat when kyng Alexander was dead & his tombe was gaylie made of sylver & of golde, in his palas þer gader in many philosophers. And ane of þaim said; "Alexander yisterday made tresur of golde and now it is evyñ 16 contrarie, for golde makis tresur of hym." And þañ a noder said; "Yisterday wolde not aff þis werld suffis vnto hym, and þis day for yerdis of grond aloneli sufficis hym." And þañ þe thrid said; "Yisterday he had rewle of aff þe peple, and þis day þe 20 peple hase rewle of hym." Thañ þe iiij said; "Yisterday he myght hafe delyverd many peple fro dead, and þis day, for aff his power, he mot [not] esshew dead." Thañ þe v said; "Yisterday he led a grete hoste, and today he is led of þaim & putt vnto 24 beryall." Thañ þe sext said; "Yisterday he thristid down þe erth, and þis day þe erth prustis hym down." And þañ a noder said; "Yisterday þe peple dred hym gretelie, and þis day þai sett right not by hym." And þañ a noder said; "Yisterday 28

<sup>1</sup> MS. improvisa.

<sup>2</sup> MS. Alphensis.

he had bothe many frendis and enmys, and þis day all er in lyke vnto hym̄.”

## DXII.

4 Mortis eciam consideracio multum valet homini  
in dignitate constituto.

Ysidorus tellis how som̄ [*tyme*] þer was a custom̄, þat oñ þe furste day of þe crownyng of þe Emperour of Constantynople, when̄ he was in his moste ioy, a mason̄ sulde com̄ & bryng hym̄  
8 iiij or v maner of stonys of marble and say vnto hym̄ oñ þis maner of wyse, and byd hym̄ chese of pies of whilk he wolde hafe his grave made. And so it was wunt to be done in þe cowrte of Rome, for when̄ þe Pope was chosen̄ þer was broght afor̄n hym̄  
12 a pece of lyne-tow, & when̄ fyre was sett in it, þān was sayd vnto hym̄; “Thus gose þe ioy of þis werlð away, as þis fyre bryngis þis tow in-to a spark, and afterward̄ in-to right noht.”

## DXIII.

16 Mortis certitudo quantumcunque differetur multos  
inducit ad bonum.

We rede in ‘Libro de Dono Timoris’ how þer was a mañ þat had mekyf̄ connyng in literatur̄ of phisykis, and he was giffen̄ vnto vanyties of þis werlð. So oñ a tyme hym̄ happend to be  
20 at matyns oñ a Sondag, & þer he harde in þe legend̄ of lang life of olde fadurs, and how alway in þe end̄ of ilkone it was sayd; ‘Mortuus est, he is dead.’ He vmbethoght hym̄ þat it wold̄ happen̄ so oñ hym̄, and he liffid̄ neuer so lang, and when̄ he consevyd̄ þis, he  
24 dispysid̄ þe werlde & entred̄ into þe ordur of freer prechurs. And þer he was made a freer prechur at vniuersitie of Paryssh, and he was a mañ of grete auctoritie and holynes.

## DXIV.

28 Mortis certitudo multum terret aliquos immortalitatem appetentes.

We rede in ‘Historia Dragmanorum,’ how þat þies Dragmans, like philosophurs, beand in wyldernes, dispysyd̄ all werldly thyngis.



And kyng Alexander sent message vnto þaim & said, aske what þai wold' & þai sulde hafe it. And þai wrote vnto hym agayn & said; "Grant vs þat we sha'll nevr dy, for þat we desyre moste of all." And he wrote vnto þaim agayn & sayd; "When I am mortall 4 & mon dy my selfe, how mot I graunt you þat ye sal' nevr dye?" And þai wrote vnto hym agayn & sayd; "Sen þou knowis at þou mon dye, whi duse þou so meku'll iff & puttis þi selfe in so many perels?" 8

*Mortis certitudo inducit hominem ad provisionem necessariorum post mortem. Infra de providencia, ij.*

*Mortis certitudo confirmat hominem in bono in-* 12  
*choato. Infra de sortilegio.*

*Mortui corpus aliquando vegetur*<sup>1</sup> *a demone. Infra de suffragijs.*

## DXV.

*Moritur homo aliquando dum est in maiore festo.* 16

We rede in 'Libro<sup>2</sup> de Dono Timoris' how at þe cetie of Dyvyon þer was ane vsurar þat wed a wyfe, and þer was made abowñ þe porche-dure many ymagis of stone. And emang other þer was made ane ymage of ane vsurar with a grete purs in his 20 hand of stone, and sodanly as þis vsurar stude at þe porche-dure to be wed, þis ymage of þe vsurar aboñ lete fall þe purs of stone apoñ þe vsurar head þat shulde be wed, & kyllid' hym.

## DXVI.

*Mors hominem quantumcunque adnichilat.* 24

We rede in þe 'Gestis of Alexander' how at þer was sent oñ a tyme vnto Alexander þe kyng a stone, and when it was put in þe balance to be weyed in þe to skale, it weyed more þan<sup>3</sup> all þat evur þai cuthe put in þe toder skale. And when þai put 28

<sup>1</sup> MS. vegetatur.<sup>2</sup> MS. repeats, in Libro.<sup>3</sup> MS. þat.

a little powder *peron*, it weyid<sup>r</sup> les *pan*<sup>1</sup> any thyng did<sup>r</sup> at *pai* cuthe put in *pe* toder skale. And when<sup>r</sup> *pai* say *pis*, many wise me<sup>n</sup> had grete mervell<sup>r</sup> *perof*. And emang<sup>r</sup>s *paim* ane said vnto kyng  
 4 Alexander; “*pis* stone shewis vnto you what ye er; ffor now ye wey mo<sup>r</sup> *pañ* duse all<sup>r</sup> *pe* werld<sup>r</sup>, for it may skantlie bere you. Bod fro ye be deade and a little powder of erth casten<sup>r</sup> oñ you, *pañ* shall ye be les *pañ* any thyng *pat* is in *pis* werld<sup>r</sup>.”

## DXVII.

8 Mortis horror aliquos ad bonum inducit.

We rede in ‘*Libro de Dono Timoris*,’ when<sup>r</sup> *pe* kurk of Crepsie<sup>2</sup> shulde be halowed, & for *pat* *pai* wolde take oute *pe* bodie of ane erle *pat* was berid<sup>r</sup> *per*, *pai* fand<sup>r</sup> a tade sittand<sup>r</sup> oñ his face  
 12 knowand<sup>r</sup>, & many wormys and serpentis, to so mekuill at all<sup>r</sup> *pat* *per* was fled<sup>r</sup>, all<sup>r</sup> bod a soñ of his awñ. And he come to it & saw it, & tuke hym<sup>n</sup> so mekuill poght *perfor* *pat* he lefte all<sup>r</sup> his gude & tuke hym<sup>n</sup> to pouertie, & was so pure at efterward<sup>r</sup> he beggid<sup>r</sup> his  
 16 meat. And so he *perseverd* many day. So hym<sup>n</sup> happend<sup>r</sup> oñ a tyme to com<sup>n</sup> vnto Rome, & *per* he become a collear to gett hym<sup>n</sup> meat with, & he had no noder place to lig in bod vnder-nethe a grece in *pe* howse of a cardinaff. And *per* he lay vnto he dyed<sup>r</sup>,  
 20 and made a gude end<sup>r</sup>. And oñ *pe* nyght when<sup>r</sup> he dyed<sup>r</sup>, all<sup>r</sup> *pe* bellis of *pe* kurk rang be *per* one.

Mortis timor reddit hominem tristem et cogitativum.

Infra de timore, iij & iiij.

24 Mortuis valent suffragia et orationes et oblationes.

Supra de missa, iij, et infra de suffragio, iij.

## DXVIII.

Mortis memoria inducit homines ad penitentiam.

We rede in ‘*Libro de Dono Timoris*’ how oñ a tyme *per* was  
 28 a cursid<sup>r</sup> knyght, and he wolde do no penance *pat* was enionyd<sup>r</sup>

<sup>1</sup> MS. *pat*.

<sup>2</sup> Harl. MS. *Crespy*.

hym̄ for his syn̄ be Pope Alexander. & so þe Pope gaff hym̄ his ryng, & enionyd hym̄ to penans for to bere itt, vnderneþe þis condicioṇ, þat evur when̄ he lukid̄ *per-vppoṇ*, he sulde vmthynk hym̄ of his dead̄. And when̄ he had worṇ it many day, and done 4 as he bad hym̄, he turnyd agayṇ vnto þe Pope, & said̄ þat he was redie to fulfyf̄ whatt penans at he wolde enioyṇ hym̄. & so he did̄ & was a gude maṇ.

## DXIX.

Mortuis prodest penitencia a viuis facta loco 8  
defunctorum.

Maister Nicholas, þe Archebisshop̄, tellis how soṁ tyme þer was ij felowis at war passand trew to-gedur, and ane of þaim happend̄ to do a grete syn̄. So be counceiṯ of þat oþer he went 12 vnto Rome & shrafe hym̄ þerof, & hym̄ was enionyd̄ þerfor̄ iij yere penance, & þis taken̄, hym̄ happend̄ fall into a grete sekenes. And he made grete sorow at he might not fulfyf̄ his penance, and his felow behestē hym̄ þat, & he dyed̄, he shuld̄ do itt for hym̄. 16 And when̄ he was dead̄ & his felaw had done þis penance for hym̄, in þe end̄ of þe furste yere he þat was dead̄ apperid̄ vnto hym̄, and þe thrid̄ parte of his bodie was passand white and þe toder ij parties blak as pykk. And in þe end̄ of þe secund yere he apperid̄ vnto 20 hym̄, & ij parties of his body white & þe iij blakk. And in þe end̄ of þe iij yere he apperid̄ vnto hym̄ all̄ white, and thankid̄ hym̄ gretelie for his delyverans.

## DXX.

Mortuis valet restitucio ablatorum facta pro eis. 24

We rede in '*Libro de Dono Timoris*' how a duches soṁ was bowṇ to dye, & he was shrevyṇ & yit he was bod ix yere olde. And when̄ he was dead̄ he aperid̄ vnto his moder & told̄ hur he was in grevus payṇ, becauce<sup>1</sup> he had not payed̄ dettis þat 28 he had borowid̄ of his fadur meneya to play hym̄ with, becaus

<sup>1</sup> MS. *repeats*, becauce.



he had no thoght *peron* when *pat* he dyed. And his moder garte  
 spyre att whome he borowid it, & garte pay it vnto *paim*. And  
 afterward *pe* child apperid vnto hur agayn, & lete hur hafe know-  
 4 lege that he was delyverd oute of payn, & put in grete ioy and  
 felicitie.

DXXI.

*Mors pulcritudinem et omnes gratias corporales  
 destruit.*

8 We rede of ane, Isabell, *pat* was hy Whene of Naver<sup>n</sup>, and when  
 sho drew nere hur dead sho garte light many lightis aboute hur  
 bed, and garte feche in many knyghtis & grete men of *pe* cetie.  
 Sho sayde vnto *paim* on *his* maner of wyse; “Vmthynk you & se  
 12 *pat* I, *pe* Whene of Naver<sup>n</sup>, *pe* Cowntas of Campanye, and *pe*  
 doghter of *pe* Kyng of Fraunce, whilk *pat* was clere & fayr &  
 discrete, and gracious in euer-ilk mans sight, now, as ye see,  
 dead wyll com to me & destroy all pies.”

16 *Mori debet religiosus in habitu suo. Supra de  
 monacho, ij.*

*Morientes aliquando demones asserunt. Infra de  
 vsurario, ij.*

20 *Mortui eciam in odio morientes post mortem illud  
 retinent. Infra de odio.*

*Mortuorum peccatorum corpora eciam post mortem  
 visibilter puniuntur. Supra de luxuria.*

DXXII.

24 *Mortui aliquando monent viuos pro eis vt ablata  
 restituant.*

Cesarius tellis how *per* was a knyght, *pat* hight Fredericus  
 of Kelle, when he was dead apperid vnto a man sittand vpon  
 28 a blak stede, & oute of his nese-thrilles come a grete reke & flaw<sup>n</sup>

& he was coverd all with skynnys & bare a grete lumpe of erth betwix his shulders. And þe man þat he apperid vnto askid hym if he war Fredericus, and he ansswerd agayn & said he was. & he axkid hym fro whyne he come, and what all þat bement att 4 he saw. And he ansswerd hym agayn & said; "I am in grete paynys, and þies skynnys I tuke fro a wedow & now I fele þaim burnand vpon me. Also þer was solde vnto me wronguslie a certayn porcion of land, & now it burnys on my bak & thrustis 8 me down. Bod & my childer wulde restore it agayn, my payn mon be lestend." And þus he vanysshid away. And when his childer hard tell of þer fadur wurd is be þis man þat spak with hym, þai wolde not yelde þis lande agayn, bod had levur at 12 þer fadur sawle war evur in payn þan at þai partid with þis lande.

## DXXIII.

*Mortui aliquando apparentes infestant viuos.*

Cesarius tellis how þat in þe bisshoppryk of Tryuarens þer was 16 som tyme a knyght þat hight Henrie, & he vsid robborie, avowtrie, incese, & to be mane-sworn. And when he was dead he apperid vnto many folk. So at þe laste he apperid vnto a doghter þat he gatt in avowtrie, & afterward lay by hur hym selfe, and he wolde 20 nowder lett for crossyng nor strykyng with swerd. And when he was stryken, he mott not be wowndid, and þer come fro hym swilk a sownd like as þe bed had bene dongen on with mellis. So at þe laste, when he wold no wyse away, thurgh cownceill of þe arche- 24 bisshopp þai tuke holy watyr on a Sonunday, & keste on hur & our all þe chawmer. And when þis was done þai saw hym nevr after.

## DXXIV.

*Mors amicorum debet pacienter tolerari* <sup>1</sup>.

28

Valerius tellis of ane þat hight Anaxagor, a whilosophur, when one tolde hym þat his son was dead he ansswerd agayn & sayd;

<sup>1</sup> MS. tollerari.

“Tell me not þat I wate, ffor I knew when he was born þat he sulde dye.” Also Oracius tellis of a bisshop þat hight Iouis<sup>1</sup>, how on a tyme as he was halowand a howse, as he was enoynttand  
 4 þe poste with his hand, ane come & teld hym þat his son was dead; and he nowder removid his hand fro þe poste, nor left his obser-  
 vance for no sorow, þat he sulde not be sene of þe peple to do moþ  
 þat longed vnto a fadur þan vnto a bisshopp. Also we rede of  
 8 Socraticus, when þat he did his offrand, one lete hym witt þat þe  
 more<sup>2</sup> of his sons was dead, he wold not lefe his offrand, neuer-þe-les  
 he doffed his crown. Neuer-þe-les he spurrid how he dyed, & it  
 was told his son dyed & faght manlelie in þe felde; & when  
 12 he harde teld of þat he tuke þe crown agayn & dond it on his  
 head, and said he made moþ gladnes þat his son dyed manlely þan  
 sorow for his dead.

## DXXV.

Morientes liberantur a temptacionibus demonum  
 16 per deuotas orationes.

Saynt Gregur tellis þat in his monasterie per was a childe þat  
 hight Theodorus, whame he was passand fell & grevus with, & pis  
 childe wolde be passand wrothe with any þat tolde hym oght  
 20 for his gude, and gladlie he wold not here þaim. So be proces of  
 tyme hym happend to be seke & lay in trans of dead, and when all  
 þe monkis stude aboute hym he began to cry, & sayd; “Go your  
 ways! Go your ways! For I am gyffen vnto þe dragon to devowr.  
 24 Now he hase swolod in-to his mouthe my head, bod for you he  
 may not swolow me all. Gyff hym rome þat he no langer turment  
 me, bod þat he may do att he come for to do.” And one of þaim  
 bad hym sayn hym, & he said he wold fayn bod he myght nott.  
 28 So þai fell vnto per prayers devoutelie, & þan pis seke childe  
 began to cry, & sayd; “I thank all-myghti [*God*], for þurgh  
 your prayers þe dragon is fled & I am delyverd.”

<sup>1</sup> Harl. MS. Oracius, quoque Iouis pontifex.

<sup>2</sup> Harl. MS. maiorem e duobus filijs.



## DXXVI.

*Mortuis non est detrahendum.*

We rede ex 'Legenda Lombardica,' how þat in þe monasterie of Saynt Gregor þer was a monk þat was so vexid̄ *with* þe axis at he was like to dye. & his brethir said̄ þer psalters aboute hym̄, 4 trowyng þat he sulde dye. And when̄ þai had done þai began̄ to bakbyte hym̄. So yitt hym̄ happend̄ to turn̄ agayn̄ vnto lyfe, & he lifte vp his ene & smylid̄ & said̄; "God forgyf you, brethir! Whi wolde ye bakbyte me? Ye hafe done vnto me a grete 8 impediment, ffor I was bothe at onys accusid̄ bothe of you & of þe devull and I wiste neuer to whethur dissease I might ansswer. And þerfor when ye se any mañ bownd̄ to dy, bakbite hym̄ not, bod hafe compassion̄ on̄ hym̄, at ye make hym̄ no lettyn̄g when̄ he 12 commys afor̄ þe straye iugement of almyghtie God."

## DXXVII.

*Mulierem tangere non est bonum.*

Thar̄ was a mañ of religioñ þat on̄ a tyme went o-gateward<sup>1</sup> *with* his moder. And when̄ þai come vnto a watyr, & he sulde 16 bere our his moder, he<sup>2</sup> tuke his handis & wappid̄ þaim in his skirte, at he sulde not tuche þe handis of his moder. And when̄ he had bornd̄ hur our, sho askid̄ hym̄ whi he did so. And he ansswerd̄ agayn̄ & said̄, "þe body of a wommañ is fyre, & becauce 20 I thought what wommeñ er, þerfor I wold̄ not tuche þe for peref̄ þat mot happen̄ þer vppon̄."

Mulier debet cauere ne<sup>3</sup> ornatu, vel pulcritudine, vel  
 alloquio provocet virum. *Supra de abscondere.* 24  
 Mulier casta est amanda. *Supra de castitate, ij.*  
 Mulieribus naturaliter inest compassio. *Supra de*  
*compassione, ij.*  
 Mulier diligenter debet custodiri. *Supra de filia.* 28

<sup>1</sup> Latin, cum matre sua iter faceret.

<sup>2</sup> MS. & he.

<sup>3</sup> MS. ne donis ornatu.

Mulier vltro se ingerit viro. Supra de castitate, v,  
et de luxuria, i.

Mulier amore castitatis *eciam* propria membra corporis  
4 debet contempnere. Supra de castitate, iij.

Mulier amore castitatis *eciam* propriam patriam  
debet relinquere. Supra de Clemente.

Mulier amore castitatis *eciam* corpus proprium ex-  
8 ponit periculo. Vt supra.

Mulieris cohabitacio non est secura viro. Supra de  
cruce, ij, et de carne, i.

## DXXVIII.

Mulier *eciam* amicum nititur decipere.

12 Valerius tellis of one þat hight Zenocrates Platonius, whilk þat  
was a mañ of such vertue, þat he wolde lat no mañ swere for  
no maner of cauce, bod att euere mañ sulde be trowid̃ be his playñ  
wurd̃; & he was ffamilier vnto a wommañ of Athenis. So oñ  
16 a day as sho spak with oþer wommeñ, sho trustyng gretelie in  
þe familiaritie of þis philosophur, sho laid̃ a grete wageor at sho  
sulde bryng hym̃ oute of þe purpos of chastite. So þis philosophur  
oñ a tyme come vnto hur, & sho made hym̃ mery of wyne so þat he  
20 liste slepe. & sho lenyd his head̃ dowñ in hur kne, & of his awñ  
wyff þer he lay a grete while. And evur sho talkid vnto hym̃  
wurdis to provoce hym̃ to luste of his bodie, and yit be no wyse  
myght sho induce hym̃ þerto, & so he went his wais & sho loste hur  
24 wageor. And whēn þe toder wommeñ axked hur þat at sho had  
loste, sho ansswerd̃ agayñ & said̃, þat sho layd̃ hur wageor of  
a mañ & not of a stokk, for he was a stokk, sho sayd̃, & no mañ.

## DXXIX.

Mulier virtuosa.

28 Valerius tellis how þer was a mañ þat hight Ninus, þat had  
a wyfe. & whēn he was dead̃, oñ a day as scho was byndand̃ vpp

hur head; it was lattynd hur wit þat Babyloñ defaylid in bataill. And *with* þe ta syde of hur heade vnþun vpp sho rañ to fecht agayñ þaim of Babiloñ, & neuer wold sitt at bynd vp hur head vnto all was won & þai fled. & *perfor* is ane ymage made of hur 4 & sett vp in þis maner of wyse.

## DXXX.

## Mulier luxuriosa.

Orosius tellis of one þat hight Semiramis, þat was burnand in lichorie & thristie in blude, made ane ordinans and a constitucioñ 8 þat for no maner of reuerens nor inceste *per* sulde no lettyng be, bod at betwix þe fadur & þe moder & *per* childer, als ofte as þaim lykid, it sulde be lesull to hafe at do samen or for to hafe to wyfe or husband. So on a tyme sho desyryd hur awñ soñ to hafe at do 12 *with* hur, and *per* in despite he slew hur.

## DXXXI.

## Adhuc de muliere luxuriosa.

We rede in 'Cronicles' of þe wyfe of Claudius, how þat sho was so gyffed vnto luste & lykyng, þat furste privalie and syne opynlie 16 sho wold expownd hur selfe, & cownceill þerto other noble wommeñ, so þat sho þoght þat sho had neuer enogh *perof*. And at þe laste þe Emperowr & hur husband to-gedur slew hur; and sho was so forgetteli of mynd þat when þai slew hur sho askid þaim whi 20 þai wolde not com & hafe att do *with* hur.

Mulier *superba et despiciens virum quandoque postea viro capitur.* *Supra* de Assenech.

Mulieres non expedit videre. *Infra* <sup>1</sup> de videre. 24

Mulier rixosa *pacienter* a viro est toleranda <sup>2</sup>. *Infra* de paciencia.

Mulier loquax grauiter punitur. *Supra* de locucione.

<sup>1</sup> MS. *supra*.<sup>2</sup> MS. *tolleranda*.



358 532. *A niggardly Woman.* 533. *An understanding Judge.*

Mulieris nequicia comparatur serpenti. Infra de serpente.

4 Mulier adultera virum suum contempnit. Supra de adulterio, j.

Mulier bona debet esse que ducitur in vxorem. Infra de vxore.

8 Mulier debet esse quieta et non vaga. Infra de vxore.

Mulier ad peccandum est parata si requiratur. Infra de silencio, ij.

12 Mulier naturaliter ad se attrahit affectum viri. Supra de concupiscencia, j.

Mulier temptat virum. Infra de temptatione, v.

Mulier aliquando feruens est ad <sup>1</sup> bonum. Supra de martirio.

#### DXXXII.

16 Mulier infidelis est marito suo morienti.

We rede how a womman, when hur husband lay in dead thrawis, callid hur mayden & bad hur go by hur iij yerdes of hardyn, 'to wynde my husband in.' And sho ansswerd agayn & sayd;  
20 "Dame, ye hafe enoghe of fayr lyn clothe. Take perof iij yerdis and wynd hym in." And sho was wroth<sup>2</sup> & said; "May not iij yerdis of harden serriff hym well enogh?" So pis man at lay seke happend for to here hur, and when he come to hym selfe, als  
24 ift as he myght, yitt he said; "Ya, make it shorte enogh pat it be not fylid with clay<sup>3</sup>."

#### DXXXIII.

Mulieres quandoque pro parua re litigant.

We rede in 'Libro de Dono Timoris' how per was ij women  
28 pleyd befor a iuge for a clew of threde. And pe iuge axkid ather

<sup>1</sup> After ad, h, erased.

<sup>2</sup> After wroth, s, erased.

<sup>3</sup> A hand with Nota above it points to this tale.

of þaim whar-of þe bothom̄ at þe clew was won̄ oñ was. And þe tane said̄ it was oñ a cole & þe toder said̄ it was oñ a lyn̄ clowte. And þañ he rewardid̄ at þe clew sulde be won̄ of, & sho at said̄ sothe of þe bothom̄ sulde hafe it.

4

## DXXXIV.

Mulieres <sup>1</sup> attente respicere non debent religiosi.

We rede in 'Vitis Patrum' how oñ a tyme a monk rañ for to se maydens as þai come samen goyng be þe way. And when̄ he had sene þaim he turnyd oute of þe way. And þañ ane olde wyfe 8 at was *with* þur maydyns sayd vnto þis monk; "And þou wer a parfite monke þou sulde not behalde vs, nor know þat we wer wommen̄."

Mulier papa creatur. Infra de papa.

12

Mulierem demon incumbens infestat. Supra de demone, xj et xij.

Mulier nobilis eciam viro aliquando se ingerit. Infra de temptacione, vj.

16

Mulier molestia carnis est temptata. Infra de temptacione, vij.

Mulierum ornatui congaudet demon. Infra de ornatu, ij.

20

Mulier virum suum in remotis partibus pergentem debet expectare diu ante quam nubat. Infra de peregrino et supra de celacione, j.

Mulier secretum est male celans. Supra de celacione. 24

## DXXXV.

Mulier mala decipit virum suum.

Petrus Alphonsis<sup>2</sup>; how som̄ tyme a mañ went to wede hys vynyng, and his wyfe trowid̄ þat he wold̄ hafe tarid̄ long and callid̄

<sup>1</sup> MS. Muliere.<sup>2</sup> MS. Alphensis.

hur luff into þe hows. So þis mañ happend to be smyten in þe ee  
 with a twyste, so þat he mot not se, & he mott hafe no ruste þerof  
 & went home. And when he knokkid' at þe dure þe wyfe was  
 4 ferde, & hid hur luff in a chawmer & afterward' oppynd þe dure.  
 And hur husband went in & wolde hafe gane vnto þe bed', and sho  
 axkid' hyñ what he wolde do at þe bed', and he tellid' hur all as it  
 had happend hyñ. And sho bad hyñ sitt down & latt hur  
 8 charñ þe hale ee, þat it happend nott þe same. And sho putt hur  
 mowthe vnto þe hale ee to likk it, vnto hur luff was gone his way,  
 at hur husband wiste nott. And þañ sho bad hur husband ryse,  
 & sayd vnto hyñ; "Now I am sekur of þis ee. And now if you  
 12 like ye may go vnto your bed and riste you." And so he did.

## DXXXVI.

## Mulier vna aliam in maleficijs iuuat.

Petrus Alphonsis<sup>1</sup> tellis how som tyme þer was a mañ þat went  
 on pylgramege, and he betuke his wyfe to kepe vnto hur moder  
 16 vnto he come home. And when he was gone sho sent for hur  
 doghtur lemman to sup' with þaim, & þai ete & drank samen  
 & made merie. And sodanlie þe gudemañ come vnto þe dure  
 & callid', and sho was gretelie trublid' þer-with, & hid hur lemman  
 20 in þe chawmer and þañ lete hur gudemañ com in. And he was  
 wery & wete, & bad þaim go make his bed'. And þis olde wyfe  
 bad hur doghter bryng a shete & latt hyñ se it þat he sulde  
 lig in, or sho made þe bed'. And sho broght a fayr shete, and  
 24 þe olde wyfe toke þat one end þerof, & þe yong wyfe þe toder, and  
 held it vp on ege als hy as þai might aforñ þe chawmer dure,  
 & þus þai hid þe gude mañ at he might not se to he was gone, at  
 þai had hyd, oute att þe chawmber dure. And þe gude mañ bade  
 28 styll & had a mokk<sup>2</sup>. And þañ þis olde wyfe said vnto hur  
 doghter; "Ga now & make þi husband' bedd with þis shete at  
 I made myne awñ handis señ he went." And he said; "Dame,  
 can ye wefe such clothe?" "Ya, soñ," sho said; "forsuth I hafe  
 32 wroght mekuñ suche señ I was born."

<sup>1</sup> MS. Alphonsis<sup>2</sup> Latin, et maritus delusus remansit.



## DXXXVII.

*Mulier mediatrix aliam ad peccatum inducit.*

Petrus Alphonsis<sup>1</sup> tellis how som tyme *per* was a wurshupfull  
 mañ pat went oñ pylgramege, and he had a gude wyfe and a  
 chaste. So *per* was a yong mañ pat luffid<sup>r</sup> hur passandly, & wolde 4  
 hafe giffen<sup>r</sup> hur grete giftis to hafe had his luste oñ hur, and  
 sho wolde not oñ no wyse. So at þe laste he feil seke for sorow at  
 he mot not spede, & lay in his bed. So *per* come in ane olde wyfe  
 & vysitt hym & askid<sup>r</sup> hym what was þe cauce at he was seke for. 8  
 And he oppynd<sup>r</sup> his herte vnto hur & tolde hur all pat hym aylið.  
 And sho said<sup>r</sup> hym þurte not be seke he<sup>r</sup>-for, sho cuthe help hym  
 weil enogh. And he promysid<sup>r</sup> hur a gude rewarde to helpe hym.  
 So sho had a little bykk whelpe, & sho held<sup>r</sup> it fastand<sup>r</sup> ij dayes. 12  
 So oñ þe iij day sho made a cake of mustard & mele & gaff it,  
 & it ete it. And for bytuernes of þe musterd<sup>r</sup> it begañ hugelie to  
 grete, & þe een<sup>r</sup> þerof to ryñ. So sho went vnto þis gude wyfe  
 hows, and þis whelpe folowid<sup>r</sup> hur. And sho, becauce sho was ane 16  
 olde wyfe, welcomyd<sup>r</sup> hur fayre, & gaff hur meat & drynk. So  
 at þe laste sho askid<sup>r</sup> hur what þis whelpe aylið to wepe þus.  
 And sho ansswerd<sup>r</sup> & said<sup>r</sup>; “Dere Dame! it is no mervell if  
 I make sorow & wepe, for þis whelpe was my doghter, & was 20  
 a full leafl maydyn, & a gude & a fayr. And becauce sho wolde  
 not consent<sup>o</sup> vnto a yong mañ pat luffid<sup>r</sup> hur, to be his luff, þus  
 sho was shapeñ to be a biche whelpe.” And with<sup>r</sup> pat sho lete as  
 sho swownyd<sup>r</sup> & wepid<sup>r</sup> sore. So þis gude wyfe made mekull sorow, 24  
 & said<sup>r</sup>; “What mon I do? Allas! for I am in þe same cace;  
 ffor a yong mañ luffis me & I hafe dispysid<sup>r</sup> hym, and I am aferd<sup>r</sup>  
 pat I sail oght be mysshapend<sup>r</sup>.” And þañ þe olde wyfe ansswerd<sup>r</sup>  
 & cownceld<sup>r</sup> hur to consent vnto hym, & latt hym hafe his liste at 28  
 sho wer not forshapyñ & made a byche whelpe. & sho prayed hur  
 to go for hym, and so sho did<sup>r</sup> & fechid<sup>r</sup> hym vnto þis wommañ, &  
*per* he had his luste & his desyre; & þis false alde when had  
 a gude reward<sup>r</sup> of ather partie.

<sup>1</sup> MS. Alphensis.

## DXXXVIII.

## Mulier difficile custoditur.

Petrus Alphonsis<sup>1</sup> tellis how som̄ tyme *per* was a yong wed  
 mañ, and purgh conseñ of ane olde wyse mañ he closid̄ his wyfe  
 4 in a hye chawmer pat had no dure butt one, and a wyndow,  
 & evur as he come owder in or oute, he sparrid̄ þe dure faste.  
 And on̄ þe night he wolde hyde þe keyis at his bed head̄. And  
 þus he did a long tyme. So on̄ a tyme when̄ hur husband̄ was  
 8 away, sho lukid̄ furth at þe wyndow, and sho was war of a fressh  
 yong mañ, & onone sho wex iolious on̄ hym̄. And to þe entent at  
 sho mott gett oute vnto hym̄, iij nyghtis or iiij, by & by sho made  
 hur husband̄ dronkeñ. And on̄ a nyght privalie when̄ he was on̄  
 12 slepe, sho stale þe keyis fro his head & oppynd þe durys. And  
 privalie sho went vnto pis yong mañ. So hur husband̄ wakynd̄ &  
 myssid̄ hur, & compasid̄ pat *with*-owteñ a cauce sho wolde not hafe  
 desyrid̄ [*hym*] to drynk so faste on̄ evyns as sho did̄, & said̄ no þing  
 16 bod lay still & slepte. So when̄ sho had had hur luste, sho come in  
 agayñ, and he lete as he myssid̄ hur noght. So on̄ a night afterward̄,  
 he fenyd̄ hym̄ selfe dronkeñ, and þe same night sho rase vp̄ as sho  
 did̄ afor̄, and went vnto hur luff. And onone as sho was gone, he  
 20 rase privalie & folowid̄ hur & come vnto þe dure & sparrid̄ it faste,  
 & went vp̄ agayñ & stude in þe wyndow wachand̄. And at þe  
 laste he was war of hur command in hur sark. And sho knokkid̄,  
 & he axkid who was *per*? And sho besoght hym̄ forgyff hur  
 24 at sho went furth, & to latt hur com̄ in. And he said̄ sho suld̄ not  
 com̄ in, bod sho sulde stand̄ still *per* & he suld̄ shew hur vnto hur  
 fadur & hur moder in þe aray at sho was in. And þe vse was pat  
 þai pat wer foñ *per*-oute at mydnyght, wachemeñ sulde take þaim  
 28 & on̄ þe morn̄ sett þaim on̄ þe pyllorie, pat añ meñ myght wonder  
 on̄ þaim. And when̄ sho saw pat on̄ na wyse he wolde lat hur in,  
 sho said̄ sho sulde lepe into a draw-well at was bod a litle fro þe  
 dure, & drowñ hur selfe, rather or sho war takyn̄ & shamyd̄.  
 32 And when̄ sho saw for añ þis at he wold̄ not lat hur in, sho take

<sup>1</sup> MS. Alphonsis.

vp̄ a grete stone & keste in-to þe draw weſſ, and bad fare-wele for  
 evurmoſ. And when̄ he herd' it fall in-to þe weſſ, he went it had  
 bene ſho had loppyn̄ in-to þe weſſ, and he was ſomwhat aſtonyd',  
 and he oppyn̄ þe dure faſte, & rañ vnto þe weſſ at luke if he mott 4  
 gett hur oute. And ſho had hid hur be þe waſſ & ſaw þe dure  
 was oppyn̄, & whippid' in & lokkid' þe dure faſte, & gatt hur vp  
 in-to þe wyndow. And when̄ he hard' ſho was getten̄ in, he ſaid';  
 "O, þou fals womman̄, and full of þe devuls craſte! Lat me com̄ 8  
 in!" And ſho ſaid', nay, he ſulde nott. And þer ſho held' hym̄  
 oute vnto wache-men̄ come & take hym̄, & had hym̄ vnto priſon̄.  
 And on̄ þe mor̄n̄ ſho went vnto hur fadur & hur modir, and told'  
 þaim how þat he went oute on̄ þe nyght to his ſtrompettis & for- 12  
 ſuke hur, & þer þai come vnto þe priſon̄ aſſ ſamen & made playnt  
 on̄ hym̄. And þer in his ſarke & his breke he was sett on̄ þe  
 pellorye, at aſſ folk wonderd' on̄ hym̄, & þus maliciouslie ſho put  
 hur blame opoñ hym̄. 16

## DXXXIX.

*Mulieris malicia quandoque in caput suum  
 redundat.*

We rede in 'Cronicles,' when̄ kyng Albyon̄ was at Veron̄  
 at a grete feſte, he commandid' his butler to ſeche hym̄ a copp 20  
 þat he had made of þe heade of þe fuſt husband' of Rosamond', at  
 was his wyfe, whame he had ſlayn̄ in bateſſ; & he garte fylt  
 it full of wyne & dranke þerof, & gaſſ Rosamond' his wyfe & made  
 hur to drynk þerof. And he bad hur drynk with hur fuſt 24  
 husband', and ſho conſeyvid' what he ment & was paſſand' wrothe  
 with hym̄. So þer was in þe cowrte a duke þat held'<sup>1</sup> a chawmerer  
 of þe whene, & ſho had knowlege þerof. And on̄ a tyme when̄ þe  
 kyng was fro home, opoñ a nyght ſho went into þis chawmerer 28  
 bed, & ſent privalie vnto þis duke a meſſage as it had comen̄  
 from̄ hur chawmerer, & bad hym̄ com̄ & lye with hur; and  
 þer þis duke lay bye hur. And when̄ he had done ſho ſaid vnto

<sup>1</sup> MS. *repeats*, þat held'.



hym; "Knowis þou what I aīd?" and he said; "Ya, þou erte þe  
 chawmerer, my lemman." And sho said; "Nay, I am Rosamond;  
 att þou has done þis dede with; & chese þe oon of ij. For  
 4 owther þou saīst sla kyng Albyon at slew my furst husband &  
 garte me drynk of his head; or els I saīst tell hym what þou hase  
 done, & make hym to sla þe. And þerfor venge me of hym  
 þat made my husband head in a copp, or els þou saīst dye þerfor."  
 8 And he said; nay, he wold not do it hym selfe, bod he promysid  
 hur att he sulde gett a noder þat sulde do it. And sho gart  
 hide þe kyngis armor & his bateīl-ax at stude at his bed-head;  
 & his swerd at hang sho gart bynd it, so at it mott not com oute  
 12 of þe shethe. And when þe kyng was in his bed & of slepe,  
 þis manwheller come in, & þe kyng gat his swerd & wold hafe  
 drawen oute, & it wold not; & so he was slayn. And þan  
 he tuke Rosamond, & aft þe knygis tresur & fled vnto þe Cetie of  
 16 Raven<sup>1</sup>; & þer he wedd hur. And hur happend þer on a tyme to  
 se a fayr yong man, & sho wex amoros of hym, and þoght þat sho  
 wolde hafe hym to hur husband. And sho gaff hym þat had wed  
 hur poysen to drynk, and kyllid hym. And when he felid þat it  
 20 was venom, he garte hur drynke of þe reuercion. And sho wolde  
 nott, & he tuke oute hys swerd & bad hur drynk it, or he sulde  
 kyll hur. And so sho drank it, & þer pai wer both dead.

## DXL.

## Mulier vbique ab omnibus est fugienda.

24 We rede in 'Vitis Patrum' how þe abbot Semestras had certan  
 disciples þat on a tyme said vnto hym; "Sur, [go] we into  
 þe werld a while, & latt vs dwell þer." And he ansswerd agayn  
 & sayd; "Go we þan whare no womman is." And pai ansswerd  
 28 hym agayn & said; "Whar is þat place þat a womman is not in,  
 bod if þat it be in wyldernes?" And þan þe abbott ansswerd  
 agayn & said; "Therfor I pray þe, lat vs abide in wyldernes."

Mulieris memoria in corde viri esse non debet. Supra  
 32 de memoria, ij.

<sup>1</sup> Lat. MSS. Ravenna.

Mulier luxuriosa in proprium filium impetit. *Supra*  
Andree, ij.

Mulieris specie diabolus sanctos temptat. *Supra*  
Andree, iij.

4

## DXLI.

Mulieris nobilis virtus quandoque apparet in morte.

Iustinus tellis of ane þat hight Olimpias, and when she saw  
armyd meñ come and wold hafe slayn hur, sho went & cled hur in  
gay clothyng, & tuke ij maydens with hur and went to mete þaim. 8  
And when þai saw hur in þat aray, þai wer astonyd at sho did so  
& þai went agayn vnto þer maisters [*& told*] how þai fand hur not  
ferd nor fleand fro dead, nor at sho was not ferd for swerd nor  
wound, nor wepid wommanlyke, bod resayvid armyd meñ mekelie 12  
with ioy & murth, and obeyid hur to vndergo dead. And þus sho  
was delyverd.

## DXLII.

Mulier et viuens et moriens honestatem debet  
servare.

16

Iustinus tellis of þis same womman, how on a tyme<sup>1</sup> sho was  
stryken with a swerd & fel down & dyed, & yit with hur clothis  
& hur hare sho coverd hur theis, so þat none vnwurshup of hur  
bodie sulde be sene. Also we rede of the whene of Narvañ<sup>2</sup>, 20  
þat hight Isabell, & was doghter vnto Saynt Lowyce þat was kyng  
of Fraunce, þat if all sho was yong and passand fayr, neuer-pe-les  
sho wolde neuer lyg with Kyng Theobald, at was a fayr yong man  
at had wed hur, bod in hur sark, nor lat hyñ lig with hur bod in 24  
his sark & his breke. Nor þer was neuer none of hur maydens,  
nowder privalie nor apert, þat nowder in bath nor in wasshyng  
saw als mekull as hur ancle bare. And when sho dyed, sho  
commandid hur maydens þat þai sulde wapp all hur bodye & hur 28

<sup>1</sup> MS. tyme when.<sup>2</sup> Harleian MS. de regina Navarre.

membres in a long webb & sew it, at wheñ becauce of sethyng hur membrus burde be cutt, þe clothe sulde be cutt, at þai patt cutt hur sulde not se none *partie* of hur body bare.

- 4 *Mulier sine assensu viri non debet dare magna. Infra de vxore.*

*Mundi debent esse qui contractant sancta vasa et vestes. Supra de corporali.*

- 8 *Mundi pericula sunt evitanda. Infra de risu et de periculis.*

*Mundo possunt adaptari que supra dicuntur de contemptu mundi, de diuicijs et morte.*

#### DXLIII.

- 12 *Munera parua ab amicis data sunt non spernenda.*

Senec tellis how þat wheñ þe disciples of Socrates come and broght hym many giftis, he had a pure scolar þat hight Escharmes, þat come & offerd hym selfe vnto hym and said; “ Sur, I giff you  
16 þe beste þing þat I hafe, þat is myne awñ bodye.” & he said þat oper þat gaff hym small giftis helde þer beste giftis behynde, & so wolde not he doo, bod he prayed his mayster to take þat pure gifte, & so labur it with all his diligens, att it mott be better & fayrer  
20 for his sake. And his maister ansswerd hym agayñ & sayd; “ I have tane a grete gyfte of þe bod if þou þinke þi selfe little, and giff þi selfe besylie for þine awn profett to do all thyng at I command the.”

- 24 *Munera magna non debet dare vxor sine licencia viri. Infra de vxore.*

#### DXLIV.

*Munera accipere non debet princeps vel prelatus.*

Valerius tellis of one Marchus Thurius, þat was þe nobyllest  
28 cowncelor within Rome. & on a tyme a grete man come vnto



hym & fand hym syttand at his supper be pi fyre, & all his meat  
 on a tre-dubler. And he offerd vnto hym & wold hafe gyffen  
 a grete porcion of syluer vessell, & bad hym were paim for his  
 sake. & he forsuke paim & wolde not take paim. And he was 4  
 wrothe perwith & said; "Ye sall nevir tell pat Marchus Thurius  
 had lere be lorde of riches pan for to be maid riche of wisdom.  
 For vmthynk you pat ye neuer saw me ourcommen in batell, nor  
 yit be corrupte with money." 8

Murmurare non debet pauper cui datur elemosina.  
 Infra de paupertate.

## DXLV.

Mures eciam homines aliquando inuadunt.

We rede in 'Cronicles' pat in pe tyme of pe iij Henrie pe 12  
 Emperour, how per was a riche man on a day satt at his meate.  
 And sodanlie he was vmlappid with a grete flok of myce, and  
 sodanly pai leste all<sup>1</sup> at was in pe howse, & pursewid vpon hym.  
 & men tuke hym and had hym vnto a ship on pe watir at he mot 16  
 so esskape pe myce, & voyde paim fro hym. And pai lepid after  
 hym in-to pe watyr, & come to pe shup & gnew it purgh. & so  
 he mott on no wyse kepe hym fro paim, vnto so muche att he was  
 had to land agayn; & per pe myce fell on hym & kyllid hym, & 20  
 ete hym vp euere morseil vnto pe bare bonys.

## DXLVI.

Musce infestant multos.

We rede ex 'Legenda Lombardica'<sup>2</sup> how at per happend on  
 a tyme a grete multitude of fleis in ane abbay pat Saynt Barnard<sup>24</sup>  
 made, vnto so mekull at pai did mekull noysans vnto all men pat  
 dwellyd perin. And when pai come & tolde hym, he said pat he  
 sulde curs paim, & on pe morne pai wer fon dead, ilk one.

Mutacio frequens iudicium<sup>3</sup> non est populo utilis. 28

Supra de ballivo, ij.

<sup>1</sup> MS. repeats, all.

<sup>2</sup> MS. ex legibus Lombardorum.

<sup>3</sup> MS. iu deo. Harl. MS. iudicium.

## DXLVII.

## Natalis Domini, primo.

The birth of our Lord is prevyð be many meracleys, ffor Innocencius þe iij telles how at Rome þer was contynuafl pease  
 4 xij yere to-gedur, and þerfor þe Romans byggid a fayre temple, &  
 sett þerin þe ymage of Romulus, & garte call it Templum Pacis.  
 And þai askyð Appollo how long it sulde laste, & he said vnto  
 a womman þat was a clene maydeñ bare a childe. And when þai  
 8 hard þat, þai said it sulde laste evur, & wrate abowne þe dure  
 in golden letters; 'Templum Domini<sup>1</sup> in eternum manet.' And  
 when our Ladye bare hur childe, vppoñ þat same nyght it feß  
 down vnto þe hard erth, and þer is now Ecclesia Sancte Marie  
 12 Noue<sup>2</sup>.

## DXLVIII.

## Natalis Domini probatur dupliciter, ijº.

Ex 'Legenda Lombardica<sup>3</sup>' we rede how þat vppoñ þat day  
 þe ymage of Romulus and aß oþer ydolfis in Rome feß down  
 16 & brak. And Saynt Ierom tellis also how þer come a tokyñ  
 in Egipte for aß þer idolfis fellis when our Ladye bare hur chylde.  
 And her-for þe prestis of þe temple garte make ane ymage of  
 a maydyn with a barñ in hur arm, and sett it in a privay place in  
 20 þer temple, & vnto þat þai did wurshup.

## DXLIX.

## Natalis Domini probatur multipliciter, iijº.

We rede ex 'Legenda Lombardica' how þat same nyght þe  
 derknes of þe nyght and clerenes of þe day war turnyð evuñ  
 24 contrarie.

<sup>1</sup> Lat. MSS. Templum Pacis.<sup>2</sup> MS. Sancte Marie de nouo.<sup>3</sup> MS. Legibus Lombardorum.

## DL.

Natalis probatur, iiij<sup>to</sup>.

Orosius and Innosins<sup>1</sup> tellis how þat a weſſ in Rome þat same nyght was turned in-to oyle & rañ in-to Tyber, and aſſ þe day after ſprañ habundandlye; ffor Sibilla had prophecyed & ſaid þat 4 our Savyor ſulde not be born̄ or a weſſ of oyle ſprang oute of þe erthe.

## DLI.

Natalis Domini probatur, v<sup>to</sup>.

Crysostimus tellis þat vppoñ þe nyght of þe natiuitie, vnto 8 þe kynges þat war prayand̄ oñ a hyſſ, a fayr ſtarñ appered<sup>2</sup> vnto þaim. & it had̄ in it a fayre childe, and vppoñ his ſhulder a fayr cros ſhynyng, whilk childe ſpak vnto þe kyngis and bad þaim go in-to Iudea & ſeke hym̄, & per þai ſulde fynd̄ hym̄ born̄. 12

## DLII.

Natalis Domini probatur, vj<sup>to</sup>.

We rede in 'Legenda Lombardica' how þat vppoñ þat day per apperid̄ in þe eſte iij ſonnys<sup>3</sup>, and ſomwhat befor̄ þat tyme after þe dead̄ of Iulius Cesar. 16

## DLIII.

Natalis Domini probatur, vij<sup>mo</sup>.

Innocencius þe iij, pope, tellis how þat Ottonianus þe Emperour, þat aſſ þe werlð was ſubgett vnto, and be his reſoñ he plesid̄ ſo vnto þe ſenatur̄s of Rome, þat þai wolde haſe wurshuppid̄ hym̄ 20 as Godd̄. And he callid̄ Sybilla þe prophetice vnto hym̄, & axkyd̄ hur if evur per ſulde be any born̄ þat ſulde be gretter þañ he was.

<sup>1</sup> Harl. MS. *Innocens* iij.

<sup>2</sup> MS. *appeyed*.

<sup>3</sup> Harl. MS. *qui paulatim in vnum corpus solare redacti sunt. Eusebius in Croniciis, et Magister in Historia*

*Scolastica dicunt quod non ipso die apparuerint tres soles, sed autem per aliquod tempus, scilicet post mortem Julij Cesaris.*



So it happend on þe yole-day, and þis Sybyll was in þe Emperour  
 chawmer. And evyn aboute mydday þer apperid aboute þe son a  
 goldeñ cercle, and in myddeste of þe cercle was þer standand  
 4 a fayr maydyn and a chylde in hur armys. And sho shewid þis  
 vnto þe Emperour, and þe Emperour had grete mervail here-of, &  
 said þat he hard a voyce þat spak, saying, "Hec est ara celi."  
 And Sybyll said þat childe sulde be mare þan he was, and þerfor  
 8 sho bad hym wurshup hym. And þat chawmer is consecrate  
 a kurk in honor of our Ladie, & is callid to þis day *Sancta Maria*  
*de Ara Celi*<sup>1</sup>. And fro thens furth þe Emperour wurshuppid  
 þis childe & wolde wurshup none oþer goddis. And vnto þis  
 12 sentans accordis Timotheus, historiographus, and Orosius for þe  
 moste partie.

## DLIV.

*Natalis probatur, viij<sup>uo</sup>.*

We rede ex '*Legenda Lombardica*' how þat þe ox & þe ass,  
 16 knowyng mervolosly Almighty God layd in a cryb befor þaim,  
 þai fell down on þer kneis and wurshuppid Hym. And Saynt  
 Ierom tellis þat vpon þat nyght all þat euer laburd in vicio  
 sodomitico was slayn, so þat not in þe kynd þat Almyty God had  
 20 taken fro thens furth þer sulde be foñ so mekull vnclennes.  
 For als Saynt Austyn sayd; "*videns Deus vicium contra naturam*  
*in natura humana fieri, fere desijt incarnari.*"

## DLV.

*Negacionem dei inducit frequenter malum consilium*  
*et inopia siue paupertas.*

24

Cesarius tellis how þat in þe dioces of *Leodenensis*<sup>2</sup>, besyde  
 Florens, þer was som tym a yong knyght & noble in tornamentis,  
 & giffen vnto vanytis of þis werld, vnto so mekull þat þer aboute  
 28 he consumyd all his gudis, so þat he fell evyn in despayr. Vnto  
 so mekull þat on a nyght he garte a mañ of his lede hym in-to a  
 wude, & þer þai raysid the devull as þai was wunt to do, & made

<sup>1</sup> MS. Cela.<sup>2</sup> Harl. MS. *Leodiensis*.

hym to speke with paim. And þer he bad þe knyght make no  
 charge of his povertie, & he askid hym if he wold have riches  
 agayn, & ioy, as he was wunt to have. And þe knyght said,  
 ya, he wolde, and it mot be done be God Almyghtie. And þan 4  
 hys man said vnto þe fende; "Here have I broght you a noble  
 man, my maister, at ye may restore hym vnto þe degre at he was  
 in afore tyme." And þe fende saide, hym burde furst forsake  
 Almyghti God & make homage vnto hym. And þis knyght, þus 8  
 all it war tremland & makand sorow, neuer-þe-les, in hope of  
 requoveryng agayn of þat at he had loste, þurgh cownceill of  
 þis man he did itt. And þan þe fend said hym burd nede forsake  
 Goddis moder. And þe knyght ansswerd agayn & said, þat wolde 12  
 he neuer doo. And þus he partid away fro paim, and went agayn  
 vnto þe towne. And þer was a kurk in his way, and he went  
 in and sett hym down on his kneis befor ane ymage of owr Ladye,  
 & wepid & made grete sorow, at all þe kurk rang with. So evyn 16  
 þe same howe, a knyght þat had boght all his lifelod befor, happend  
 com by þe kurk away, & hard grete noyse & went in, & when  
 he fand þe knyght, þat he kend well enogh, cryand & makand his  
 prayer so devowtly, he had grete mervell, & drew hym be-hynd a 20  
 pyler & stude still, & þoght he wolde wit what all þis bement.  
 And, at bathe þis knyghtis hard, our Ladie spak vnto hur Son &  
 said; "O, þou swete Son! Have mercie of þis man!" And  
 þe childe at satt on hur kne wolde not speke agayn vnto his 24  
 moder, bod turnyd his head awayward fro hur. And sho prayed  
 hym agayn, & sayd þat þe man was dessayvid, and with þat  
 he turnyd his bak opon hur and said; "This man hase denyed  
 me, what shulde I do vnto hym?" And þan þe ymage of owr 28  
 Lade rase vp & sett hur Son upon þe altar, and feld down on hur  
 kneis at His fete and said; "I pray þe, swete Son, þat for my  
 sake þou forgyff hym his syn." And onone þe child lifyd vp His  
 moder and said vnto hur; "Moder, yit I neuer denyed þe thyng 32  
 att þou axkid me. And now, beholde, for þi sake I forgyff hym."  
 And þan þis knyght was fayn, & rase & went his ways furth of þe  
 kurk, and was passyng sadd & hevy for hys syn, & glad þat it was  
 forgyffen hym. And þe toder knyght folowid hym privalie, & 36

ouertuke hym̄ & axkid hym̄ whi his een̄ war so wate & so bownyd̄. And he ansswerd̄ agayn̄ & said̄ þe wynd garte itt. And he said̄ agayn̄; “Sur, I knaw þe cauce of your truspas well enogh̄. And  
 4 Sur,” he said̄, “I hafe a doghter & no mo childer, and if ye wull wed hur I sall giff you all̄ your lyfelod̄ agayn̄, & you ij I sall make heyris of all̄ my riches.” And he thankid̄ hym̄ & wed hur, & was afterwerd̄ a gude man̄ & a riche.

8 Negant *eciam* deum religiosi. Supra de misericordia.

Negacionem dei inducit amor carnalis. Supra de amore.

12 Negacionem dei inducit ambicio dignitatis. Supra de Maria, vj<sup>1</sup>.

Neganda non est pauperi elemosina. Infra de paupere, ij<sup>2</sup>.

16 Necligencia hominis impedit ne ei ab aliquo subueniatur. Supra de cogitatione.

Negligencia executorum nocet testatori. Supra de executore, j.

20 Negligencia vtencium aliqua re perditur aliquando ipsa res. Supra de legato.

Necligencia dicendi horas. Supra de Augustino, ij.

#### DLVI.

Negociatores sine fraude debent emere *et* vendere.

24 Tullius tellis how on̄ a tyme it was disputid̄ betwix Diogenes & Stocius<sup>3</sup>, þat was his disciple. And Diogenes sayd̄; “All̄ þe vices of a thyng þat is selde aw not to be expowndid̄ to hym̄ þat byes it, bod ewhils it is constitutt be þe law; ewhils neuer-þe-les oper

<sup>1</sup> So Lat. MSS., Eng. MS. *has*, de iniuria, iij.

<sup>2</sup> MS. iij.

<sup>3</sup> Arund. MS. *inter* Diogenem,

Babilon'um stoicum, et discipulum eius, Antipatrem. Harl. MS. *inter* Diogenem, Babilonium storcum, etc.



thynges er done withouten gyle." And his scoler ansswerd hym agayn & sayd, þat when þe byer trowes att þe thyng be gude, & puttis truste in hym þat sellis it, þe sellar aw to tell þe byer & þer be any fawte þerin. Than Diogenes sayd; "It is one to be styff 4 & anoder to layn, and þe tane is not profitable to þe to here, nor it is not nedefull to me to say." And þan his scoler sayd; "And it be dampned at Athenys at a man sail not tell þe way vnto hym þat travels, mekull moʒ dampnable it is wittandlie to suffer a man 8 sail in-to error." Than Diogenes sayd; "He hase not garte þe bye þat stirris þe not to bye; and þou byes þat þing at plesis þe, and he praysis þat þing þat is his awn. And whar þe dome is in þe byer, þer is no begyle in þe seller. And þerfor<sup>1</sup> a<sup>2</sup> seller<sup>12</sup> aght to layn nothyng vnto þe byer<sup>3</sup>, neuer-þe-les hym thar not tell hym bod if he wyll, for what-som-evur langis to hym þat byes it, longes to hym þat sellis, to witt how þat he sail sell."

Nequicia mulieris comparatur serpenti. Infra de<sup>16</sup>  
serpente,

## DLVII.

## Nequicia Herodis.

We rede in 'Cronicles' how þat Herode, when he hard tell þat þe Iewis abade with grete myrth agayn he sulde dye, he garte<sup>20</sup> gadur samen all þe noble yong meñ of Iudee, & garte spar þaim in a prison, & commandid vnto Salome his wyfe þat als tyte as he war deade, þat sho sulde sla þaim ilkone, at on þat maner of wyse all Iudee sulde make sorow when he was dead as wele as<sup>24</sup> þai dyd in his lyfe. And so was done.

Nero. *Supra de crudelitate, et infra de prodigalitate et Simone.*

## DLVIII.

## Nicholai confessoris.

28

We rede in his 'Meracles,' how som tyme þer was a Iew þat hard tell of þe meracles of Saynt Nicholas, and he garte make ane

<sup>1</sup> MS. *repeats*, and þerfor.<sup>2</sup> MS. &<sup>3</sup> MS. *seller*.

ymage of hym, & sett hym to kepe all his gudis. And when  
 þe Iew on a tyme was fro hame, thevus come & stale away his  
 gudis, & when he come and fand þai wer away, he began to reprove  
 4 þis ymage, and bett itt sore. And Saynt Nicholas apperid vnto  
 þies thevis, & shewid þaim how his body was betyn for þat gude  
 att þai had stollen, and thretid þaim at þai sulde be hanged bod if  
 þai had þis gude agayn & restorid it, & teld þaim at he was Saynt  
 8 Nicholas, in whose kepyng þis Iew had putt all his gudis. And  
 þies thevis wer fferd, and broght all þies gudis agayn, and tolde þe  
 Iew þis meracle. And he was turnyd & þai, bothe, and become  
 gude men; & þe Iew was cristend.

## DLIX.

12

## Nicholaus scolarem suscitauit.

We rede in his 'Meracles' how þer was a gude man þat vsid  
 yerelie, becauce of a son þat he had þat was a scolar, apou Saynt  
 Nicholas day for to make a grete feste, & dele grete almos in  
 16 wurshup of Saynt Nicholas. So þe deuill had a dispite þeratt, &  
 come to þe dure in a pure mans liknes, & axkid almos vppou  
 þe Saynt Nicholas day. And þe gude man sent hym almos with  
 þis scoler, and þer þe deuill strangeld þe childe & kyllid hym.  
 20 And when þe fader come vnto þe dure and fand his son dead, he  
 made mekull sorow & had vp þe dead childe in-to a chambur, and  
 sett hym down on his kneis & made his complaynt vnto Saynt  
 Nicholas, & said; "Loo! Saynt Nicholas! behold, is þis your  
 24 reward of þe wurshup þat I hafe þis many day done vnto you?"  
 And as he was þus complemand þe childe oppynd his ene & rase  
 vp & was olyfe agayn.

## DLX.

## Nicholaus iuuenem de captiuitate patri restituit.

28 We rede in his 'Meracles' how þat a man þurgh þe merettis of  
 Saynt Nicholas had a childe, whilk þat when he was a yong man

was taken in þe were *with* þe Aragans<sup>1</sup>, & depute into serves *with* þer kyng. So it happend vppon Saynt Nicholas day þis yong man broght þe kyng wyne in a copp of golde, and as he held it befor þe kyng he remembred hym þat it was Saynt Nicholas 4 day, & how his fadur as þat day was wunte to make a grete feste. And sodanly he gaff a grete sigh, and þe kyng wold algattis wete þe cauce at he sighed for, and he told hym evure dele. And þis vncrestend kyng thrett hym & said; "What at evur þi Nicholas 8 duse, þou shaft dwell here *with* vs." And *with* þat sodanlie þer come a grete wynd, & smate down þe howse and listid vp þe childe *with* þe copp in his hand & þe wyne in it, & sett hym evyn at his fadur dure. And he went in & fand his fadur & all his 12 frendis at dyner, & þer he teld þaim all how it happend. And þai war passand fayn & thankid God & Saynt Nicholas.

Nicholaus indeuotos sibi verberat. Supra de deuocione, ij. 16

Nicholaus deuotos sibi remunerat. Supra de deuocione, j.

## DLXI.

Nigromancie<sup>2</sup> ars est valde periculosa.

Cesarius tellis how som tyme þer was a knyght at wold not trow 20 at þer was any fendis. So on a tyme he come vnto one þat was callid Philip, þat was practyse in nygromancye, and prayed hym to latt hym se som fendis. And he re[*cu*]sid & said he durst nott; & yit he laburd hym beselie. So on a day, aboute none, þis 24 Philip garte þis knyght put his swerd abowte hym, and at a gateshatyft, *with* a<sup>3</sup> swerd he made a cercle aboute þis knyght, and bad hym kepe hym wele within þis cercle, ffor and any membre of hym come *withoute* itt, he mond lose itt vnto tyme þat he come 28 agayn vnto hym. And he bad hym, & he saw any bodie, nowder

<sup>1</sup> Lat. MSS. ab Agarenis.<sup>2</sup> MS. Nigromancia.<sup>3</sup> After a, w, erased.



giff þaim right not, nor take right not of þaim, and he tolde hym  
 þat þai wolde bothe tempe hym & flay hym; bcd & he wolde do so  
 he bad hym, he sayd, þer shuld' nothyng noy hym. And when he  
 4 was gone & þe knyght was be his one in þe cercle, belyfe þer come  
 as it had bene grete fludis, & a nowder tyme as it had bene  
 gruntyng of swyne, and now blastis of wynd. And now hym  
 þoght he saw a man als hye as treis, and when he come nere  
 8 þe cercle he axkid' þis knyght what he wold', & bad hym aske & he  
 suld' tell hym. So he lukid' opon hym & hym thoght he was  
 a grete man & a blakk, & of grete difformytie, so þat he durste not  
 verelie behald' hym. So att þe laste þis knyght spað & said' vnto  
 12 hym; "I hafe desyrid' gretelie to se þe." And he axkid' hym,  
 whareto. And þe knyght said', for he had hard' tell mekuð itt  
 of hym. And þe fend' ansswerd' hym agayn & said'; "Men demys  
 me oftsithis withowten cauce, and I do no man skathe bod if  
 16 he gar me. And Philip þi maister is my frend', & I do all þat  
 plesis hym, for I grevid' hym nevr yitt, vnto so mekuð when he  
 callid' me & bad me now com' vnto þe, I come." And þe knyght  
 askid' hym whar he was when he callid' hym. And he said' he was  
 20 als far beyonde þe se as þe se was fro then; "& þerfor," he said',  
 "it is right at þou reward' me for my labur." And þe knyght  
 axkyd' hym what he wold' hafe, and he said' owder his gownd or his  
 gyrdyll, or a shepe of his flokk; & þan he askid' a heñ, & att þe  
 24 laste a cokk. And þe knyght said' hym evur nay, and wold' giff  
 hym none of þies. So þe knyght axkid' hym where he had so  
 muche connyng as he had, and he ansswerd' agayn & said' at þer  
 was none itt done in all þis werld' bod he knew itt. "And to  
 28 so mekuð," he said', "þou in such a townd & in suche a howse loste  
 þi maydenhede, and swylk synnys & swilk hase þou done." And  
 þis knyght cuthe not agayn-say itt. And þan þe devuð put furth  
 his hand' as he wold' hafe taken hym, and þe knyght was ferd'  
 32 & fell bakward' in þe cercle, & cryed as he had bene wude. And  
 als sone as þis Philip harde hym, he come and made all þis  
 fantasies to vanyssh away. And evur after, fro þat howr forward',  
 he was pale & itt hewid', & trowid' alway at þer war fendis. And  
 36 afterward' he amendid' his life & become a gude man.

## DLXII.

## Nigromantici discipulus a demone rapitur et deportatur.

Cesarius tellis how at þe cetie of Tholett *per* was ane þat held a skule of nygromancy, and his scolers oñ a tyme desyrið *per* 4  
 maister þat he wolde prufe þat befor þaim þat he taght þaim. And *per* maister, þuf all he wer il-wyllid' *perto*, oñ a tyme led' þaim into þe feld', and with a swerd' he made a cercle aboute þaim, & he bad þaim if þai saw any thyng nowder gif it nor take *per*-off, bod 8  
 at þai sulde holde þaim iustelie within þe cercle. And þañ he went a littyll fro þaim, & begañ to say his enchawntmentis. & belyfe fendis þat war callid' come, som in liknes of a mañ, som of a wommañ, & som makand mynstraley, & som dawnсанд'. And 12  
 emang þaim *per* was ane like a fayr wommañ, fayrer þañ all þe toder was, and sho profurd' a golde ryng vnto ane of þe scolers ofte sythes, & lang he forsuke it, & at þe laste he tuke it, and onone sho clekid' hym oute of þe cercle & þe ryng, bothe, & onone 16  
 sho was away with hym. And his felos begañ to cry, & *per* maister come onone, & þai told' hym. And onone he callid' vp þe maister-fend', and tolde hym of þe wrong at was done vnto his scolar, and desyryd to haffe hym agayñ. And þis fend' callid' all 20  
 þe toder fendis vnto a cownceill, and reprovid' hym þat did þe dede. And he excusid' hym & sayd' he dyd no wrong, becauce þe scoler was inobedyent vnto his maister. Neuer-þe-les a sentans was gyffen at he sulde be delyverd' agayñ vnto his maister, for he was 24  
 a behufable scolar vnto his maister, and þus he was restoryd' agayñ vnto his maister. And fro þat day forward' his felows poght att his face was lene & pale, evyñ as he had bene taken oute of his grafe. & he told' his felows what he saw at heil yatis, 28  
 & told' þaim it was a cursid' scule at þai wer at, & desyrið þaim to lese itt. And he went and made hym a monk of Ceustus ordur, and afterward' was a hali liffer.

Nigromanticam scienciam adipiscens dampnatur. 32

Infra de sciencia, iij.

## DLXIII.

*Nomen Christi semper est in corde habendum.*

We rede in ‘*Legenda Beati Ignacij*,’ þat when he was in dyvers grete turmentis, he wold’ neuer sease of calling of þe name of  
 4 Cryste, & þe turmenturs axkid’ hym whi he rehersyd þat name so ofte. And he ansswerd’ agayn & sayd’; “I hafe þat name wretten in my herte, & þerfor I may not sese fro calling þer-vppoñ.” And when he was dead, þai tuke his harte oute of his body, & cut  
 8 it sonder be þe myddeste. And þai fand all his herte written within with þies namys, *Iesus Christus*, & all of letters of golde. And herefor many oon trusted in hym & was cristend’.

*Nomen acquirunt aliqui eciam per aliqua mala opera.*

12      *Supra de memoria, i.*

## DLXIV.

*Nouicius debet semper in deuocione profiscere et non tepescere.*

We rede in ‘*Vitis Patrum*’ how þer was one þat wolde entir  
 16 into religion, and he lete his moder hafe knowlege of his purpos. And sho counceld’ hym nay; & he wold’ not lefe his purpos for hur, bod sayd’ þat he wolde go safe his sawle. And when he was entred into þe religion & governyd’ hym wele, & was fervent  
 20 in þe begynnyng, fro he had contynued awhile he began to wax slaw, & yrked’ with þe strate[nes] of his religion. So oñ a tyme hym happend to fall seke & lay in a trans. So hym boght þat he was broght vnto his dome, & þer hym thoght he fand his moder  
 24 þat was dead. And when sho saw hym sho sayd vnto hym; “Son, how is it with the? Come pou hedur to be demyd with vs? Whar is it now at pou said’ vnto me, ‘I will go safe my sawle?’” And at þis wurde he was confusid’, & wuste nevr what he suld’  
 28 say vnto hur agayn. And with þat he wakend’ of his trans, & amendid’ of his sekenes, and vmthoght hym þat for he wex somwhatt yrke in his religion he was in way of dampnacion, & he



turnyd hym vnto þe fervor & þe luff þat he had vnto his religion at his furste entre, and said vnto hym selfe; "I þat myght not abyde & suffer þe blame & chalange of my moder, how may I abyde þe blame of Alſmizttie God & all his aungels & all þe 4 saynttis off hevyn?"

Nouicius confirmatur in religione ex consideratione penarum inferni. *Supra de conuersione*<sup>1</sup>.

Nouicius confirmatur in religione ex certitudine mortis. *Supra de conuersione.*

Nouicij dissoluti debent corripi. *Supra de correccione,* iij.

Nouicij orationibus iuuantur ad perseuerandum.<sup>12</sup> *Infra de oracione.*

Nouicio possunt adaptari multa que dicuntur *supra de contemptu mundi, conuersione*<sup>1</sup>, monacho, et *infra de religione et obediencia.* 16

## DLXV.

## Nupcie secunde non sunt appetende.

Ieronimus tellis how on a tyme þer was a yong wedow þat hight Ann, and when hur husband was dead sho thocht sho wolde not<sup>2</sup> be wed with a noder man. Hur frendis come & cownceld hur 20 yis, & said vnto hur; "Thow erte yit bod of a myddill age, & a fayr womman & a listie, take þe a noder husband." And sho said; "Nay, þat wiſt I not doo; ffor & I hafe als gude a husband as I had befor, I wiſt evur be ferd þat I sail lose hym, & if he be 24 yſt, me wyſt gretelie repent þat I had ane iſt after a gude."

## DLXVI.

## Obediencia debet esse parata.

We rede in 'Vitis Patrum' of a monk þat was a writer, þat hight Marchus, & as he was writand & in makying of ane O, 28

<sup>1</sup> MS. *conuersione.*<sup>2</sup> *Added above the line.*

his abbott callid, & he leste it half vnmade & went at his call,  
becauce he wolde not breke his obedyans.

## DLXVII.

Obediendum est *eciam* in impossibilibus<sup>1</sup> a viris  
perfectis.

4

Senek<sup>2</sup> tellis how þat vnto a man þat shulde entre in-to  
religion þe abbott declarid þe grevus laburs þerof, & how þat hym  
burd doo all suche þing as was commanddid hym; & he was  
8 nothyng ferd þerfor & recusid nott to com into religion, bod  
promysid to be always pacient & obedient. So afterward his  
maister pought at he wold prufe hym, so be cace it happend at  
þe oven of þer abbay was hate, redie to sett bread in; and his  
12 maister commawndid of obedyans to go into þis ovyn. And he left  
not to do his maister commandment, bod went in boldlie with  
a gude belefe; & when he was in þe oven, þe hete þerof turnyd  
in-to cold, so þat he felid nothyng bod as it had bene sprenclid  
16 ouer with dew.

## DLXVIII.

Obediunt perfecti *eciam* contra spem optinendi  
quod precipitur.

Seruius<sup>3</sup> tellis how on a tyme þe same abbott pought þat he wold  
20 prufe a novace, & he take a dry stowre þat he vsid to bere in his  
hand & smate it into þe erth, & bad a novice þat he sulde watir it  
evurilk day vnto þat it waxid grene & bare lissis agayn kynde.  
And he did as he commandid hym, and evur-ilk day bare a grete  
24 pott full fro a watur ij myle thens, & watyrd þis stowr unto  
he had done it a yere; and yitt he wex nott werie bod did on as  
he did afor. And þus all hym thoght þer come no frute on his  
warke, yit hym thoght he wolde not breke his obediens, bod  
28 endurid in his labur all þe secund yere. And in þe iij yere when

<sup>1</sup> So Arund. MS., Eng. MS. in    Seuarus.  
possibilibus.

<sup>3</sup> Lat. MSS. Severus.

<sup>2</sup> Arund. MS. Seuerus. Harl. MS.

pis watir-ber sesid̄ not of his labur, pis stow̄ at was dry florissid̄,  
 & bare levis & frute. And he went vnto his abbott & told̄ hym̄,  
 & he take all his monkis with hym̄ & come & saw it & sayd̄;  
 “Loo! brethur, þurgh̄ vertue of fulfylling of obediens, pis dry 4  
 stow̄ agayn kynde is now fayr florissid̄ & beris levis.”

## DLXIX.

*Obediens verus non attendit quid precipitur.*

Cassianus tellis how oñ a tyme þer was ane abbott þat com-  
 mawndid̄ his dissiple & said̄ vnto hym̄; “Go, ryñ,” he said̄, “als 8  
 faste as þou may, and als tyte as þou may turn̄ me yone grete  
 stone.” And onone his dissiple a grete stone, þat many meñ  
 myght not hafe turnyd̄, now with lifte at his head̄ & now at  
 his breste, with grete strenth he turnyd̄ it ouer; & he swett so þat 12  
 all his clothis war̄ wett through̄, for he supposid̄ þat nothyng was  
 commandid̄ vnto hym̄ þat was impossible to doo.

## DLXX.

*Obediencia perfecta amorem naturalem postponit.*

Cassianus tellis how som tyme þer was oon taken̄ in-to ane 16  
 abbay, & he broght with hym̄ his soñ of viij yere olde; and  
 he was disseverd̄ fro hym̄ & put in a-noder cell. So þis abbot  
 þoght þat he wolde [*prufe*] his obediens & his affeccion̄, & he  
 commaundid̄ hym̄ to caste his soñ in-to a grete watir. And onone 20  
 as he had commandid̄ hym̄, he gatt his soñ in his armys and come  
 vnto þe watur-syde, and wold̄ hafe castyñ in his awñ barn̄ bod  
 at þer was monkis þat wachid̄ what he wolde doo & lettid̄ hym̄.  
 And yitt for all at þai cuth̄ do he keste it in, & onone þai gatt it 24  
 oute and savyd itt olyfe.

## DLXXI.

*Obediunt quandoque creature eciam insensibiles<sup>1</sup>.*

Saynt Gregorie tellis how þat in þe cetie of Placens þe watur þat  
 was <sup>2</sup> cald̄ Padus rase vp opon̄ a grete spate and owryode all þe 28

<sup>1</sup> MS. ininsensibiles.<sup>2</sup> MS. wald̄.



feldis pat langid vnto ane abbay. & per was a gude, holie mañ  
 pat hight Sabinus, a bisshopp, and when he saw pis he garte  
 a notorie of his write a byll & caste in þe flude, and þis was  
 4 þe wrytyng; "Sabinus, þe servand' of owr Lord Iesu Criste com-  
 mandis vnto þe, Pado, pat our þi bankis þou pas no moʀ fro hens  
 furth, nor at þou hurte nott landis pat longis vnto þe kurk." And  
 his notarie did as he bad hym. And onone þe watir fell of þe  
 8 kurk-land and come vnto þe bowndis at it was wunte to ryñ  
 in; and nevur after vnto pis day rase it ouer þe bankis nor passid'  
 þe bowndis.

## DLXXII.

## Obediunt sanctis eciam bruta animalia.

12 Saynt Gregorie tellis how pat Florencius, þe servand' of Almighty  
 God, dwelt alone be hym selfe in a cell, & he had v or vj shepe.  
 And he made his prayer vnto Almyghti God & besoght Hym at  
 He wold send hym somwhatt to dwell with hym to comfurth hym.  
 16 And onone as he had made his prayer, he fand at his cell-yate,  
 standand, a bere, whilk pat lowtid' vnto hym and fawnyd' hym, &  
 was nothyng wylde. And he conseyvid' at it was sent hym be  
 Almyghti Godd, & bad it go hafe his shepe furth & kepe paim, & at  
 20 it sulde bryng paim home at sex of þe clok at evyn; and it did  
 trewlie as he bad it. And in þe mornyng he commandid' it not to  
 com home or ix of þe clok, and he fastid' evur to it come home.  
 And evur pis bere did as he bad itt, and so he tarid' long fastand' o  
 24 days<sup>1</sup>. And he had iiij disciples pat war wrothe with þis bere  
 becauce it held' paim long fastand' o days, & pai dwelt with anoder  
 mañ in þe wyldernes pat hyg'it Euticius. Becauce per maister  
 did no swilk takens, and privalie, pai slew pis bere. And þis  
 28 holie mañ bade of his dener to evyn, & evur lukid' astur þis bere,  
 & she come nevur home. So opon þe morn he went vnto þe felde  
 and fand pis bere slayñ, and als sone as he saw hur<sup>2</sup> he knew wele

<sup>1</sup> Harl. MS. cepit ex hoc fama  
 eius longe lateque crebrescere; cui  
 invidentes, quatuor discipuli Euthici,  
 eo quod magister eorum, Euthicius,

signa non faceret, latenter vrsus  
 occidunt.

<sup>2</sup> MS. hym.

enogh who did itt, and he fell opoñ a wepyng, more for þe malice of his bredur þañ for þe dead of þe bere. And þus he said vnto hym selfe; "I trow þat in þis life at vengeange saff be taken oñ þaim for þer males." And belyfe after it happend as he said, ffor 4 þies iiij brethur war onone streken with a sodañ sekenes, & rotid abowñ erde at þai stynkyd with. And heṛ-vppoñ þis holie mañ had conciens & tolde his brethur þat hym forthoght at he had sayd. And all þe dayis of his lyfe he had sorow perfer, & wepud 8 & made muche murnyng, and held hym selfe as a crowell mañ & a vengeable homycide.

## DLXXIII.

Obediencia prefertur alijs <sup>1</sup> virtutibus.

We rede in 'Vitis Patrum' how soñ tyme iiij brethir þat 12 was cled all in pylchis come vnto ane abbott þat hyght Pambo, & ilkone of þaim tolde hym þe vertue of oper, when þai war away at þai spak off. So one of þaim was a grete faster, and anoder was passand pure, and þe iij had passand mekull charitie, and 16 þe iiij had xij yere dwelte in obediens emang olde meñ & brak neuer his obedyens. And þañ þis abbot Pambo sayde; "I saw þat þe vertue of hym þis is moṛ þañ of all þe toder, ffor ilkone of you þe vertue þat he hase holdys it þurgh his awñ wyll, and he this 20 makis his wyll his servand. And such meñ er æcordable in religion, and speciallie þai þat perseuers þerin vnto þer lyfis end."

## DLXXIV.

## Obediencia debet aliquando a superiori probari.

Cesarius tellis how soñ tyme þer was a husband þat had 24 a servand þat was profetable & trew vnto hym. And when he hard tell of þe inobediens of Adam, owṛ former fadur, he had grete dedeyñ þeratt. And oñ a tyme he said vnto his master þat hym þoght þat Adam was a grete fole, þat wolde not kepe his 28 maisters commandment. "For," he sayd, "& ye commandid me a

<sup>1</sup> MS. alij.

thyng I sulde not breke itt." So *with-in* a few dayes afterward his maister delyverd<sup>d</sup> hym a box at was sparrid<sup>d</sup>, bod nott bod at he myght oppyn itt, and said<sup>d</sup> vnto hym; "pis boyste I delyver þe; 4 bod I charge þe att þou oppyn it natt, for & þou do, þou sail lose my grace, & I wull giff þe no hyre." And when he had takyn<sup>n</sup> pis box and was be his one, he turnyd it abowte & sayd<sup>d</sup> vnto hym selfe; "I am now be myne one, whatt & I oppyn pis boyste? 8 Na man may se me & I doo." So þus he was ouercommen with temptacion and oppynd<sup>d</sup> pis boyste. And þer was þerin a little burde, & it flow away; and þan he was passand<sup>d</sup> hevy & fell on kneis befor his maister & askid<sup>d</sup> hym forgyfnes, bod he had 12 it nozt.

## DLXXV.

*Obediencia eciam aliquando in minimis<sup>1</sup> non seruatur.*

Cesarius tellis how som tyme perfor þer was a knyght þat had a wurthi gentyll-womman vnto his wyfe, and a gude, whilk þat had 16 a grete skorn & a hethyng agayns [*Eve*], þat sho sulde be so vnobedient vnto Adam hur husband. And pis knyght blamyd<sup>d</sup> his wyfe herefor and said<sup>d</sup> þat sho was inobediente vnto hym in les ping þan evur was Eve vnto Adam. And sho sayd<sup>d</sup> nay, & he yis. So 20 he chargid<sup>d</sup> hur in payn of xli<sup>ti</sup> mark þat opoñ þat day at sho shulde be wasshid<sup>d</sup> or bathid<sup>d</sup>, at sho sulde not entre in-to þe cowrte nor into þe dyke barefute. And lo! so mervaloslie it happend<sup>d</sup>; ffor fro thens furth sho was so turment *with* temptacion þat on a tyme 24 when sho was bathid<sup>d</sup>, sodanlie sho sterte oute of hur bathe & went barefute in-to þe cowrte & in-to þe dyke vp to þe kneis. And one at saw hur come & tellid<sup>d</sup> his lord, & he come vnto þe ladie & teld<sup>d</sup> hur þat sho had broken hur obediens in les ping þan Eve did<sup>d</sup>, & 28 þer he blamyd<sup>d</sup> hur gretelie & made hur pay hur money at he had putt hur in payn of evurilk dele.

*Obedienciam tollit aliquando temptacio gule. Supra de gula.*

<sup>1</sup> MS. ninis. Harl. MS. as above.



Obedire nolens quandoque visibiliter<sup>1</sup> punitur. Infra  
de religione.

Obediunt perfecti suscipere penitentiam quam non  
meruerunt. *Supra* de accusacione. 4

## DLXXVI.

Obediencia debet impleri usque ad reuocationem  
precepti.

We rede in 'Vitis Patrum' how a gude, symple mañ, pat hight  
Paule, left all his gudis & went vnto Saynt Antoñ þe abbott. 8  
And þe furste nyght pis abbott commawndid<sup>t</sup> hym at he sulde sitt  
hym down in his prayers vnto he come vnto hym. And he sett  
hym down befor þe olde mañ cell dure & made his prayers, and  
nowder for þe dew of þe nyght, nor yit for hete of þe day, he wold<sup>t</sup> 12  
not move hym nor go away or his maister come. So it happend<sup>t</sup>  
on a tyme when he was emang his brether, he askid<sup>t</sup> þaim whethur  
was furste, Criste or His profettis; and so Saynt Antoñ was  
ashamyd<sup>t</sup> with his question & commaundid<sup>t</sup> hym to go his wais 16  
& holde his tong. And onone he did so; and fro thens furth  
he kepyd<sup>t</sup> sylens so ferventlie, at he wold<sup>t</sup> neuer speke bod when his  
fadur commawndid<sup>t</sup> hym.

## DLXXVII.

Oblacio non debet fieri nisi de bono.

20

Iacobus de Vetriaco tellis how som tyme þer was a husband-mañ  
pat was ane yll payer of his tenndis, and he wold<sup>t</sup> seldom offer bod  
if it wer on solempne dayis, and þañ he wold<sup>t</sup> offr a fals peny  
or ane yll. So on a passch-day hym happend<sup>t</sup> emang oper to com<sup>t</sup> 24  
vnto þe howselburde, and þe preste, pat knew pat he vsid<sup>t</sup> evur to  
offer a fals peny, when he had gyffend<sup>t</sup> oper meñ þer howsell, he gaf  
pis husband, in-stead of his howsell, þe same yll peny pat he offerd<sup>t</sup>.

<sup>1</sup> MS. invisibiliter. Harl. MS. as above.

And he chewid' & feld' at it was hard', & grapid' in his mouthe what it was, & he fand' it was þe same fals peny þat he had offerd'; & when' he saw it he had grete mervell' þerof, and made mekuiff 4 sorow. So when' mes was done, he come vnto þe preste wepand' & sayd'; "A! sur, my syn' is so grete þat it happend' me þis day at þe sacrament att ye gaff me is turnyd' in-to a fals peny." And þe preste ansswerd' hym agayn & said'; "This thyng happynd' not 8 vnto þe with-oute som' cawce, and þerfor þou haste done som' horrible syn'. Tell me what it is!" And with grete shame he tolde hym in confession, & said'; "I shryfe me þat I was so attemptid' with<sup>1</sup> covatice, þat evur when' oþer folk offerd' gude 12 syluer I offerd' alway ane iiff penye." And þan þe preste said' vnto hym; "This was þe iugement at þou tolde me off; and herefor in-stede of þe sacrament þou fand' in þi mouthe ane iiff peny. And þerfor þou moste make restitucion." And so he did', & promysid' 16 þat evur after fro thens furth he sulde trewlie pay his tend' & offer gude syluer. And so þe preste asoylid' hym & gaff hym his howsell, and evur after he was a gude man.

Oblacio sacramenti in missa valet ad viuos *et de-*  
20 *functos.* *Supra de missa.*

## DLXXVIII.

Obligatus pro aliquo, vel hic vel in futuro, persoluet  
illud ad quod se obligauit.

Petrus Damianus tellis how þer was a monke þat was a grete 24 synner, & grete penance at was enionyd hym he besoght one þat was familiarie vnto hym to helpe hym to do. And he vndertuke to do þat one halfe of his penance, & bad hym be not ferd' þerfor. So hym þis at band' hym selfe þus, with-in a while after deyd', and 28 he was a gude man emangis his brethir; and with-in a little while he apperid' vnto þis oþer monk. And he axkid' hym how it stude with hym, and he said'; "Iff & hardlie, not for my selfe bod

<sup>1</sup> *After with, ov, erased.*

for the; ffor when I was fre of myne awn selfe I bande me for þe. And þerfor," he said, "go, & pray þe covent at þai fullfyll all þat at I promysid to do for the." And when þat was done he apperid vnto hym agayn, and lete hym witt þat onone he was 4 delyverd þurgh his brethir prayer.

Obligare se<sup>1</sup> pro aliquo non semper est securum.

*Supra de fideiussore.*

Obliuio scitorum prius causatur aliquando ex minucione. *Supra de minucione.*

Obliuissi debet confessor ea que in confessione audiuit. *Supra de confessione, iiij.*

Obloquendum non est sanctis. *Supra de blasfemia, 12 iiij.*

#### DLXXIX.

Obstinacio. Obstinatus<sup>2</sup> in peccatis suis damnatur sepius.

Saynt Bede tellis in 'Gestis Anglorum' of one þat was turnyd<sup>16</sup> in name bod he was shrewid in condicions, and when he was correcte he wolde not amend hym bod was ay longer war; bod becauce he cuthe gude skylf of ane offes, þerfor he was suffred more. So at þe laste hym happend to fall seke, and he garte call<sup>20</sup> all his brethir aforw hym, and was all comen, he tellid þaim his sete was ordand in heil, noght ferr fro Pylatt & Cayphas. And when his brethir cryed on hym & bad hym aske mercye & do penans for his syn, he said he might not forthynk his syn, for<sup>24</sup> iugement was passid agayns hym. And þus he dyed in wrichidnes.

Obstinacio impedit restitutionem forisfactorum. *In-fra de vsurario, vj et x.*

Obstinacio impedit contricionem. *Supra de contri- 28*

<sup>1</sup> MS. Obligare se semper pro aliquo.

<sup>2</sup> MS. Obstinatutus.



cione, v, *et de heretico, ij* ; de accusacione, *et de aduocato, iiij.*

Occasionem querit potens *et princeps contra im-*  
4 *potentem. Infra de potente.*

Ocium est semper fugiendum. *Supra de labore, ij.*

#### DLXXX.

*Ocium detestantur sancti.*

We rede in ' *Vitis Patrum* ' how som tyme þer was ane hermett  
8 in wyldernes, neuer-þe-les, þuf all he mott nott seil þaim, yit  
he wolde make baskettis and swyllis of palme levis, þat he sulde  
not be ydiff, and for to kepe his harte fro yduß thoghtys & vanyties  
þat wiß com in a mans mynd and he be not occupied.

12 *Ociosa verba non sunt dicenda. Infra de verbo, j,*  
& *ij.*

#### DLXXXI.

*Ociosa verba precipue in ecclesia non sunt dicenda.*

Iacobus de Vetriaco tellis at þe devuß wrate in a kurk all  
16 maner ydul wurdis þat was wretten þer<sup>1</sup>, and when he had not  
parchement enogh to write on he drew it oute with his tethe  
& his handis, & he drew so faste at he rappid his head agayn  
þe wall. And þer was a holie man at saw hym, and he askid hym  
20 what he did, and he tolde hym all þat is befor said.

#### DLXXXII.

*Oculi sunt reprimendi.*

We rede in ' *Vitis Patrum* ' of one þat hight Gladius<sup>2</sup>, when he  
had bene lang in his cell, xx yere or more, yit he lukid neuer vp,  
24 nor neuer saw þe rufe þerof within.

<sup>1</sup> Lat. MSS. *verba ociosa que ibi dicebantur.*

<sup>2</sup> Harl. MS. *Claudius.*

DLXXXIII.

Oculus est inimicus cordis.

We rede in ‘*Gestis Petri Clareuallis*’ how oñ a tyme, when he had purgh raklesnes loste ane of his eeñ and was made *monoculus*, afterwarde in his sporte he wolde say he had loste 4 ane of his enmys, & at he was moꝛ dredefull for þat ee þat was leste hym þañ for þe los<sup>1</sup> of þe toder ee.

DLXXXIV.

Odore contingit peccare.

We rede in ‘*Vitis Patrum*’ off ane þat hight *Arsenius*, þat was 8 a passand grete laburer with his handis, when he was in wyldernes he wolde nevr skyfte his clothis bod ons in a yere, to so mekull þat when he doffid þaim þai styngid. And þañ he wolde say vnto hym selfe; “For þe vntement and gude savurs þat I hafe felid in 12 þe werld, þerfor it is necessarie to me to fele þis styngke.”

Odore nimis delicati *eciam* corporaliter puniuntur<sup>2</sup>.

*Supra* de delicijs.

Offertorio possunt adaptari que *supra* dicuntur de 16 oblatione.

Officialis malus est ammonendus<sup>3</sup>.

DLXXXV.

Oracio debet esse continua *et cum* reuerencia.

Saynt Ierom tellis how som tyme þer was a mañ þat hight 20 Iohn, & in a banke vnderne the a grete stone he contynued iij yere in his prayers, and aft-way standdand. And he neuer satt nor lay, nor neuer slepid bod standand; and he had neuer meate bod oñ þe Sondag when a preste come vnto hym and said a mes aforñ hym; 24 and þat was his fude. So at þe laste he was our-commend & myght

<sup>1</sup> MS. repeats, of þe los.

<sup>2</sup> MS. peruniuntur.

<sup>3</sup> Reference missing in the MSS.

stand no langer, for his leggis & his fete warr rotynd vnderneath hym & ware come oute of pain. And when pies iij yere was done, aungels come vnto hym & helid hym.

4 *Oratione impeditur raptor et restituere compellitur.*  
*Infra de raptore, ij.*

## DLXXXVI.

*Oracioni devote obediunt bruta.*

Saynt Gregur tellis how on a tyme when pe holie man Boniface  
 8 stude vppon a grece lenand our, per come a fox & tuke a hein evyn  
 befor hym. And when he saw pat, he went in-to pe kurk & fell  
 down in his prayers & said; "Lorde! Plesis it pe at I may  
 not eatt of pat at my moder bryngis vp? Lorde, behald, sho  
 12 breidis hennys, & pe fox commys & eatis pain." And when he had  
 done his prayer he rase & went furth of pe kurk; and onone pe fox  
 come agayn, & pe hein att he had takyn lete hur fall owte of his  
 mouthe. And with pat he fell dead befor his holie man.

## DLXXXVII.

16 *Oracio eciam dampnatos ad vitam et penitentiam*  
*revocat.*

Petrus Damascenus<sup>1</sup> tellis how on a tyme per was a monk  
 at was dead, & was born in-to pe kurk whils a mes sulde be  
 20 songen for hym. And when pe Agnus Dei was said, his dead  
 monke rase evyn vp sodanlie & spakk & blasfemyd God & bannyd  
 Hym, & spitt vppon pe crucifix, and wolde hafe revyn down  
 pe ymage of our Ladie. & he said vnto pe monkis; "Wharefor  
 24 syng ye or prayes for me? I am dampnyd and in pe paynys of  
 hell." And pan pe monkis with all per hertis prayed for hym, &  
 did of per clothis & bete per selfe for hym, & made tunsions on per  
 breste. So at pe laste, purgh per prayer, he come agayn vnto

<sup>1</sup> Lat. MSS. Petrus Damianus.



hym selfe, and began to dispice þe fend & lofe God & our Ladie, & wurshuppid þe cros & askid confession & penance. And þer he confessid hym þat after he had forsaken all þe werld he had fallen in-to fornicacion & laynyd it, & was neuer shrevyn þeroff. And þus he liffid to on þe toder day in prayer & in penance. And þan he passid vnto God.

## DLXXXVIII.

*Oraciones non iuuant finaliter dampnatos.*

Iacobus de Vetriaco tellis þat when Saynt Marie of Oigniez<sup>1</sup> 8 apou a day had made hur prayer vnto God for a certayn dead man, hur was bydden at sho sulde no mor pray for hym; "ffor he is reprov'd of Almytty God." And when þat he unhappellie was slayn in turnament, he was dampnyd vnto evurlastyng payn. 12

## DLXXXIX.

*Orationibus iuuantur anime in purgatorio.*

Iacobus de Vetriaco tellis how on a tyme þis Saynt Marie of Oigniez<sup>2</sup> was in hur cell, and sho saw afor hur a grete multitude of handis haldyng vp as it had bene to pray vnto hur. And sho 16 besoght God to latt hur hafe knowlege what it bement. And it was ansswerd hur at þai war sawlis of þaim þat war in purgatorie, þat besoght hur to pray for þaim. And sho was fayn þerof & prayed specialle for þaim. 20

Oracio avis audita est. Supra de aue, ij.

Oracione Deus aliquando mortem tardat. Supra de Basilio.

Orantes impedit demon. Supra de oracione, iij. 24

Oraciones aliquas dicere omni die vtile est. Infra de remuneracione.

Oracioni cordis plus attendit deus quam vocis.

Supra de Annunciacione. 28

<sup>1</sup> MS. Ogimet.<sup>2</sup> MS. Oxinez.

## DXC.

## Oracioni corde est attendendum.

Saynt Ierom tellis how þat when Hillario had lefte all maner of oper þingis and was giffen aloneli vnto his prayers, he sufferd  
 4 many snybbis of þe fend; & when he was in his prayers þe fend apperid vnto hym in many lyknessis. So it happend on a tyme when he was in his prayers, becauce he wolde be lett with no maner of sight, he sett hym down on his kneis & on his elbowys,  
 8 & layd his face down vnto þe erth. And onone þe deuill come & sett hym stridlyngis on his bak, & dang hym in þe sydes with sharpe spurris, & laid on his head with a swip & said; "Wharto syttys þou þus scornand & nappis?" And he was als hevy on his  
 12 bak as it had bene a grete sekk full of barlie.

## DXCI.

## Orantes illuduntur a demonibus.

We rede in 'Vitis Patrum' how on a tyme þe deuill said vnto þe Abbott Macharie; "Go we vnto gaderyng samen of our brethir."  
 16 And he askid hym what he had at do with þe gaderyng samen of þaim, and þe fend ansswerd hym agayn & said; "Knowis þou not at withouten vs þer is no gaderyng? Com and þou salt se our besynes." And he went with hym & saw, & þer was all þe  
 20 kurk our as it had bene littyll men of Ynde, & let þe monkis to make þer prayers, & turnyd þaim in wommen liknes & made þaim thynke on þaim, & samen þai garte slepe & be wery of þer prayers. And when þis holie man saw þat, he made his  
 24 prayers vnto God, & sodanlie þai vanyshid away.

Oracionibus iuuantur morientes. *Supra de morte,*  
 xix.

Oracio predonis ei vitam prolongat. *Infra de remuneratione,* viij.  
 28

## DXCII.

## Oracione reuocatur ab inferis dampnatus.

We rede in 'Gestis Beati Gregorij' how oñ a tyme as Saynt Gregoꝛ walkid befoꝛ þe palace of Traiañ and vñthoght hyñ of his mekenes, he began to fall opoñ a sore wepyng. And he 4 prayed hyñ so long for hyñ at Saynt Petur altaꝛ, wepyng & makyng sorow, vnto a voyce spak vnto hyñ & sayd, þat Traiañ þurgh his prayers was delyverd oute of þe payñ of heñ; bod it bad hyñ at fro thens furth he sulde bewar, & not presume hyñ 8 to pray for none vñcrisend mañ þat was dampned.

## DXCIII.

## Ordinacio dei non potest impediri.

We rede in 'Cronicles' þat in þe yere of ouꝛ Lorde m̄lxxv, the erle þat was callid Corandus<sup>1</sup>, beyng ferd oñ a tyme for 12 þe emperowꝛ wreth, fled with his wife in-to a wudd, & þer he hid hyñ in a tufall. So þe Emperour happend oñ a tyme to com to þis wud oñ huntyng, & folowid a dere so lang at it was nyght, & he cuthe fynd none of his meneya; so hyñ happend com to þis 16 tofall. Bod þe Erle was gone & þe ladie was þer be hur one, grete with childe; so hyñ burde nedis be herberd þer þat nyght & sho, als itt as sho myght, made hyñ a bed. & þat nyght sho traveld & was delyverd of a soñ, and when þe childe was 20 born þe emperour hard a voyce say vnto þe childe; "Childe! þis emperour sall be þi fadyr-in-lay." And vpon þe morñ þe Emperour rase & went his wais, & commandid ij of his squeyers to feche þis childe in þe wud, & for to sla itt & bryng hyñ 24 þe harte þeroff. And when þai saw þis childe þai had compassion þeron, and þai gat a hare & tuke þe harte þerof, & broght it vnto þe emperour, and leste þe childe lygand in þe wudd. & onone after þer come a duke & fand þis childe, and he sent it home vnto 28 his wyfe becauce he had no childe hyñ selfe, and bad þaim tell hur

<sup>1</sup> Lat. MSS. Conradus.



at he had getten it, & bad name it Henrie. So when pis chylde was waxen he was fayr & semely & wele-spoken, and passand gracious. And when pe emperour saw at pis childe was fayr  
 4 & wyse, he tuke hym into his cowrte. So on a tyme he keste in his mynde a dowte wheper pis was pe childe at he commaundid to sla or nay. And he thought he wolde be sekur, and he garte make a *lettre* vnto his wyfe in pis *maner* of wyse; "As pou luffis  
 8 pi lyfe, onone as pou hase red pis *lettre* sla pis childe"; & he sent pis childe *with* pe same letter. So as he went vnto pe whene-ward hym happend com into a kurk, & he was werie forgone & lenyd hym down & fell on slepe; & his purs at pe lettyr was in  
 12 hang oute of his bosom. So per come a preste & fande hym & opynd his purs & lukid pe letter, and hym vgged *with* pe wykkydnes at was *per-in*, & he skrapid oute, "*puerum hunc necabis,*" & sett in pies wurdis; "*puero filiam meam dabis.*" And  
 16 so he went furth *with* pis *lettre* & he was wele welcomd; and onone he wed pe Emperours doghter. So when pe Emperour come home & saw how it was, ffro he wiste pat he was ane erle son his sorow began to slake. And he made mekuff off hym,  
 20 & after when pe Emperour was dead he was made Emperour. And in pe place per he was born he byggid a wurthie abbay.

## DXCIV.

Ornatus immoderatus corporis dampnacionis est  
 causa.

24 We rede in 'Libro de Dono Timoris' how som tyme per was a holie ladie in Fraunce. So on a tyme sho was ravysshid in hur spirutt and sho saw a cowntas dead pat sho was passand familiarie  
 with, and sho saw hur drawen *with* fendis vnto heff. And sho  
 28 made grete sorow, & cried & said; "Allas! Allas! I sary wrich, I was chastie enogh & a grete almos-deler, & I am now dampnyd & for none oper ping bod for varios & prowde arayment pat I luffid passand wele; & when I was snybbed perfor yitt I wolde  
 32 not lefe it<sup>1</sup>."

<sup>1</sup> This and the following tale are marked *Nota*.

## DXCV.

Ornatus immoderatus causa est exultacionis  
demonum.

Cesarius tellis how som tyme *per* was a preste at hight Catus, & on a tyme he saw a womman com fro þe kurk, & he met hur at þe 4 kurk-dure. & sho was gaylie atyrid in cownchevis, and sho had a passand lang tayle folowand hur, and *per* was *per*-vppoñ dawnsand a huge multitude of fendis, as it had bene blak meñ of Ynde, skornand *with per* mowthes and clappand *with per* handis. And 8 þai war als thykk as it had bene fyssh in a nett. So he commaundyð aʃ þe peple to stand styʃ, and he coniurid pies fendis at þai sulde nott go away, & he made his prayer & besoght God att þe peple myght se þaim; & so þai did. And when þis womman 12 saw at þe fendis had so mekuʃ power on hur for þe pryde of hur clothyng, & at þe peple yrkid for to luke on hur, sho went home and skyftid hur clothyng & wold neuer were tayle after. And bathe vnto hur and aʃ *oper* at say þis vision it was ane occasion of 16 mekenes, & at þai sulde neuer after vse prowde clothyng.

Ornare se potest mulier interdum *per* virum. Infra  
de vxore, iij.

## DXCVI.

Ornatus vestium non debet esse nimis sumptuosus. 20

Helynandus tellis how som tyme *per* was a kyng in Yngland þat hight Gillelmus, and he wolde were no clothyng bod of a huge price; and if it war light of price, & it war neuer so gude, he wold hafe grete dedeyn *per*-att. So on a tyme hys chamberlayn did on 24 hym a payr of new hose, and he axkid hym what þai coste, & he sayd iij s; and he grynnyd & had grete dedyñ *per*att & said vnto hym; "þou hureson! Whaʃ saw þou evur kyng were hose off so vile a price? Go," he sayd, "faste, & bryng me a payr of a marke 28 price." And he went furth & broght hym a payr þat was mekuʃ better þan þe toder, bod he made a lee of þe price of þaim. And

when þe kyng saw þaim he said; “ Ya, thies acordis vnto a kyng to were.” And fro þat tyme evur afterward his chawmberlayn tellid hynd þe price of his clothyng as hynd lyst, and as it plesid  
 4 hynd. And bod if he said it coste mekuiff he wold not were it.

*Ornatus vestium quandoque eleuat cor hominis in superbiam. Supra de augurio, ij*<sup>1</sup>.

## DXCVII.

Paciencia. *Paciens eciam ab inferioribus suis iniurias tollit.*  
 8

Saynt Ierom tellis how Socrates had ij wyfis, & oft sithes ather of þaim wold flite with other, & evur he wolde do bod scorn þaim. And att þe laste þai wex bothe wrothe with hynd & callid hynd  
 12 bellud chule, & said his nease droppid & his een ran, and þe harys on his browis war lyke swyne-brustyls. And þus þai made hynd faynd fle fro þaim & leve þaim be þer one. And a man axkid hynd whi he wold not bete þaim, and he ansswerd agaynd & sayd þat  
 16 womman, ay þe moʃ sho was bett, þe wars was sho.

*Paciens iniurias illatas de naturalibus defectibus patienter tolerat*<sup>2</sup>. *Supra de castitate.*

*Paciens ab indignis iniurias tollit. Infra de paupertate, iiij.*  
 20

*Paciens equanimiter tolerat*<sup>2</sup>. *Supra de Anthonio. Patienter conuicia ferre signum est humilitatis. Supra de humilitate, ij.*

24 *Paciens eciam infamia de crimine falso sibi imposito*<sup>3</sup> *patienter tolerat*<sup>2</sup>. *Supra de infamia.*

*Pacienter debet sustineri infirmitas corporales. Supra de infirmitate.*

28 *Pacientes debent esse religiosi in amissione temporalium. Infra de religioso*<sup>4</sup>.

<sup>1</sup> MS. iij.<sup>2</sup> MS. tollerat.<sup>3</sup> MS. inposito.<sup>4</sup> Reference from Arund. MS.



Paciens obiurgaciones et contumelias pacienter portat.  
*Supra de moniali, xiiij.*

## DXCVIII.

Paciens bonum pro malo reddit.

We rede in 'Gestis Iohannis Eleemosinarij' how oñ a tyme 4  
 when a cussyñ of his had a grete wrang of a tavurner, & when he  
 made playnt vnto þe patriarke, he mott gett no comfurth, and þe  
 patryarke said vnto hym; "Who is he att dar gaynsay þe or  
 oppyñ his mouthe agayns þe? Truste, soñ, vnto me, þat I shall 8  
 do to-day vnto hym suche a thyng þat all Alexandria shall hafe  
 mervell þeroff." And when he hard þis he take a grete comfurth,  
 & trowid þat he wold gar hym be grevuslie betyñ. And þan  
 when Iohn saw he take a grete comfurth, he kyssid his breste & 12  
 said; "Soñ, & þou will be cussyñ vnto my mekenes, þou bus  
 make þe to be betyñ & suffr stryfe & debate of ilka mañ, for  
 a trew thoght is nowder of flessñ nor blude, bod it is knowyñ  
 of trewth of þe mynd." & onone þai sent for þis mañ, and he 16  
 made hym fre of al maner of tributt & pensioñ. And all þat evur  
 hard þis had grete mervayle and vnderstude what he ment, when  
 he sayd; "I shall do vnto hym suche a thyng þat all Alexandria  
 shall hafe mervell þeroff."

20

## DXCIX.

Pacientes iniuste deus in fine *eciam* in hac vita  
 honorat.

We rede in 'Legend' Longabardica' of ane þat hight Theodora,  
 a noble wommañ & a fayr, þat had a husband at Alexander 24  
 in tyme of Zenonis þe Emperour; and hur husband was a gud  
 mañ & a riche, and dowtid God. So þer was a yong mañ þat wex  
 passand ameros of hur and begylyd hur be þe mene of ane alde  
 wyfe, þat tolde hur at Godd knew not þat at was done oñ þe 28  
 nyght, bod aloneli þat at was done oñ þe day. And þus sho

made hur to latt þe mañ lygg by hur. So afterward, when sho come to hur selfe, & felid at sho had done wrong and at God knew all maner of þing þat was done, sho wepid & made much sorow  
 4 & garte cut hur head, & gatt hur mans clothyng of hur husbandis & did it on hur & went vnto ane abbay far thens & made hur a monk, & sayd hur name was Theodorus. & þer sho lifid a gude haly lyfe and did meracles. So on a tyme hur<sup>1</sup> happend to be  
 8 hostid with his camels at sho drafe vnto þe cetie be þe commandment of þe abbott, at a mans howse þat had a fayr doghter; and on þe night sho come vnto þis Theodora & wold have lyggyn with hur, & sho wold not latt hur. So with-in a while after þis wenche  
 12 was with barn, and sho said at þis Theodora had gettyn itt; and hur abbott gretelie blamyd hur þerfor, and when þe childe was born it was broght & layd in hur skurte. And sho & it was putt furth of þe abbay for vij yere, and with mylke & swilk as sho  
 16 cuthe gett [*sho nurisshid it*]. And in þis menewhile sho was gretlie tempyd with þe deuill to syn, bod he prevaylid not on hur. And when vij yere was gone þe abbott consydurd hur paciens & take bothe hur & þe childe in agayn. And þer sho & it  
 20 to-gedur was sparyd samen in a cell. And þer with-in ij yere to-gedur sho passid vnto God; and yit sho had enformyd þis child or sho dyed in lernyng & in holie lifyng to persever. And þat night at sho dyed, þe Abbott pought at he saw all þe ordurs  
 24 of Aungels & Patriarkis & Prophettis & all Saynttis com & feche hur sawle vnto hevy; & hym thocht þai made grete ioy. And þer was a voyce at sayd vnto hym; "þis Theodorus was falsly accusid of þis childe-gettyng." And with þat þe Abbott wakend  
 28 and callid vp his brether, and went vnto hur cell & fand hur dead; and when þai nakend hur þai fand sho was a womman. And he garte call þe wenche fadur & said vnto hym; "Lo! now, whethur he this corrupte þi doghter or nay." And all men had  
 32 wonder her-of. So þer come a voyce vnto þe Abbot & bad hym go in-to þe cetie. And so he did, & þer mett hym a mañ, and he axkid hym whyter he was bow. And he said; "My wyfe is dead & I go to se hur." And þe Abbott & he went samen

<sup>1</sup> MS. hym.

wepand<sup>r</sup>, and with grete devocio<sup>n</sup> pai beryd<sup>r</sup> hur. And þa<sup>n</sup> hur husband<sup>r</sup> made hym<sup>n</sup> monke & dwelte in hur cell, & was a gude ma<sup>n</sup> evur whils þat he lifid<sup>r</sup>. And þis childe persevur<sup>d</sup> in gude warkis & was made a monk in þat same place. And afterward<sup>r</sup>, 4 when þe Abbott was dead, he was chosyn vnto Abbott.

DC.

Paciens vilia a vilibus personis tolerat<sup>1</sup>.

We rede in 'Gestis Alexij' þat þis Alexius was þe so<sup>n</sup> of Eufemia<sup>n</sup> at was a wurthi offesur in þe Emperour hall, and he was 8 made reowler of iij m<sup>t</sup> childir at wer all cled in sylk & had gurdils of gold. And þis Eufemya<sup>n</sup> & Aglaes<sup>2</sup> his wyfe war passand<sup>r</sup> mercyfull & full of gude werkis; and pai had no childe bod þis Alexius, and hym<sup>n</sup> pai maryed<sup>r</sup> vnto a wurthie womma<sup>n</sup> of þe 12 emperou<sup>r</sup> howsold. So vppo<sup>n</sup> þe nyght after pai war wed<sup>d</sup>, he desyrid<sup>r</sup> his wyfe to kepe hur in clene virginytie. And when sho had grauntid<sup>r</sup> hym<sup>n</sup>, he leste hur a gold<sup>r</sup> ryng and a bygyrdyll full of gold, and went privalie away from<sup>n</sup> hyr & fled far thens into 16 Syrie, vnto þe cetie of Egissam<sup>n</sup>, whar þer is ane ymage of oure Lord<sup>r</sup> þat nevur was made be mans hand. & þer he come in-to ane almos howse at was callid<sup>r</sup> Syndo, & þer he satt in ane entry emang pure me<sup>n</sup>, & lifid<sup>r</sup> of almos þat was giffen<sup>n</sup> þaim. And his 20 fadur sent me<sup>n</sup> þurgh all þis werld<sup>r</sup> to seke hym<sup>n</sup>. So one of þaim at soght hym<sup>n</sup> come þurgh þis entry & gaff hym<sup>n</sup> almos, and he knew hym<sup>n</sup> wele enogh, bod he knew not hym<sup>n</sup>. And þa<sup>n</sup> he said<sup>r</sup> vnto hym<sup>n</sup> selfe; "Lord<sup>r</sup>, I thanke The at þou hase made me to 24 reseyfe almos of myne aw<sup>n</sup> servand<sup>r</sup>." So all þies messangers come agay<sup>n</sup> & tolde his fadur þai cuthe not fynde hym<sup>n</sup>, and he & his wyfe & his doghter made meku<sup>ll</sup> sorow for hym<sup>n</sup>. And<sup>r</sup> when he had bene in þis hospita<sup>ll</sup> xvij yere in pouertie & in Goddis serves, 28 þe ymage of ou<sup>r</sup> Ladie spak vnto hym<sup>n</sup> þat kep<sup>i</sup>d<sup>r</sup> þe kurk, & said<sup>r</sup>; "Make þe ma<sup>n</sup> of Almyghti God to com<sup>n</sup> in, for he is wurthie þe kyngdom<sup>n</sup> of hevyn<sup>n</sup>." And þis keper wiste not whome sho

<sup>1</sup> MS. tollerat.

<sup>2</sup> MS. Alglæs, with the first l erased.



ment off, and sho said; "He þat is withoute þe dure, þat is he." And when he was broght in & þis was knowen vnto all his felows, þai began to wurshupp, and he saw þat & fled away fro þaim  
 4 & gatt our þe see. And as God wold, hym happynd to land at Rome, and when he conseyyd þat he said vnto hym selfe; "I sail ga dwell vnknowen in my fadurs hows, and I sail bere no grete coste of hym." So he come vnto his fadur place & sayd  
 8 vnto his ffadur when he mett hym; "Thow servand of Almyghti God, take me into þi howse at I may liff of þe crombis commys fro þi burd, for þi soñ sawle þat was a pylgram." And he tuke hym in for his soñ sake, & commandid hym into a place in his howse,  
 12 & gaff hym meate euerilk day from his awñ burd, & made hym his awñ servand. And he did all þing þat evur any bodye bad hym, & none knew hym, ffor with fastyng & with wakyng he made hym selfe lene and oute of knowlege, and he-for þe servandes  
 16 of þe howse wolde skorn hym, & stryke hym, & powr watyr at þai had wasshid vessel in vppoñ his head; and all þis he suffred xvij yere & nevur was knowen. So at þe laste he knew be reuelacion at his dead drew nere, and he wrate all þe cowrs of his  
 20 lyfe in a grete roff. And vppoñ þe Sononday at evyn þer was a voyce hard in þe kurk at Rome, þat said; "Venite ad me omnes qui laboratis et onerati estis, et ego [reficiam uos]." And all þat hard it fell down oñ þer kneis & had grete mervell þeroff. And  
 24 þañ it said agayn; "Go, seke þe seruand of God, at he may pray for Rome." And þai soght hym & cuthe not fynde hym. So þai hard it say agayn þat he was in þe howse of Eufemya; and þañ þe pope and þe imperour, a bisshop & ane archdekyñ come vnto  
 28 þis mans howse and desyrid to se þis pure mañ & bad hym luke graythelie whethir it war his soñ or nay, for he was a mañ of gude life & of grete pacyens. And Eufemianus rañ in-to þe howse vnto hym and fand hym dead, and his face shane as  
 32 it had bene ane angeñ. And he had a roff in his hand, & Eufemya wolde hafe takyn it & sene it, & he wold not latt it goo; bod when þe pope come he lete it go alre dy. And when it was red befor his fadur, at all þe peple hard, his fadur wex nere-  
 36 hand mad & drew of þe hare of his head & of his berd, & fell down

vppon þe body of his soñ & sayd; “A! soñ, full wo is me þat I se þe þus lygg in a bedd & may not speke vnto me.” And þañ his moder come, & when sho saw hym sho swonyd & made grete wepyng & said; “Allas! soñ, whi did þou so vnto vs, þat when 4 þou saw þi fadur & me wepe for owr soñ þou wolde neuer shew þe vnto vs? þine awñ *servandis* hath done þe grete wrong, & þou hase evur suffyrd it.” & evur sho swonyd & cryed & made mekuñ sorow, & sayd; “All þat bene here, I pray you wepe with 8 me, ffor xvij yere I hafe had myne awñ soñ in my howse daylie, & knew hym noght.” And þañ his wyfe come & made þe maste sorow of all. And þañ þe pope, þe Emperour, þe bisshoþ & þe arche-dekyñ take vp his body oñ a bere, & bare it oñ *per* awñ shuldres 12 vnto þe beryall; & þai myght nott pass away *per-with*, ffor nere-hand all Rome was gadurd þedur, & þe peple was passand thrang. And þai garte caste golde & syluer by þe way at peple sulde be besy *per* aboute & so lat þaim pas, bod þe peple lukid nowder 16 after þe gold nor yit þe sylver, bod evur was besy abowteward for to tuche his bodye. So at þe laste with grete labur þai broght hym vnto his grafe. And *per* þe peple abade vij dayes & made grete lovyng vnto Almyghti God. & *per* [he] was berid & his 20 grafe coverd with golde and precious stonys; and fro his body *per* come a passyng gude odor. And he dyed xvij *Kalends* of Auguste, in þe yere of our Lord CCC xvij.

*Paciens in amissione membrorum patienter tolerat* <sup>1</sup>. 24

*Infra de oculo, ij.*

*Paciens eciam mortem pro deo tolerat* <sup>1</sup>. *Supra de martirio.*

*Paganus aliquando bonas leges condit.* *Supra de* 28 *lege, j.*

DCI.

Papa. Papa mulier creatur.

We rede in ‘Cronicles’ how som tyme *per* was a yong damyself, and a luff of hurs went away with hur & broght hur in maus 32

<sup>1</sup> MS. *tollerat.*

clothyng vnto Rome; and per sho went vnto þe scule and wex so parfyte in connyng þat sho had no make in all Rome. So att þe laste, be ane hole consent, sho was chosyn to be pope and was  
 4 made pope. And when sho was pope hur luff lay with hur & gatt hur with chylde, so he wiste not at sho was with childe to sho was evyn at travellyng<sup>1</sup>. So hur happend on a day to com in procession fro Saynt Peturs vnto Saynt Iohn Latarenens, and per sho  
 8 began at traveff, and bare hur chylde betwix Colliseum & Saynt Clemett kurk; & per sho dyed, & per pai berid hur. And becauce of þat detestable dead, þe pope vsid neuer syne to com per-away with procession, and here-for hur name is not putt emang other  
 12 popes namys in the Martiloge.

Papa per diaboli procuracionem creatur. Supra de ambicione.

## DCII.

Papa multipliciter dehonestatur.

16 We rede in 'Cronicles' of one þat hight Formosus, at was furste a cardynall & syne pope. And pope Iohn cursyd hym & degradid hym agayn vnto the lay astate, and made hym swere þat he sulde nevur com in Rome, nor desyre nor take þe papeshup on hand.  
 20 Neuer-þe-les after-ward, of þis pope Iohn successour he was asoylid, & restorid to com agayn vnto Rome; and he tuke þe popeshup agayn on hand. And when he was dede, Stephanus VI garte take his bodye, & doff all þe his pope clothyng & clethe hym  
 24 in lay wede, & garte cutt of<sup>2</sup> ij of hy[s] fyngers of ather hand & cutt of bothe his handis & keste hym into Tybur. So vnto þis Stephan succedid Iohn, and he reprov'd all þe warkis off Stephan, & provid þe warkis of þis Formosius. Than after hym come Sergius III,  
 28 & he garte take Formosius oute off his grafe & vnordurd all þat he had gyffen ordurs to, & garte caste hym in Tybur. And ffysshers happend at ffynd hym in þer nettis, & pai broght hym

<sup>1</sup> Harl. MS. *verum autem partum ignorans, cum de Sancto Petro, &c.*

<sup>2</sup> Harl. MS. *et duobus digitis dex-*

*tere abscisis, manu priuauit, et eam in Tiberim iactari precepit.*



into Saynt Peturs; and when pai broght hym in, all þe ymagis in þe kurk, att all men myght se, as he come by þaim lowtid vnto hym & wurshuppid hym. And here-by pai wyste he was a gude man.

4

Papa bonus. *Supra de Gregorio.*

Pape possunt adaptari multa que infra dicuntur<sup>1</sup> de prelato, et supra de morte.

### DCIII.

Paradisus. *Paradisi dispositio.*

8

Saynt Gregur tellis how som tym at Rome per was a knyght pat fell seke, & was evyn bownd to dye & lay in a trans. And when he come agayn vnto hym selfe, he said pat he saw a bryg, and vnderneath it ran a grete blak watur at keste owte intollerable savurs & styngis. And when he was passid þis brygg, on þe toder syde of þis watyr was fayr medows & grene, & full of gude flowris wele savurand. And per he saw a grete company of white men in albys; and per was suche a gude savur emang þaim at pai war saciatt & fulfyllid per-with as it had bene with meate or drynk. & per he saw dyvers mansions for evure man, at war full of grete light. And per was byggid a howse, and all þe sydis peroff wer off fyne gold, for he cuthe not wytt whose it was. And per was many habitacles apound þe banke of the same watir; and he said he saw many on þis brygg pat, purgh felyng of þe itt savur on þe watur, pai fell in-to itt.

*Parentes frequenter visitare non expedit religiosis.* 24

*Supra de affectu carnali.*

*Parentes debent filij honorare. Supra de honore, j.*

*Parentes non debent filijs maledicere. Infra de Stephano.*

28

*Parentes sunt relinquendi perfectis. Infra de relinquere.*

<sup>1</sup> MS. *repeats, infra after dicuntur.*

Paruulus male disciplinatus *eciam* deum blasphemans dampnatur. *Supra* de blasfemia.

*Patris* negligencia circa correccionem filiorum frequenter est ipsis filiis in detrimentum. *Supra* de blasfemia.

Pater filios <sup>1</sup> instruere debet. *Supra* de filia, j.

Patriarchia. *Infra* de veste.

#### DCIV.

#### 8 Pauli Apostoli.

We rede in his legend<sup>r</sup> how oñ a tyme when Pawle was hostid<sup>r</sup> att þe Ile of Mustelan<sup>d</sup>, þer come ane erdur in-to his skurte and hurte hym<sup>d</sup> noght, & he keste it in þe fyre. & þe gude mañ was  
12 wrothe, ffor all þat evur was born<sup>d</sup> of the kynred<sup>r</sup> of þat person<sup>d</sup> at he was at hoste *with* was neuer hurte *with* þase venomos bestis. And when þer childer war born<sup>d</sup>, þai wolde put pies serpentis in þe creduls *with* þaim, at þai mot prufe whethur þai wer þer trew  
16 fadurs or nay.

#### DCV.

#### Paulus velum restituit Plautille.

We rede of Saynt Pawle þat when he went vnto his passion<sup>d</sup>, Plautilla, at was his disciple, delyverd<sup>r</sup> hym<sup>d</sup> hur curchyff to wye  
20 þe swete of his face, & to covur his een<sup>d</sup> in þe how<sup>r</sup> of his passion<sup>d</sup>. And when þe turmaturs smate of his head<sup>r</sup>, evyn in þe strake he take þis curchyff and<sup>2</sup> gadurd<sup>r</sup> þerin all his awñ blude. And he wappid<sup>r</sup> [*it*] samen [*g. gaff it*] vnto þis Plautille<sup>3</sup>. When  
24 þe turmatur was gone, þis Ploattyft mett hym<sup>d</sup> & axkid<sup>r</sup> hym<sup>d</sup> whare he had done hur maister Pawle, and he teld<sup>r</sup> hur þat he lay

<sup>1</sup> So Latin version. English MS. *has* liberos.

<sup>2</sup> MS. *repeats*, and.

<sup>3</sup> Harl. MS. Paulus in ipso ictu

velum explicuit, et in eo sanguinem proprium collegit, obvoluit, et tradidit Plautille.

with his felow dead *with-oute þe cetie.* And sho said agayn vnto hym; "Petur & Pawle is gone in-to þe cetie, & fayr crownys vppon þer hedis, & þai er cled in gay clothyng." & sho take furth hur curchiff full <sup>1</sup> of blude & shewid hym & many oþer. <sup>4</sup> And herefor many folke become crystend.

## DCVI.

Pauli caput proprio corpori post mortem per se coniungitur.

Dionisius tellis how þat many yeris after þe passiō of Saynt <sup>8</sup> Pawle, his <sup>2</sup> head was fōn in þe felde *with* a hurd-maṇ, & he sett it vp on a rodd. & oppon þe nyght a grete light shane *per-* oppon fro hevyn; and when þe pope hard tell of þis, he take þe hede & laid it at Saynt Paule fete. And, at mekuṣ pepuṣ saw, <sup>12</sup> þe body of Saynt Pawle rase & turnyd it, & ionyd it vnto þe hede; & mekuṣ pepuṣ had grete mervayle *peroff.*

Pauli primi <sup>3</sup> heremite. Paulus honorat hospitem <sup>4</sup> suum. Supra de honore, iij <sup>5</sup>. 16

## DCVII.

Pauper humilis ditabitur et pauper superbus pauperabitur.

Iacobus de Vetriaco tellis how som tyme þer was ij pure maṇ, ane meke and a noder prowde; bod þe meke maṇ, whare-so-evur <sup>20</sup> þai berid corn, he wold com *with* his glofe & ask þaim itt full, & no maṇ grucid bot gaff hym. And *with-in* a while he was a <sup>6</sup> r[i]che maṇ. And þe prowde pure maṇ wolde com *with* a sekke and ax corn. And þe gretnes of þe sakk flayed ilk maṇ so and þai <sup>24</sup> wolde giff hym noght; and so he was neuer bod a pure maṇ.

<sup>1</sup> MS. *repeats*, full.<sup>2</sup> MS. *he*.<sup>3</sup> MS. *prime*.<sup>4</sup> So Latin MSS. The English MS.*has* hostem.<sup>5</sup> MS. *j*.<sup>6</sup> MS. *repeats*, a.



## DCVIII.

*Pauperi non est neganda elemosina.*

Sigilbertus tellis how *þer* was a pure mañ axkid' almos of a ship-mañ, and he wolde giff hym none. And the shipmañ bad hym  
 4 lefe his almos-axking for þai had nothyng *þer* bod stonys. And þe pure mañ ansswerd' agayn & said'; "Stonys be þai þañ." & aft þat evur was in þe ship was turnyd' in-to stonys, & þe color & þe facioñ abade styll.

8 *Pauperis meritis bona temporalia augentur. Supra de elemosina, iij.*

*Pauperi data elemosina datur deo. Supra de abbate, iij<sup>1</sup>.*

12 *Pauper plus dilectatur in minimis quam diues in magnis. Supra de Basilio.*

*Pauperi est gratis consulendum. Supra de Augustino, iij.*

16 *Pauperi datum datur deo. Supra de abbate, iij, et de Gregorio, i<sup>2</sup>.*

## DCIX.

*Pauper murmurans tolerandus<sup>3</sup> est.*

We rede in 'Gestis Iohannis Elemosinarij' when Iohannes  
 20 Elemosinarius, þat was patriark of Alexander, vnto a pure mañ þat axkid' hym almos commandid' to be gyffen vð he had grete dedeyng at he wold' gyff hym no more. And onone he fell at debate with hym, & began to flite. And when þe patriark  
 24 *servandis* saw þis, þai wold' hafe betyn hym. And þis holy mañ Iohn sayd nay, and said'; "Suffre hym, brethur, to bañ me; ffor I am lx yere old' and I have ofsithis blasfemyd almyghti God'; & perfor I may suffer a flytyng of þis mañ." And with þat he garte

<sup>1</sup> MS. iij.<sup>2</sup> MS. iij.<sup>3</sup> MS. tollerandus.

bryng a sacheſſ full of syluer and lay befor̃ hym̃, & bad hym̃ take enogh̃ peroff.

Pauper non debet fieri villicus aut balliuus. *Supra*  
de balliuo, j<sup>o</sup>. 4

Pauper[es honorare debent <sup>1</sup>] principes et prelati.  
*Supra* de iudicio.

Pauperes non sunt deridendi. *Supra* de apostasia, j.

Pax. Pacem̃ semper cum omnibus quantum possibile s  
est debet habere bonus christianus. *Supra* de  
odio et inuidia.

## DCX.

## Peccatum multiplex nocet homini.

We rede in ‘Vitis Patrum’ how som tyme per was a voyce 12  
at said̃ vnto pe abbot Arsenius; “Com̃, and I sail̃ shew pe werkis  
of meñ.” And he went furth̃ & he saw a mañ of Ynde cuttant  
treis and makand̃ a burdyñ pat he mot not bere. And pe voyce  
sayd̃; “Thies er pai pat ekys syñ vppoñ syñ.” And pañ he saw 16  
a temple & ij meñ syttand̃ oñ hors, holdand̃ vp̃ a brade tre for pe  
whilk pai myght not entre in. And pañ pe voyce sayd̃; “Pies er  
pai pat beris rightwusnes with pride.” And pañ he saw a mañ  
standand̃ vppoñ a dyke, & filland̃ a vesell with watir peroff & 20  
puttant it in-to ane ill̃ cisterñ. And pañ pe voyce said̃; “Thies  
er pai pat hase som gude dedis, and blendis paim with evull  
warkis.”

## DCXI.

Peccatores aliqui benigne *eciam* recipere debent <sup>2</sup> 24  
*sancti.*

Heraclides tellis & sais pat oñ a tyme wheñ he visitt ane olde  
mañ pat had pe grace of prophecyng & spak with hym̃, per come  
pe mayr of pe cetie, and he forsuke Heraclides & talkyd with hym̃. 28

<sup>1</sup> Supplied from the Latin MSS.  
The English MS. leaves a blank.

<sup>2</sup> So Latin MSS. The English has  
sunt sancti.

& afterward when þai commoned to-geder, þai commond of þis, at he sulde forsake hym & talk with þe mayr, & þan he said; "Wherefor hase þou reprovīd me in þi saule? þou & I luffīd wele  
 4 athur of vs to com vnto oþer, at ather of vs myght hafe solas & comfurth of other with owr talkyng; and he is gyffēd all vnto þe devuls power, and vnnethis he may brethe in ane how. And now he as a *servand* come hedur from his lorde to seke refute,  
 8 it wer ane vnsondabyll thyng to do, if it sulde be he leste & [I] taryd with þe <sup>1</sup> þat hase bene wunte beselye to caſt me vnto þi hele."

*Peccatum incurrit aliquando nimis de se presumere.*

12 *Supra de carne, iij.*

*Peccata remittuntur orationibus sanctorum. Supra de Basilio, iij.*

DCXII.

*Peccata venialia impossibile est vitare.*

16 Iacobus de Vetriaco tellis how þer was a monk þat luffīd passand wele clennes and innocentie fro þe state of chilyd vnto þe state of man. And he wold eatt, bod he wold not hafe delectacion þerin, and he studyd for to put away syn, and for to luff <sup>2</sup> with-  
 20 owten any syn. And becauce for ane impossible thyng <sup>3</sup> he fell into a dispayre, vnto so mekull þat he myght not liff with-owten venyall syn, [he] demyd hym selfe þat it was impossible þat he sulde be savyd.

DCXIII.

24 *Peccantes simul in morte simul in vita puniuntur.*

Helynandus tellis how som tyme þer was a colyer <sup>4</sup> & he was *servand* vnto religious men and vnto þe commoutie of Meruernens.

<sup>1</sup> MS. if it sulde be taryd with þe & he left þat hase, &c.

<sup>2</sup> Should be liff; Harl. MS. ducere uitam sine omni peccato.

<sup>3</sup> Harl. MS. et quia laborabat ad impossibile, decidit in desperacionem,

ad eo [ut] quia sine veniali non poterat uiuere, iudicabat se saluari impossibile.

<sup>4</sup> Lat. MSS. uir carbonarius, pauper sed religiosus, et comiti Munensi plurimum familiaris.



So on a nyght as he was kepanð his cole-pitt, & per was a light fyre by hym, he was warr of a nakyd womman rynand, and ane on a blak hors with a swerd in his hand drawen, folowand after hur for to take hur. And as sho come, sho ran vnto þe cole- 4 pytt, & per he tuke hur & strake hur purgh with his swerd; & when sho was nere dead he keste hur into þe fyre. And when sho was all to-swythynd, he drew hur oute, & layd hur befor hym on þe hors & rade away. And þis he saw dyvers nyghttis; and 8 all þis he tolde vnto þe said commontie<sup>1</sup>. So on a nyght per come a felow<sup>2</sup> with þis colleyer vnto þe same place, and he saw all as þe colyer told. And he tuke þis hors-man be þe brydill when all was done, and askyd hym what he was. And he 12 ansswerd agaynd & said; "I was swilk a knyght, and þis was þe wyfe of swylk a knyght whome sho slow for my luff, att sho & I mot moð frelie hawnte our syn; and in þat syn we er bothe dead. And vnnethis when we dyed we forthoght our syn; and 16 þus ilk a nyght I sla hur & burnys hur, and sho suffers moð paynd with þe strake of my swerd þat I stryke hur with, þan evur sho did with dead; and with þe burnyng sho felis mekuð moð." And þan he askid hym what hors þat was at he satt on, and he said; 20 "It is a fend þat turmentis vs." Thað he askyd hym if any þing mot helpe þaim, & he sayd; "Ya, and ye wold gar syng so many messis & gar say so many psalters for vs, onone we sulde be helpyd & our paynd relesid." And þus þai partid, and þis man garte do 24 þies messis & say þies psalters for þaim, & þai wer neuer sene after.

*Peccatum punit Deus quandoque in hac vita. Supra,*  
ambulacio, ij.

28

*Peccator per que peccat per hec et punitur. Supra*  
de agro, i & ij.

*Peccata esse remissa ostendit aliquando deus aliquibus*  
signis. *Infra de remissione.*

32

<sup>1</sup> Lat. MSS. *Quod ille comiti pre-*  
*dicto per ordinem narrauit.*

<sup>2</sup> *Ac comes vna cum carbonario*  
*ad prefatum locum . . . veniens.*

*Peccatum quandoque dissimulat*<sup>1</sup> *Deus ut plus puniat. Supra de dissimulacione.*

*Peccata sua eciam bruta aliquando cognoscunt.*

4 *Supra de furto, ij.*<sup>2</sup>

*Peccata delet confessio quandoque de memoria confessoris. Supra de confessione, iiij.*

*Peccata delet confessio de consciencia penitentis.*

8 *Supra de confessione, iiij.*

*Peccata celat confessio multiplex. Supra de confessione in pluribus locis.*

*Peccatum unum quandoque inducit in aliud. Supra*

12 *de contricione, vj.*

#### DCXIV.

*Peccata sunt causa aduersitatum que nobis eveniunt.*

We rede in ‘*Vitis Patrum*’ how þer was som tyme a gude mañ þat suffred wrong of a noder, and he compleynyð hym vnto ane olde  
16 mañ. And þe old mañ ansswerd hym agayn & said; “He did not þis, bod þi synnys did itt. And þerfor blame not þis mañ in nothyng at he duse vnto þe, nor at is happend vnto þe, bod say at þi synnys hath adlid þaim.”

20 *Peccatum fetet coram deo et angelis. Supra de Angelo, iiij.*

*Peccatum onerat hominem et animam. Infra de simia.*

#### DCXV.

*Peccatum trahit hominem ad infernum.*

24 We rede in ‘*Vitis Patrum*’ how þat on a tyme when ane ypocryte was dead, meñ þat wer present aboute hym hard a voice say vnto fendes on þis maner of wyse; “Draw hym oute wheder

<sup>1</sup> MS. dissimilat.

<sup>2</sup> MS. iiij.

he wilþ or nay. And as he gaf me no reste in þe synnys þat he did beselie befor me, on þe same maner of wyse giff ye hym no reste."

*Peccatores portat demon ad infernum. Supra de demone in pluribus locis.* 4

*Peccator in inferno punitur. Supra de Langrauiio.*

*Pena infernalis est multiplex. Supra de inferno per totum.*

*Penam debitam minuunt suffragia. Infra de 8 suffragijs.*

*Pena respondet culpe. Supra de agro.*

## DCXVI.

*Penitencia pocius est hic facienda quam in futuro.*

Iacobus de Vetriaco tellis & says; "Som tyme I saw a holye 12 womman whilk þat when sho was long dead, or hur body was beryd & layd in erth, hur sawle turnyd agayn vnto hur bodye. & sho had grawntid at sho suld liff styll in þis werld, and sho sulde suffre in purgatorie penans for hur syn & sho wold, & if sho 16 wold not, sho suld suffre penance in þis werld: & sho tuke hur to suffre penance in þis werld. So a long tyme, as God wold<sup>1</sup>, sho was gretelye turment, to so muche at sho wold som tyme welfyr in þe fyre, and som tyme in wynter sho wolde lay hur down in 20 frosyn watyr & lay hur þer a long while; and som tyme sho was constreynyd to entyr dead mens gravis. So at þe laste sho had grace grauntid of almyghtie God at sho was oft sythes ravysshid in hur spyritt at sho led dyvers tymys þe sawlis of þaim at wer dead 24 into purgatorie, & through purgatorie, & sho had no hurte, vnto þe kyngdom of hevyn."

*Penitere potest interdum unus pro alio. Infra de satisfaccione.* 28

<sup>1</sup> MS. *repeats, a long tyme, here.*



## DCXVII.

*Penitencia perfecta delet peccata et nichil formidat.*

Cesarius tellis how som tyme *per* was a blak monk þat fell in apostasye, & syne he was a Premonstracence & went oute ; and  
 4 at þe laste he was a monk of Ceustus. And evur he gaff hym vnto luste & lykyng of his bodie, & vnto oper innumerable vices. So at þe laste, as God wold, he take þe ordur & habett of Ceustus ordur, and onone he shrafe hym and take his penance. And  
 8 he did his penance trewlie, in wepyngis, prayer, & fastyng, & in all oper thyngys. So at þe laste he fell seke and was bownd to dye, & evur he contynewid in syngyng, prayers-saying, and wurshipping our Lady vnto þe stounde of dead. And in *presens*  
 12 of his abbot & his brethyr he said on þis maner of wyse ; “ Wurshupfull brethur, I, a synner & a penytent, ye beryng me wytnes, covettis of almyghtie God to hafe a space to make a clere confession, & to do verray penans for my synnys. And if God wyll  
 16 graunt me lyfe, I am redie to make a sethe, and for to vnder-go all maner of turment, and all maner of hard thyng & labur ; ffor nothyng is hard nor impossible vnto hym þat is verray penytent.” And þus, emang þies wurdis, with a grete compunccion & a grete  
 20 forthynkyng, he gaff vp vnto God a gude sawle ; and *per* was sene com vnto hym aungels, whilk þat bare his sawle into hevyn with a grete myrth & a ioy.

*Penitencia magis unum quam alium attenuat. Supra*  
 24 *de apostata, ij.*

*Penitere facit hominem cogitacio penarum. Supra*  
*de delicijs et de inferno, i.*

## DCXVIII.

*Penitencia modica*<sup>1</sup> *ex corde facta placet Deo.*

28 We rede in ‘*Vitis Patrum*’ how som tyme *per* was a monk þat askid abbott Pastor, & said on þis maner of wyse ; “ I hafe done a

<sup>1</sup> MS. inordita. Lat. MSS. as above.

grete syn, & I wil<sup>1</sup> þis iij yere be penytent *perof*." And þan þis abbot Pastor ansswerd<sup>d</sup> hym agayn, & sayd<sup>d</sup>; "þat is meku<sup>ff</sup>!" & þis monk bad hym commawnd hym a yere, & yitt þe abbott said<sup>d</sup> þat was meku<sup>ff</sup>. And þai at was aboute desyrid<sup>d</sup> at he sulde be 4 enionyd<sup>d</sup> *perfor* XL<sup>ti</sup> dayes, and yitt þis abbott said<sup>d</sup> it was meku<sup>ff</sup>, & said<sup>d</sup> on þis maner of wyse; "I trow þat & a man forthynk his syn with all his harte, & turn<sup>d</sup> not *perto* agayn, at God wil<sup>ff</sup> for iij dayes penans-doyng forgyff hym hys syn." 8

*Penitenciam impedit gula. Supra de gula, iij et v<sup>to</sup>. Penitenciam facit peccator inductus. Supra de abbate, iij.*

*Penitencia debet esse firma et perseverans. Supra 12 de familiaritate et infra de perseuerancia.*

*Penitencia in fine vite valet. Supra de peccato, iij.*

## DCXIX.

*Penitencia nimis tarda nichil prodest.*

Iacobus de *Vetriaco* tellis how on a tyme Charlis þe Emperour 16 garte call befor hym his iij sonnys, Gobardus, Lotharius, and Lodouicus; and he helde ane appy<sup>ff</sup> in his hand & bad þaim all oppy<sup>n</sup> *per* mouthes. & þe ij yonger oppy<sup>n</sup> *per* mouthis, & þis Gobardus wold<sup>d</sup> nott. And he gaff vnto þe ij yonger, þe tone 20 a kyngdom, and þe toder a dukedom. And when þis Gobardus saw, he said<sup>d</sup> vnto his fader at he wolde oppy<sup>n</sup> his mouthe & hafe parte of þis appy<sup>ff</sup>. And his ffadur ansswerd<sup>d</sup> hym agayn & sayd<sup>d</sup>; "þou oppy<sup>n</sup> þi mouthe to late, & *perfor* I wy<sup>ff</sup> nowder gyff 24 þe appy<sup>ff</sup> nor land." And hereof come a proverb þat is said<sup>d</sup> in *Franche*, "A tart bea<sup>2</sup> Gobard, qe eu la tere nout parte."

*Penitent simul qui simul peccant. Supra de peccato, iij<sup>3</sup>.* 28

<sup>1</sup> *After will, not, erased.*<sup>2</sup> MS. 'Acarbea Gobard,' &c.<sup>3</sup> MS. iij.

Penitencia viuorum facta pro mortuis valet eis.

*Supra de morte, xiiij.*

Penitencia debet a confessore acceptari quam a confitente potest extorquere. *Supra de confessore.*

DCXX.

*Peregrinum demon subito reportauit* <sup>1</sup>.

Cesarius tellis how som tyme in þe towne of Halybach, þer was a knyght pat hight Gerard, and he had grete deuocion vnto Saynt Thomas þe apostell. So on a tyme þe deuill in lyknes of a pure man come vnto hym, & askyd hym gestynnyng for Saynt Thomas luff; & he grauntid hym it. And when he was gone vnto his bed, þis knyght sent vnto hym his beste furred gown to happ  
 12 hym with for colde, and he vpon þe nyght had þis cape away, & wolde not be foð in þe mornynge. And þe knyghtis wyfe was wrothe here-with, & blamyd hugelie <sup>2</sup> hur husband for herberyng of pure beggers, & said; “ þou sulde nevir do hym moð gude.” And  
 16 þis knyght ansswerd hur agayn mekelie & said; “ Saynt Thomas is in power to do me als gude a turn as my gown was wurth.” So on a tyme after þis knyght wold go in pylgramege vnto þer Saynt Thomas lay, and he brak a golde ryng in ij befor hys wyfe,  
 20 & he gaf þe tone halfe vnto his wyfe and sayd; “ Trust vnto þis tokyne, & I send þe itt, and abyde my commyng home vnto v yere be passyd.” And sho said yis & take þis ryng, & he went his ways. So after dyvers yeris he come vnto þe cetie of Saynt  
 24 Thomas, and when he was in þe kurk & made his prayer vnto Saynt Thomas, & commendid in his prayers his wyfe and his childer & his meneya, he was war of þe fend walkand vp & down in his furred gown. And þe fend come vnto hym & sayd;  
 28 “ Gerard! knowis þou oght me?” And he said; “ Nay, I know þe not, bod I know þat gown well enogh.” And þan þe fend said; “ I am þe deuill þat in lyknes of a pure man was herbard with þe, and I stale þi gown; & herefor I haue bene gretely

<sup>1</sup> MS. temptauit. Lat. MSS. as above.

<sup>2</sup> MS. repeats, hugelie.



punysshid'. And I am chargid' at I shall onone hafe þe home agayn vnto þi place safe & sownd', for als mekuiff as þis day þi wyfe is wed' with a noder man; for now it is xv yere sen þou come fro hur." And with þat, when he had offerd', he take hym 4 vpp' in Ynde, and onone he broght hym home to his awn yate in Ducheland'. And his wyfe & hur husband, att war wed' þat same day, wer at meatt, & he come in & keste in hur copp' þer sho satt þe halfe of þe golde ryng. And when sho saw it sho take þe 8 tuder parte þer-of & putt þerto, & þai acordid'; & here-by sho wyste he was hur husband', and þer sho forsuke hur new husband' & take hur to hur olde.

## DCXXI.

*Peregrinos deus in morte consolatur.*

12

We rede in 'Vitis Patrum' how som tyme þer was ij brethir, & þe tone was a pylgrem, and þe toder gaff hym vnto quiete & ryste. So it happid' at þis pylgram dyed', and angels take his saule & flow up vnto hevyn þer-with, & wolde hafe broght it in. And 16 þan our Lord' said'; "He was a little necligent, bod becauce he was a pylgram, þerfor take hym in." So onone after his other bruther dyed', and a gude olde man, þat saw aungels com to þe furst & not to þe latter, he asked' our Lord' why þis was. And 20 our Lord' ansswerd' hym agayn & sayd'; "Þis pylgram in all his life had' no comfurth of none of his frendis, and þerfor me behuvis comfurthe<sup>1</sup> hym with myne angels; bod his bruther in his life had comfurth of his gude frendis, & þer-for I comfurthid' 24 hym not with myne aungels."

## DCXXII.

*Peregrinus a deo remuneratur.*

Cesarius tellis how som tyme þer was a cetysyn of Tulpytt þat hight Cono, & he went with other pylgramys vnto þe see; 28 and þer he fell passand' seke and dyed'. And when he was dead-

<sup>1</sup> MS. comfuthe.

lyke, he begaṇ to wax passand' mery, and' his felows axkid' hym whatt was cauce att he was so' merye. He ansswerd' agayṇ & sayd'; "Whi sulde I nott be mery? Our Ladie was here & sayd' 4 vnto me, 'Cono! becauce þou left þi wife, þi childer, & all þi gudis for þe luff of my soṇ, I shaft wele reward' þe.'" And with þat he cryed' & said'; "Behold'! I se hevyṇ oppyṇ & a seatt ordand' for me." And with þat he passid' away, & his sawle went 8 vppṇ vnto hye hevyṇ.

*Peregrino inclinat ymago crucifixi. Supra de misericordia.*

*Peregrinacio mentalis valet. Infra<sup>1</sup>, Petri martiris.*

### DCXXIII.

12 *Pericula mundi sunt pertimenda<sup>2</sup>.*

We rede in 'Dictis Barlaam' how som tyme þer was a maṇ þat fled fromṇ ane vnycorṇ, and hym happend' fall in-to a grete pytt. And as he feli, hym happend with his handis to gett holde be 16 a buske at grew in þe syde of þe pytt, and his fete wer strayte in a vessell<sup>3</sup>. So he lukid' aboute hym & he saw ij myce, ane white & a noder blakk, & daylie þai gnew vppoṇ þe rute of þis buske, to it was nerehand' in sondre. And he consydurd' þe depenes of þis 20 pytt, & he saw þer-in ane vglie dragoṇ spowtand fyre. So he lukid' vnto þe grownd' þeroff, & þer he saw iiij neddyr-hedis knytt to-gedur. So he lukyd wpward', & he saw a droppṇ of hony drope in þe bewis of þis buske, & he, negligent of þe said' perels, he 24 thocht he wold' not lefe, bod he wold' hafe þis drope of honye. et c<sup>o</sup>. Moraliter sic. Frendis! Be þis vnycorṇ is vnderstond' deade, & be þis pytt þe werld', and be þis buske þe lenthe of our lyfe, whilk þat be howris of þe day & of þe nyght, as a white 28 mowce and a blaḡ, cuttis it down; & be þe iiij neddyrs is vnderstand' þe iiij elementis þat mans body is made of, & be þe dragoṇ

<sup>1</sup> MS. *Supra*.

<sup>2</sup> So Lat. MSS. The English MS. *has percanenda*.

<sup>3</sup> Harl. MS. *pedibus uase quodam impressus, for pedibus base quadam lubrica impressis*.

is vnderstand' heft, and be pis drope of hony, þe swettnes of pis life, whilk who-so covattis er casteñ in þe said' perels.

*Periculis possunt adaptari multa que dicuntur  
supra de morte et de mundo.* 4

## DCXXIV.

*Periurium eciam in hac vita punitur.*

Cesarius tellis how þat þe deað of Bononye<sup>1</sup>, beyng in þe dioces of Colayn, lent vnto a bruther þat he had' xx marcis of cone of mony of his kurk. And when þis deað was dead, his<sup>2</sup> bruther, 8 a knyght, denyed' þis said' dett. And þe chanons, þat had no prefe þer-in, made þis knyght for to swere þerfor, and so he did, and' forswore hym. Bod when he went fro Bononye, whar he sware, vnto his awn howse-ward, hym happend to stand in myddest 12 of þe way styll, & mott go no ferrer nor yitt turn bak. And his tong was taken from hym, vnto he promysid in his harte þat he sulde turn agayn vnto Bonoñ & knowlege his manesworñ athe & restor þe said' money vnto þe chanons agayn. And so he did & 16 was hale.

*Periurio possunt adaptari que supra dicuntur de  
iuramento.*

## DCXXV.

*Perseuerancia. Perseuerandum semper est in bono* 20

We rede of one þat hight Iohn, þat was ane ankyr, þat was a mañ þat had lede ane ill lyfe. And when he was compu[n]cte, he garte spar hym selfe in a grafe, and þer he wasshid away his synnys with salte teris, and he lay oñ his kneis & his elbows, 24 and wolde not lifte vp his een nor name þe name of almyghtie God, bod þar he enduryd a long tyme in his prayer. So þer come fendis into þis grafe vnto hym, and cryed vppon hym & sayde;

<sup>1</sup> Harl. MS. decanus Bonnensis.

<sup>2</sup> MS. repeats, his.



“þou cursid' caytuff! Whatt duse þou here? For when þou was  
 fulfyllid' with al maner of syn & vnclennes, & now þi strenth  
 sufficies not to do no syn, now þou wilt liff in chastite and seme  
 4 a gude mañ. Turn agayn vnto vs, ffor þou erte one of vs.” And  
 þañ a noder spak vnto hym & sayd; “What hopis þou att þis  
 place shaft do þe gude? Do as þou hase done befor, & lyff in luste  
 & lykyng of þi flessch; ffor what payn mott þou suffer moñ in hell  
 8 þañ þou suffres now?” And euer he lay styll & nothyng wold  
 say. And when þe fendis saw þatt, þai bett hym & gaff hym  
 many a sore wownde, and þat anys, twyse, thryce, to so mekuill þat  
 att þe laste þai lefte hym halfe deade. And þai cryed with a  
 12 hedus noyce & sayd: “Vicisti! Vicisti!” And with þat þai  
 vanyshid' away, and nevr after apperid' vnto hym.

*Perseuerans in bono eciam mortem contempnit. Infra  
 de silencio, ij.*

16 *Perseuerare debent novicij in deuocione. Supra de  
 Novicio.*

#### DCXXVI.

*Peticio. Petitur aliquando contrarium uolito.*

Valerius tellis how on a tyme Grete Alexander was streken  
 20 in a grete yre, & thoght to kaste down þe cetie of *Lapsatum*. So  
 hym happend' mete sodanlie one þat was callid' *Anaximetes*, þat  
 was his *preceptor* & his maister, and he was ashamyd to mete  
 his maister becauce he was in suche ane angre, and he grawntid'  
 24 his maister þat what þing som-evur at he wolde axke hym, he  
 wolde grawnt hym itt. And when þis *Anaximetes* hard' þis  
 he said; “Sur Kyng, I aske at þou dof þine envie ayeynste þe  
 cetie of *Lapsatt*.” And he grawntid' hym it. And þus purgh his  
 28 benefice was þe cetie savid'.

*Petri Apostoli. Petrus cum voluit Petronillam  
 sanauit et cum placuit eidem infirmitatem  
 reddidit. Supra de infirmitate, iiij.*

## DCXXVII.

## Petri Martiris.

We rede in his Legend how on a tyme when he was at þe cetie of Melayn<sup>1</sup> & prechid *per*, he disputid<sup>t</sup> with a maister þat hight Hesiarcha<sup>2</sup> in presens of all þe prelattis of þe cetie. And þis<sup>4</sup> Hesyarcha said<sup>t</sup> vnto hym; “O! þou fraward<sup>t</sup> Petur! And þou be als holie as þies fond<sup>t</sup> peple trowis, whi prayes þou noght þi God<sup>t</sup> to putt a clowde betwix þaim & þe soñ, at þai dye nott for so grete hete as þai d[oo]?” And þis Petur ansswerd<sup>t</sup> hym agayn & said<sup>t</sup>; <sup>8</sup> “And þou wilt promytte me at þou shall renownce þine heresie, I shall do as þou hase axkid.” And þe heretykis, trowyng at þat myght not be done, cryed oppon þis maister, and bad hym make a promys. And yitt he wolde nott. Neuer-þe-les þis Petur, to <sup>12</sup> shew þe power of almightie God, and at He was former of al thyngis visible and invisible, made his prayer & made a cros agayn þe soñ; and *per* apperid<sup>t</sup> betwix þe soñ & þe peple a little clowde like a tent þat coverd<sup>t</sup> þe peple fro þe soñ. And befor<sup>t</sup> <sup>16</sup> þat was no clowde in all þe ayre.

## DCXXVIII.

## Petrus mortuum suscitauit.

We rede also in his Legend how *per* was som tyme a womman in Flawndres, and when sho had born ij childer sho prayed<sup>t</sup> Saynt <sup>20</sup> Petur for to helpe hur. And sho bare þe iiij childe and it was dead<sup>t</sup>, and sho tuke þis childe & broght it vnto Saynt Petur & besoght hym hertelie *perfor*. And onone þis dead<sup>t</sup> childe become whik. And when it was ordand<sup>t</sup> þat at his baptyñ he sulde <sup>24</sup> be callid<sup>t</sup> Johñ, þe preste, not wittand<sup>t</sup> what he suld<sup>t</sup> say, namyd<sup>t</sup> hym Petur; and þat name remaynyd<sup>t</sup> with hym ewhils he lifid<sup>t</sup>.

<sup>1</sup> Lat. MSS. Apud Mediolanem.*strum heresiarcham examinante.*<sup>2</sup> Harl. MS. et quendam magi-

## DCXXIX.

Petrus monialem absentem sanauit <sup>1</sup>.

We rede also in his Legend<sup>r</sup> how *per* was a noñ in Lombardye  
 pat had þe gutt grevuslie in hur kne, and sho cuthe not be helid<sup>r</sup>  
 4 *with* no medcyñ. And when sho hard tell at it was bod xiiij day  
 iorney fro hur place vnto Mylayñ, pat at sho mot not do *with* hur  
 bodye sho thoght to go in hur mynde. And ilka day sho sayd<sup>r</sup>  
 a hondreth patyr *noster*, and þus sho thoght ilk day to make  
 8 a iorney. And onone as sho begañ þus for to go in hur <sup>2</sup> mynde,  
 sho wex evur bettur and bettyr. And when sho did<sup>r</sup> hur laste day  
 iorney, & in hur mynde went vnto his tombe, kneland oñ hur kneis  
 as sho had bene at hys tombe in hur prayer, sho said<sup>r</sup> ou<sup>r</sup> hur  
 12 psalter *with* a grete devocioñ. And be sho had done it, sho felid<sup>r</sup>  
 bod a litle of hur sekenes. And so sho turnyd<sup>r</sup> agayñ *with* hur  
 prayers as sho begañ, and be sho had done all hur day iorneys, sho  
 was al hole & sownd<sup>r</sup> as evur sho was.

16 *Pietas. Pietati conueniunt multa [que dicuntur  
 supra de elemosina, hospitalitate, leprosis et  
 pauperibus <sup>3</sup>].*

## DCXXX.

Pigricia. *Pigricia semper est uitanda* <sup>4</sup>.

20 Saynt Ierom<sup>e</sup> tellis how som tyme *per* was ane olde monke, & he  
 thoght to comfurth a slaw bruther of his, and sayd<sup>r</sup> vnto hym in þis  
 maner of wyse; "Som tyme *per* was a mañ pat had lande to  
 be saweñ, bod becauce of his negligens it grew full off thornys  
 24 & breers. So he bad his soñ go & clence itt of *paim*. And when  
 he come *perto*, & saw *per* was so grete multitude of thornys &  
 breers, he begañ to fayle in his herte & sayd<sup>r</sup> vnto hym selfe;  
 "When shaft I hafe clensid<sup>r</sup> all þies?" And *with* patt he layed

<sup>1</sup> MS. *absentem nominavit et  
 sanauit.*

<sup>2</sup> MS. *his.*

<sup>3</sup> *From the Harl. MS.*

<sup>4</sup> *Heading from the Arun. MS.*



hym̄ down̄ & slepyd̄. And when̄ his fadur knew how he did̄, he sayd vnto hym̄; “Soñ! wurke & clence evurilk day als mekuff grownd as þou occupyes when̄ þou lyes oñ þe erthe & slepis.” And he obeyed̄ his fadurs commawndment and did so. And þus 4 be little & little he clensid̄ all̄ þis grownd̄.

Piscator. *Infra purgatorij, iij.*

Pollucio nocturna aliquando non impedit communionem et aliquando impedit. *Supra de com- 8 munione, v.*

## DCXXXI.

Potencia. *Potentes frequenter querunt occasiones contra pauperes.*

Esopus tellis in his fables how þe lambe & þe wulfe war bothe 12 thrustie, and þai come bothe vnto þe watir to drynk; & þe wulfe dranke abowñ, & þe lambe benethe. Thañ þe wulfe sayd vnto þe lambe; “Whi haste þou troubled̄ þe watyr vnto me?” And þe lambe ansswerd̄ hym̄ agayñ & sayd̄; “How sulde I make 16 þe watir drovy when̄ itt come fro the vnto me?” And þañ þe wulfe said̄; “Whi<sup>1</sup> bannys þou me?” And þe lambe sayd̄; “Nay, I bañ þe nott.” And þañ þe wulfe said̄; “Thi fadur did vnto me mekuff ill̄, and now I sail̄ venge me of the.” And with 20 þat he rañ oñ þe selie lambe and word̄ itt. And þis had þe lambe þat did no tryspas

Potus superfluous est vitandus. *Supra de abstinencia, ebrietate et gula.*

24

## DCXXXII.

Preceptum. *Preceptum eciam indiscretum nocet subdito inobedienti.*

Cesarius tellis how þer was a monck som tyme of Ceustus ordur þat dyed̄, and he apperid vnto a bruther of his and requirid̄ hym̄ 28

<sup>1</sup> MS. whañ. Lat. MSS. cur̄

of his estate. And þe dead monk ansswerd agayn & sayd;  
 “I trowed neuer God had bene so straye, ffor He thynkis of  
 þe leste thyng. Bod God,” he said, “for-giff our prelattis, for þai  
 4 make vs oftsithis to vnder-go great paynys, & many. And He  
 byndys hugelie þe preceptis of þaim when þai commawnd anythyng  
 vndiscretelie, & þer subgettis giffis little hede þerto, or els sett it at  
 nocht; & so it is reservid vnto þe laste iugementt.”

8 Precepto conveniunt que dicuntur supra de obe-  
 diencia.

## DCXXXIII.

Predestinacio. *Predestinacioni innitentes multi  
 decipiuntur.*

12 Cesarius tellis of one þat hight Lodowicus, Lattgravius Thu-  
 rungie, þat was a letterd man, & he was deseeyvid with suche  
 ane errour at he said hym burd nedis be savyd & he wer destanyed  
 þerto, or els he sulde be dampned and he war destanyd þerto.  
 16 And also he said he mott not fle þe howr of his dead, nor nowder  
 lenthe it nor shorten itt; and for þis, with-owtyñ any drede,  
 he gaff hym vnto all maner of vices. So att þe laste he felt  
 in a huge sekenes, & he garte gett hym a leche, and prayed hym  
 20 to take hym in cure and amend hym of his sekenes. And þis  
 leche was wele lernyd, not aloneli in lechecraft, bod also in  
 dyvynyte, and knew wele enogh his errour, and said vnto hym  
 in þis maner of wyse; “Sur, and þe day of your dead be commed,  
 24 þan it wer in vayñ þat I sulde do any cure vppoñ you.” And þe  
 seke man axkid hym why he sayd so, & said; “I know well  
 enogh bod if I hafe sone helpe I moñ dy befor þe tyme.” Thañ  
 þe leche sayd vnto hym; “And ye trow at your lyfe may be  
 28 lenthend be þe vertue of medecyns, wharto denye ye to do penance,  
 þat is medcyn of þe sawle?” And þan þis Lattgravius, con-  
 sydurand þe vertue of his wurdis, sayd vnto hym in þis maner of  
 wise; “Fro hens furth be þou þe leche of my sawle; ffor be  
 32 þi medecynable tong I trow at God shañ delyver me from my  
 moste errour.”

## DCXXXIV.

*Predicacio. Predicandum sincere*<sup>1</sup> *est propter deum.*

Cesarius tellis how *per* was ane of þe Premonstracencis ordur þat, when he had *prechid* of þe cros, he dyed and apperid vnto his felow. And he axkid hym how at it stude with hym, and he 4 ansswerd agayn & sayd; “When I dyed devuls vmbelappid me<sup>2</sup>, and ane of þaim sayd; ‘þou kepyd neuer trewlye þine ordur.’ And a noder said; ‘þou *prechid* neuer trewlie for Goddis cauce.’ And I vnderstude at þai said bothe trewlie, and I was nerehand in 8 despayr becauce *per* was none att ansswer for me. And þan almyghti God held me with His hand & sayd; ‘ffollow Me, ffor þou *prechid* for Me.’ And onone þe fendes fled, and I folowid Cryste vnto evurlastand ioy; and I had none other payn bod aloneli þis 12 drede.”

## DCXXXV.

*Predicatori infundit deus aliquando scienciam.*

Cesarius tellis how some tyme *per* was a symeple monke, & he was bod ane ydiott, bod he was devowte. And on a tyme hym 16 thocht in his slepe þat he was ravisschid in-to hevyn, & was cled in aray like a dekynd befor God, as he sulde hafe red þe gospeñ. And when he sulde hafe axked þe blissing<sup>2</sup>, hym þoght at þis was sayd vnto hym; “Fro þis day forward þou shalt hafe connyng & vertue 20 in *prechyng* þe wurd of God.” And he was gretelie mervaylid of þis vision at hym þoght he saw so oppynlie, and þoght he wold rede þe gospeñ þat day, if so wer at þe sacrestan ordand hym suche a stole and a vestement as he saw in hevyn; ffor þan 24 he wold trow at his vision wer trew. And so when he come in-to þe revestiarie, & saw þe stole and þe vestiment at was layd furth for þe dekynd, he knew it wele enogh; & þan he was certayn of his vision and went vnto his abbott & tolde hym all þat he had 28

<sup>1</sup> MS. scincere.

<sup>2</sup> MS. þaim. Lat. MSS. circumderunt me demones.

<sup>3</sup> MS. blissid. Harl. MS. a quo cum benedictionem acciperet.



sene. And he commandid<sup>t</sup> hym<sup>o</sup> go rede þe gospell & for to preche. And so he did<sup>t</sup>, and he feñ vnto prechyng and prechid<sup>t</sup> so clerklie at vnto þis day his saying is taken<sup>o</sup> for auctorite. And all men<sup>o</sup> þat  
 4 hard<sup>t</sup> hym<sup>o</sup> had grete mervayle how þat he, þat had no connyng befor<sup>e</sup>, had so connynglie prechud, & had so grett perfeccion<sup>o</sup> in conyng.

*Predicantes demon nititur impedire. Supra de*  
 8 *auditu.*

## DCXXXVI.

*Predicator ea que predicat debet facere.*

Iohannes Anachorita was a monk in wyldernes, and was enowrned<sup>t</sup> with þe flour of all maner of vertues; and he was  
 12 in bodey lyke vnto ane aungell. And he was sent ilk day his fude from<sup>o</sup> almyghti God<sup>t</sup>, ffor evure day he wold<sup>t</sup> go into his cafe, & þer he fand a burd, & bread sett þer vppoñ þat was passand white & of a mervalus swetnes. & when<sup>e</sup> he had etyn<sup>o</sup> þer-of,  
 16 he wold<sup>t</sup> ponk God<sup>t</sup> & go vnto his prayers and his ympnes. And when<sup>e</sup> he began<sup>o</sup> to hafe a ioy of his merettis, onone þer entred into hym<sup>o</sup> certan<sup>o</sup> desyris of his witt be little & litle, at he mot vnnethis purseyve þaim, and afterward<sup>t</sup> gretter, vnto so much<sup>o</sup> at he wexid  
 20 necligent, & mo<sup>r</sup> slow in his prayers þa<sup>n</sup> he was wunte to be. And so þer folowid<sup>t</sup> in his hert fowle thoghtis & wykkid<sup>t</sup>, & he made no charge to correcte hym<sup>o</sup> for pies little thyngis. So on<sup>e</sup>  
 a tyme when<sup>e</sup> he was streky<sup>n</sup> with a grete luste of his flesh<sup>o</sup>,  
 24 he went into his cafe to take hym<sup>o</sup> bread<sup>t</sup>, and he fand bread<sup>t</sup>, bod it was browner somwhatt þa<sup>n</sup><sup>1</sup> þe toder was; & he had grete mervell þeroff & was passand<sup>t</sup> hevye. Notwithstondyng he ete þerof and refresshid<sup>t</sup> hym<sup>o</sup>. And vppoñ þe toder day his thoghtis  
 28 grew apoñ hym<sup>o</sup>, & on<sup>e</sup> þe nyght hym<sup>o</sup> thocht he lay be a womman; neuer-þe-les in þe mornyng he went vnto his prayers, & stude with a waveryng ee and a waveryng mynde. So he went into his

<sup>1</sup> MS. þat.

cave to take hym meate, and he fand a lafe, bod it was passand brownd, & hard *perwith*, and as it had bene gnawend all aboute with myce. And þa he began to make sorow & wepyd, bod his sorow was not so great to distroy þe flawmys of his ill thoughtis. 4 So at þe laste he was ouercommend with thoughtis, to so much þat at mydnyght he rase & went vnto þe cetie; and when it was day he was war of a lityll celf of freers & he was werye, & *per* he restid hym. And þe brethur began to axke of hym, as of a wyse 8 fadur, who may esshew þe temptacions of þe deuill & euill thoughtis. And þa he sufficientlie techand þaim turnyd agayn vnto hym selfe & sayd; "How may I command other men & is deseyvid my selfe?" And þa he said vnto hym selfe þus; "O þou 12 wriche! Do furste þi selfe at þou techis oper men to do." And he tuke his lefe at his brethur & ran als faste as he myght into wyldernes vnto his cafe agayn, & *per* he sparrid hym selfe þerin, & cled his bodie in hare & putt askis on his head. & *per* he lay 16 a long tyme in prayers & wepyngis, vnto ane angel come vnto hym & sayd; "Almighti God hase reseyvid þi prayers and þi penance, bod fro hens furth bewar at þou wex no moþ prowde, and so be deseyvid when þou leste wenys." 20

## DCXXXVII.

*Predicator devotus vbique feruenter predicat.*

We rede in þe 'Gestis of Bede' when for grete age his sight faylid hym, he had a leder to lede hym to townes & castels, & in evur-ilk place *per* he come he wolde preche þe wurde of God. So 24 on a tyme as þai went purgh a valie full of stonys, his leder in a skorn tolde hym at *per* was a huge peple, þat bade vppon hym in sylence to here hym preche, and þa he began ferventlie to preche. And when he had done, & concludid his sermon with 28 '*per omnia secula seculorum,*' onone, as men sais, þe stonys with a hye voyce cried & sayd; "Amen! Venerabilis pater!" Som says þat aungels ansswerd & sayd; "Amen! Bene, venerabilis pater, dixisti!" 32

## DCXXXVIII.

Predicator discrete debet predicare secundum condiciones audientium.

Valerius tellis how som tyme *per* was at Athens a yong mañ pat  
 4 hight Pollonius, & he was gyffen to suche luste of his bodie pat he  
 had grete ioy in his infame. So oñ a tyme he was at a feste, &  
 he satt *per* not aloneliē vnto þe soñ sett, bod also vnto þe morñ at  
 þe soñ rase. & he was full of wyne and of gude meatis, & had  
 8 enoyntid' hyñ *with precious oyntementis*, he cled hyñ in gay  
 clothyng, & made hyñ a gay head' & went home. So hyñ happend  
 se þe scolehowse dure oppyñ of one pat hight Zenocrates pat was  
 techand'; he went in at he mot here what he said'. And wheñ aff  
 12 þe scolers loghe at hyñ & had grete disdeyñ at he come in, þis  
 Zenocrates *with* a merie chere began to preche hyñ of sobernes  
 and temperans, not-*with*-standyng aff pat he sayd' befoř. And  
 þurgh sadnes of his wurdis þis Pollonius was greteliē movid',  
 16 so pat he keste of þe hatt pat was oñ his head, & afterward'  
 he keste of his gay clothyng & was passand' glad of his prechyng.  
 And at þe laste he lefte aff his luste & lykyng pat he had in  
 lychorie, and become a gude mañ. And þus *with* medcyñ of ane  
 20 howř he was helid' of aff hys infame. *et c<sup>o</sup>.*

## DCXXXIX.

*Predicacio cum bono modo et gestu multum valet.*

Valerius tellis of one pat hight Eschines commendid greteliē  
 Demostenis eloquens<sup>1</sup>; and he said' he consydurd' *per*in a bytter  
 24 strenth of eeñ and a ferdfull chere, and a hevye burdyñ, & in  
 evure wurd' a sownd' of voyce, & at he knew *per*-in þe spedefull  
 movyngis of þe bodie, vnto so mekill pat nothyng mot be putt vnto  
 þe nede *per*off. Neuer-þe-les a grete parte of Demostenes wantys  
 28 wheñ it is red', moř þañ wheñ it is hard'.

*Predo. Predonem deus in hac vita remunerat si aliqua bona ab eo sint facta. Infra de remuneracione.*

<sup>1</sup> MS. Eschines Demostenis commendid greteliē eloquens. Harl. MS.

Eschines Demostenis eloquentiam commendabat.



## DCXL.

*Prelatus ratione carnalitatis non debet eligi.*

Valerius tellis of one Fabius, pat was a grete cowncelur of Rome ; & he govern[*id*] nobyllie after his grawncer & his fadur þe offes of cownceſſ pat he bare. So oñ a tyme þe peple desyrid 4 gretelie pat his soñ sulde be made a cowncelur of Rome, and he alone, als muche as he myght, laburde to lett it. Notwithstandyng he was not dōwtand of þe vertues of hys soñ, for he was passand connyng, bod for cauce he wold not hafe many maisters in 8 one howshold.

*Prelatus non debet eligi puer.* *Infra de puero, iij.*

*Prelatus non debet eligi pauper vel auarus.* *Supra de balliuo.*

12

## DCXLI.

*Prelatus debet condescendere moribus subditorum.*

Valerius tellis how oñ a tyme þe consullis of Rome desyrid gretelie one pat hyght Manliciosus<sup>1</sup> to be of cownceſſ with þaim, and evur he excusid hym & sayd nay, & said his syght faylid hym ; 16 bod nevur-þe-les þai aſt laburd hym hugelie therto<sup>2</sup>. And evur he bad þaim take a noder in-to þat wurschuþ, ffor he said ; “ And ye make me to bere itt, I may not suffer your maners, nor ye may not suffer me to hafe rewle abowñ you, nor ye wuſt not fulfyſt my 20 commandmenttis.”

## DCXLII.

*Prelatus non debet se ingerere.*

Hugo Florianensis tellis when þe knyghtis of Rome saw Vaspayan, at he was a nobyl man and a redy to cownceſſ, and 24 comfurthable to yong men in bateſſ, þai besoght hym at he wold take governance of þe empyre of Rome. And when he denyed

<sup>1</sup> Harl. MS. *Cum consulatus Manlio, seni, . . . offerretur.*

<sup>2</sup> MS. *repeats, hugelie, here.*

paim & sayd he was not wurthie perto, & pai laburd hym perto daylie, at pe laste he grauntyd vnto paim, þuf all it wer agayns his will, at he wulde furste tytter take pe charge of pe empyre rather  
 4 þaþ pe wurschup þeroff. And when he had reseyyid pe empyre he sayd þat in his begynnyng onone he wold clens paim at wer fowle, & putt vnwurthi men oute of þer placis and fulfyll þair rowm with honeste men. And he was neuer prowde nor statelye,  
 8 bod all-way consyduerd of what kynryd at he come; & he wold neuer do grete punysshment for offens.

## DCXLIII.

*Prelatus non debet superbire.*

Helinandus tellis how som tyme in pe kyngdom of Iurie per  
 12 was a hurd-man þat hight Gygens, þat on a tyme after a grete rayn he went down in-to a law crak in pe erde, and per he fand a man dead, syttand vpon a hors of bras. And vpon his fynger he fand a ryng, be pe whilk he made hym selfe invisible, & lay  
 16 be pe whene; & als sone as sho knew þis sho garte sla pe kyng<sup>1</sup>, & he vsurpid pe kyngdom. And Valerius tellis þat when he had getten pe kyngdom be þis chawnce, he wexid so prowde þat he axkid cownceill of Apollo his god, if per war any in þis werld  
 20 þat was happyer þaþ he was. And Apollo ansswerd hym agayn & sayd; "þou sulde be bettur provid with sekurtie of a sheperde tofall þaþ for to hafe a grete haill & lathis, & giff pi selfe to grete charge and besynes; for it is bettur vnto a man [hafe] bod att  
 24 hym nedis vnto his lyfe, and so for to hald hym plesid, þaþ for to gett hym samen grete tresurs & evur lyff in drede and covatyce."

## DCXLIV.

*Prelatus non debet esse crudelis nec facere vnde odio habeatur.*

28 Valerius tellis how on a tyme when Dionisius Situlus shewid hym selfe vnto his [suggettis]<sup>2</sup> moe to be a tyraunt þaþ a prince,

<sup>1</sup> MS. kyngdom, -dom erased.<sup>2</sup> Lat. MSS. subditis suis; Engl. MS. tyrandis.

he was so hatefull vnto all men at all folk desyrid at he had had a myschefe. Neuer-pe-les one old wyfe evurilk day in matyn-tyme prayed vnto per goddis to kepe hym hale & sownd. And when he axked hur pe cauce at sho did so for, and sho ansswerd hym agayn 4 & sayd ; “ Me had levur hafe pe a grevus tyrand as pou erte, pan pou sulde dye & a war succede after pe ; and perfor I bow down my head & prayes for the.” & when he herd hur say pus<sup>1</sup> he wexid confusid & ashamyd, and began to forthynk and amend 8 hym.

*Prelatus aliquando morte subitanea moritur. Supra de archidiacono.*

*Prelatus a demone aliquando deportatur. Supra de 12 demone, v.*

*Prelatus eciam malus<sup>2</sup> debet subditos in disciplina tenere. Supra de abbatissa<sup>3</sup>, i.*

#### DCXLV.

*Prelatus debet esse communis et affabilis [omnibus]<sup>4</sup>. 16*

Seutonium tellis how pat when Titus was made emperour, he vsid to make mony ryall festis, & he wold dispyse no cetysyn, bod gladlie wold speke with paim & here what pai sayd ; & he wold neuer gyff o man bettyr gyfte pan a noder. And he was so 20 beneuolus at he wold latt none go away from hym with-owtynd a gude hope. So on a tyme his howshold-men cownceld hym at he sulde not do so, and he ansswerd paim agayn & sayd per sulde no man go hevylie away purgh pe wurdis of a prince. So on 24 a day when he went to supper, he vmthoght hym how pat he had pat day nothyng nowder gyffen nor lent, and he said unto hym selfe ; “ Diem perdidisti.” Also Eutropius tellis of Troiayn, pat when his frendis blamyd hym for he was so hamelie with evure 28 man, he ansswerd agayn & said ; “ Ane emperour sulde be such a

<sup>1</sup> MS. *repeats*, pus.

<sup>2</sup> MS. *malos*.

<sup>3</sup> *Reference from* Lat. MSS.

<sup>4</sup> *From* Lat. MSS.



mañ outeward anence his commons as he wold pai war inward vnto hym agayn."

Prelatus pauperes debet habere in reuerencia. *Supra*  
4 de iudicio vltimo.

Prelatus non debet cito credere contra subditos.

*Supra de accusatione, iij.*

Prelati aliqui nolunt audire nisi placencia. *Supra de*  
8 adulatione.

Prelati debent beneficia dare dignis. *Supra de*  
beneficio, ij.

Prelati non debent munera suscipere. *Supra de*  
12 munere, ij.

Prelatus debet esse liberalis. *Supra de liberalitate.*

Prelatus debet fugere rapinam. *Infra de rapina, j.*

#### DCXLVI.

Prelatus statuta sua servare debet.

16 Valerius tellis how one pat was callid Licinius ordand a law,  
pat no mañ suld by our l acre of land; and he boght many ma.  
And vnder grace of a fenyng he excusyd hym perof & gaff parte  
peroff vnto his soñ. And for pis he was accusyd, furst pat he  
20 made a law & chargid it to be kepyd, & syne pat he was furste at  
brak it hym selfe.

Prelatus non debet esse nimis rigidus vel durus.

*Supra de abbate, ij.*

24 Prelato possunt adaptari fere omnia que dicuntur  
*supra de abbate.*

Prelatus debet esse constans in execucione officij sui.

*Supra de Ambrosio, j.*

28 Prelatus infirmis debet condescendere. *Supra de*  
leproso, i, & ij.

Prelatus debet compati peccatoribus. *Supra* de abbate, ij.

Prepositus dampnatur. *Supra* de demone, v.

Prescencia. Prescitus potest saluari. *Supra* de 4 predestinacione.

Presciunt demones aliqua futura. *Supra* de demone, iv <sup>1</sup>.

## DCXLVII.

Presumpcio. Presumunt aliqui plus quam deberent 8 de statu suo.

We rede in 'Vitis Patrum' of ane abbott þat hight Iohn, þat boght he wold' seryff allmyghtie God in maner as aungels duse, and he doffid' all his clothis and he stude all a weke so in wylder- 12 nes. And when he was like to perisshe for hunger & was shrewdly wounding with waspis & fleis, he turnyd' agayn vnto his bruther dure, & knockid' per-att. And he axkid' who was þer, and he sayd'; "I, Iohn." And his bruther answerd' agayn & sayd'; 16 "Nay, it is not Iohn, for Iohn is made ane aungeſt & wyll be no mo'e emang men." And he said' agayn; "Forsythe I am he." And he wold' not oppyn þe dure, bod lete hym alone stondyng þer vnto in þe mornyng on þe toder day. And þan he oppynd' þe dure 20 & said' vnto hym; "And þou be a man, þou hase myster to hafe þe dure opynd', and to hafe meatt and warm þe; and if þou be ane angeſt, wharto desyris þou to come in-to my cell?" And þan þis Iohn sayd' agayn vnto hym; "Bruther, I pray þe forgyff me, 24 ffor I know my selfe þat I hafe synnyd'."

Presumptuosus aliquando cadit in peccatū. *Supra* de carne, iij.

Presumpcio nimia de se ipso aufert dei beneficia. 28 *Supra* de predicare, iij.

Presumpcio est aliquando occasio desperacionis. *Supra* de peccato, ij.

<sup>1</sup> MS. v.

*Presumunt aliquando religiosi nimis de statu suo in comparacione secularium. Supra de Basilio, j.*

*Presumptuosus debet humiliari ex consideratione sui.*

4 *Supra de consideratione, ij.*

DCXLVIII.

*Presumptuosum est verb[a] subtilia et alta loqui.*

We rede in ‘*Dictis Patrum*’<sup>1</sup> of ane ankyr, when he come vnto pe cetie of Pemenen, þer was a gude mañ reseyvid<sup>t</sup> with gladnes  
8 hym. And as þai satt, þis ankyr began to talke of holie writt, and of privaties of hevyn. And þaþ þis olde mañ turnyð his face vnto a noder of his brethir, and wold<sup>t</sup> nothyng ansswer þis ankyr; and so he went furth and was passand hevye. So a disciple come  
12 vnto þis olde abbott & sayð; “For þe come þis mañ hedur, þat had grete myrth at home in his awñ place, and þou dedeynys not now to speke vnto hym.” This olde abbott ansswerð hym ayeyñ & sayð; “He is a mañ of hie placys, & spek<sup>is</sup> all of hevyn-  
16 lie thyngis; and I am a mañ of law place, and vnnethis I may vnderstond erdlie thyngis.” And þis dissiple went furth & tolde þis ankir what he said. And he was gretlie compuncte here-with, & went in-to þis olde abbott agayñ & said vnto hym; “What  
20 shall<sup>2</sup> I do, ffadur abbott? For þe passions of my sawle hase lordschup on me.” And þaþ þis old<sup>t</sup> abbott had ioi of hym & sayð; “Now þou erte welcom, fadur. Oppyñ perfor my mowthe and I sall fulfyll it with þi gudis.” And with þis wurd þis ankir  
24 was gretlie comfurthid<sup>t</sup> & sayde; “Forsuthe it is a gude way at þou holdes, & a trew.” And þaþ he thankid<sup>t</sup> þis olde abbott & went agayñ vnto his awñ region.

*Presumptuosus frequenter credit habere gratias quas*  
28 *non habet. Supra de cantu*<sup>3</sup> *et de obediencia.*

*Princeps debet esse compositus in aspectu. Supra de aspectu.*

<sup>1</sup> MS. *repeats*, we rede.

<sup>2</sup> MS. *shat*.

<sup>3</sup> So the *Latin versions*. The English MS. *has cantiri*.



Princeps non debet esse odiosus subditis. *Supra de prelato.*

Principi possunt adaptari multa que dicuntur *supra de abbate, iudice et prelato.*

Princeps subito moritur. *Supra de morte, iij.*

Princeps debet humiliter suscipere correccionem. *Supra de Ambrosio*<sup>1</sup>.

Probacio. Probat deus aliquos. *Infra de temptacione, vij.*

## DCXLIX.

*Prodigalitas multa mala facit.*

Seutonius tellis how þat Nero þe emperour was so statelie þat he trowed þe frute of<sup>2</sup> riches and of money was no nodur þing<sup>12</sup> bod ordynance made for a mans expens, vnto so mekulþ at he wuld nevr were a garment twyce, and he wold fyssh with a nett made of gold wyre, and all þe duris of his pales was made of evurye & enowntid with precious oyntementis. And he had rownd<sup>16</sup> chawmers þerin, þat day & nyght turnyd abowte as þe firmament duse. And yit at þe laste hym þoght he had not tresur enogh, bod he gart punyssh and sla dyvers ryche men at he myght hafe þer gudis.

20

## DCL.

*Promissio. Promissum debet solui.*

Petrus Alphonsis<sup>3</sup> tellis how som tyme þer was a knygh[t], and hym happend on a tyme to lose a sakett and a thowsand talentis þerin and a serpent of gold; and a pure man happend to<sup>24</sup> fynd itt. And he garte cry it in þe markett, & promysid in his cry þat he þatt had fon itt sulde hafe for þe fyndyng þerof a hondreth of þe talentis with gude will. So þis pure man at fand it þoght hym had levur hafe les with-owten syn þan more<sup>28</sup>

<sup>1</sup> MS. anbroisio.<sup>2</sup> MS. repeats, of.<sup>3</sup> MS. Alphensis, as elsewhere, for Alphonsus.

with syn, þuf all his wyfe agayn-said it, [&] gaff agayn þis sakett vnto þe knyght & askid þerof a hondreth talentis as he promysid in his cry. Bod þe riche man, when he had þe sakett agayn, 4 wolde not pay þe salfay, and he said þer was ij serpentis of gold in þe sakett, & at þe pure man had with-drawn þe tone of pain. And þe pure man said nay; so he complenyd of þis pure man & þai war bothe broght afor þe knyng. And evur-ilk man held 8 with þe riche man, & none with þe pure man. So þer was a philosophyr & he had grete petie of þis pure man, and sayd vnto þe kyng in þis maner of wyse; "Sur kyng! It is mekust to trow vnto þis riche man, for he wold not say at he loste ij serpentis of 12 gold bod if he did so. And on þe toder partie, þis pure man at fand þis gude, and he had not bene a gude man and a trew, he mot hafe holdeñ all þis gude privalie, & nevur giffen it agayn. And þerfor call þe riche man & say vnto hym in þis maner of 16 wyse; 'This sakett and þis gold is not pine, for þou says þou lost ij serpentynys & here-in is bod one,' & kepe þis styll in your handis & gar cry agayn in þe markett a sakett with ij serpentynys perin." And when þis riche man hard þis, at he sulde be þus betyn with 20 his awn staff, he grawntyd vnto þe kyng at he said þer was ij serpentynys in þe sackett when þer was bod one, becauce he wold nott hafe gyffen þe pure man a hondreth talentis to safye, as he promysid he sulde do. And when þe kyng hard þis, he made 24 þe riche man to pay vnto þis pure man þis hundreth talenttis, as he promysid he sulde doo.

*Promittunt multi multa que non soluunt. Supra de amicia* <sup>1</sup>.

28 *Promocio* <sup>2</sup>. *Promocionem in temporalibus impedit aliquando auaricia. Supra de auaricia, iij* <sup>3</sup>.

#### DCLI.

*Proprietas. Proprium non debet habere religiosus.*

Cesarius tellis how som tyme in Pycardye, þer was ane abbay of 32 Ceustus ordur, þer was a lewid monk, and hym happend fast seke

<sup>1</sup> MS. amicia.

<sup>2</sup> MS. promocio.

<sup>3</sup> MS. ij.

and lyke to dye. And he was shrevyñ, and þañ þe sacrament was brought to hyñ and he was howseld; and when it was in his mouth he myght nowder chew it nor swelow it. Neuer-pe-les þe same day, a little befor, he had etyñ a heñ be his ane. So hyñ 4 happend sone for to dye, and when he was dead þer was foñ with hyñ v soldi, not of clene syluer bod of coppur; and her-for it was demyd þat he myght not ressayfe his sacrament.

*Proprium aliquando est causa confusionis religioso.* 8

*Infra de simonia, i.*

#### DCLII.

*Proprietarius in sterquilinio sepeliri debet.*

Saynt Gregor tellis how som tyme þer was a monk in ane abbay, and he was a leche, & he had a noder bruther, monke in þe same 12 place. So hyñ happynd fall seke, bowñ to dye, & þer was foñ emang his medecyns iij nobles of gold. And when Saynt Gregur saw þaim he made mekull sorow what he sulde do here-in, in clensyng of hyñ þat was bowñ to dye, and in exsample also 16 of þaim at warr olyfe. And herefor he commawndid at none of his brethyr bod his full bruther sulde speke with hyñ, nor gyff hyñ no wurd of comfurth, bod at his bruther sulde tell hyñ þat his brethir vggid with hyñ becauce he kepyd golde privalie 20 vnto hyñ selfe. And when he wiste þis he made mykyl sorow, and in þis sorow and wepyng he decesid. And when he was dead, Saynt Gregor commandid he sulde be beryd in a myddyng, and at þe money sulde be casteñ oñ hyñ, and at þai sulde say when þai 24 keste it; "*pecunia tua tecum sit in perditionem.*" purgh þe whilk þing it sulde be bothe punyssment to hyñ þat dyed, & ferdfulnes to þaim þat lifid, at þe bitternes of dead mott do away his syn, and at þis penance done vnto hyñ mot flay þaim att war 28 oñ lyfe. And þus it was done. So afterward þe monkis durste nevir prive to þer selfe kepe no maner of þing, and it war nevir so feble. And when xxx dayes war passyd he had compassion of þis monk, and garte say mes for hyñ xxx dayes. And when þies 34 war passid he apperid vnto his bruther german, & sayd vnto



hym; "Vnto now it was bod ill with me, bod now I thank God it is wele, ffor pis day I reseyyd' my howsyll."

*Proprietarius monachus est excommunicandus*<sup>1</sup>.

<sup>4</sup> *Supra de absolucione, ij.*

*Proprietarius eciam post mortem absoluitur. Supra de absolucione, ij.*

*Propria voluntas est deserenda. Infra de voluntate, j.*

<sup>8</sup> *Propositum bonum debet impleri. Infra de voto et voluntate.*

#### DCLIII.

*Prosperitas est aliquando signum aduersitatis future.*

We rede in þe 'Legent of Saynt Ambros' how oñ a tyme  
<sup>12</sup> as Saynt Ambros went to Rome-ward and was herberd' at a riche  
 mañ howse in a towñ in Tussie, he emang oder carpyngis askid  
 hym of his astate. And he ansswerd agayñ & sayd; "Sur,  
 my state was evur happie & glorious, ffor I hafe at will grete  
<sup>16</sup> riches, many *servandis*, many childer, & many cussyns, and all  
 pies I hafe evur had at my liste. And I had nevur none aduer-  
 sitie." And when Saynt Ambros hard' þis, he had mekuñ mervell  
 & sayd vnto his felows; "Ryse, go we hyne, for God is not in þis  
<sup>20</sup> place; and perfor haste us hyne at þe vengeange of God tak  
 vs not here." So in þe mornyng pai<sup>2</sup> gatt paim faste vp & wente  
 per wayes; and when pai war passid' a little, pai lukid' behynd  
 paim, and sodanly þe erth oppynd' and swolud' þis mañ & all  
<sup>24</sup> þat longid' vnto hym, at þer was nothyng left aboue erde. And  
 when Saynt Ambros saw þis, he sayd vnto his felaschup; "Lo!  
 brethur, how mercyfull at God is! For He sparis paim at He  
 sendis aduersitie & truble in þis werld, & how felly He is grevud  
<sup>28</sup> vnto paim at He sendis prosperite and no dissesse." And in witnes  
 here-of yit vnto þis day in þat<sup>3</sup> place þer is a passand' depe  
 dyke<sup>4</sup>, callid' þe riche mañ pitt of Tuscan<sup>5</sup>.

<sup>1</sup> MS. excominicus.

<sup>2</sup> MS. þat.

<sup>3</sup> MS. þañ.

<sup>4</sup> MS. repeats, dyke.

<sup>5</sup> This Legend has two hands pointing to it, nota, written above them.

## DCLIV.

## Providencia dei infallibilis est.

We rede of þe kyng of Crete he was a semelie mañ, & he had a nygromancier in his courte at hight Estus. And þis kyng had a doghter, and þis Estus happend to gett hur *with* childe. And 4 when it was born, for tene þis kyng hur fadur garte caste it oute in þe wud emang wylde bestis. So *with-in* a while after hunters fand it in a cafe emang wyle bestis, & *per* it was nurisshid *with* hur mylk. And when it was broght home in a strayte gate whar 8 catell vsyd to com by, and when he saw þai wolde do it no skathe bod rather norysshid it, he commaundid at it sulde be casteñ vnto hundis þat long had bene kepyd fastyng, at þai mott destroy itt, & þai wold do it no skathe. & þañ he garte 12 caste it emang swyne at þai mott devow it; and *per* it was nurisshid on a sew papp. And when he saw þat, he garte caste it in-to þe occiañ; and when it was casteñ *per*, þis Estus, þe fadur 16 *perof*, be his craft broght it vnto þe land agayñ whikk; & *per* it was 16 nurisshid *with* a hynde. And fro thens furth it wexid so swyfte of fute at whare at evur þe hartys went it wold go *with* paim. So at þe laste it was taken in a snare, & broght to þe kyng & gyffen hym to a present. And onone he knew it & had compassion *perof*, & 20 garte name it & nurtur it; & þe name *per-of* was Avidus. And afterward he made it his successur. And þis kyng Avidus, as we rede, was furste þat evur garte tame oxen & lerñ paim to draw; and he was furst þat evur fand pleugh, & he taght men to plew & 24 to saw whete & *oper* cornys<sup>1</sup>.

Providet Deus suis in necessarijs. Supra Benedicti  
et de hospite, iij, et iiij.

## DCLV.

## Providencia in futurum est laudabilis.

28

Barlaam tellis how þat in a cetie beyond se þe cetysyns had suche a custom þat euerilk yere þai wolde chalange a strange

<sup>1</sup> A sidenote here has a small hand pointing to the words [*Su*]pra de [*in*]vencione aratri.

man, & chese hym vnto *per* kyng þat knew nothyng of þe lawis  
of þe cetie. And alway fro he war chosyn he suld' hafe his com-  
mandmentis fulfyllid' vnto þe yere end, & what at evur he bad be  
4 sude be done. And when þat yere was gone, when hym thoght  
he was in his moste sekurtie & his moste mirthe, sodanlie þe  
cetyzens wolde rise vppoð hym and wolde take from hym þe  
kyngis crown & nakyn hym & harle hym purgh þe cetie, & send  
8 hym in-to ane yle in þe se *per* he sulde nowder hafe mete nor  
clothe, bod at he sulde *per* dye for hunger & sorow. So oñ a tyme  
*per* was a man made kyng þat vnderstude pis custom & pis law at  
þai hadd, and when he was made kyng he garte opyn þe kyngis  
12 tresurie, and sent a grete copye *per*off into pis yle. And when  
his yere was done & he was sent into pis ile, he had habundance  
enogh of riches at he had ordand for þe hys wisdom ewhyls  
he lifid' as a kyng in þe cete.

16 *Prudencia necessaria est multis. Supra de cautela  
et provisione.*

# DCLVI.

## Puer desponsauit ymaginem beate Marie Virginis.

We rede in þe 'Mereclas of Our Ladye' how som tyme *per* was  
20 a felaship of childer þat vsid' to play at hand-ball befor a kurk;  
and *per* was one of þaim þat had on his hand' a ryng whilk þat  
a maydyn þat luffid' hym be flesshly luff had gyffen hym. And  
he was ferde at he with his faste rynyng at þe ball sulde breke it,  
24 and he went in-to þe kurk to gyff som bodie it to kepe to he had  
laykid' hym. And when he come befor þe ymage of our Lady, he  
stude mervelland and beheld hur fayrnes, & he set hym down oñ  
his kne and deuotellie sayd afor hur his Ave Maria. And when  
28 he had done he said' vnto hur; "Forsuth, Ladie, pou erte fayrer  
þan any oþer & mor fayr þan sho þat gaff me pis ryng, and *per*for  
I forsake hur. I, fro hens furth, I wil luff the, so at pou wyll luff  
me agayn." And he profurd' þe ryng vnto þe ymage fynger, and  
32 þe ymage put furth hur fynger streght & he putt it oñ. And  
þan þe fynger closyd agayn vnto þe ymage as it was are. And



when he saw þis he had grete mervell þeroff & callid his felous & tolde þaim & lete þaim se itt. So afterward hym happend breke þis promys and was wed; and on þe furste nyght at he was wed our Ladie come & lay betwix hym & his wyfe, & putt furth 4 hur hand & lete hym se þe ryng on hur fynger, & reprovod hym þat he had broken his behest. So with þat he wakynd & grapyd after þe ymage<sup>1</sup> & fand hur not þer, & lay styll & trowed þat it had bene bod a fantasye. So afterward sho apperid vnto hym 8 & thretid hym att he was ferd for hur. And when he wakend on þe mori, at evyn privalie he forsuke his wyfe & all his gudis & went to wyldernes, and þer devotellie he servid our Ladie vnto his lyfis ende.

12

## DCLVII.

Puer ex actibus suis *quandoque* declarat qualis sit  
futurus.

We rede in 'Cronicles' how on a tyme kyng Agibundus, kyng of Lombardie, soiornyð in Germanye, he fasted & walkid abowte, 16 & he fand casteñ in piscinam vij childer be a common womman for to sla þaim; and all þies þis same common womman had born. And when þis knyght saw þaim he had grete mervayle and put down a spere-shafte vnto þaim. And ane of þaim gat þe 20 shafte with his hand be þe end & helde it styll. And þe kyng had mervell here-of & pullid hym vp, & garte nuryssh hym and namyd hym Lawncelott<sup>2</sup>, þat is als much to say as he þat sal be a grete man in tyme to com. So afterward hym happend 24 to be of so grete nobylnes þat when þe kyng was dead þe Lombardis made hym þer kyng.

Puer in purgatorio punitur. Supra de blasfemia.

## DCLVIII.

Puer non debet eligi in prelatum vel presulem. 28

<sup>3</sup> Helinandus tellis how þat Adrianus þe emperour on a tyme wolde algatis make his son emperour in his life. And his princes

<sup>1</sup> MS. ymange.<sup>2</sup> Harl. MS. Lamissionem. Arund. MS. Lancissionem.<sup>3</sup> This Exemplum is corrupt and part has been omitted from the Latin versions.

ansswerd hym agayn & sayd pat it longid not aloneli vnto þe  
blude to hafe rewle; bod rather vnto þe adlyngis & vnto the  
governance. And so his desyre contynued, and efterward he con-  
4 seyvid in his mynd pat childer sulde furste be broght vpp and  
excereysed in vertues, at þai mot be provid what gouernance þai  
wolde be off or þai war putt vnto any wurshup.

Puer a demone temptatur. Supra de blasfemia.

8 Puella debet abscondere suam pulcritudinem. Supra  
de abscondere.

Puella debet solícite custodiri. Supra de filia.

# DCLIX.

12 Pulcritudo corporis debet abscondi ne alijs sit  
damnosa.

Valerius tellis how þer was a fayr yong mañ þat hight Spurrannus,  
and he was so pratie & so defte at yong wommen wex evyn fond  
on hym, and he was ferd at þai or þer fadurs shulde desyre hym  
16 to be maryd or to fall vnto syn. And he wowndid hym selfe  
his visage and his mouth to make hym disfygurd at þai sulde not  
desyre hym, and poght hym had lyffer be deformyd & liff in  
halynes, þañ daylie be a preparatyfe to oper folk luste & syn  
20 & wykkydnes.

Punicio. Puniuntur corizantes. Supra de cori-  
zare.

24 Puniuntur gulosi. Supra de gula, vj, et de bene-  
diccione.

Punitur quis per hec que peccauit. Infra de  
religiosis, iij.

28 Puniuntur peccatores diuersi diuersimode. Supra  
et infra in locis suis.

## DCLX.

## Purgatorius. Purgatorij pene sunt diuerse.

Iacobus de Vetriaco tellis þat when Saynt Marie of Oginiez prayed for a certayn sawle vppoñ Saynt Petur day þe aposteff, Saynt Petur aperid vnto hur and tolde hur þe paynys at it was in 4 & þe cawsis þeroff, and how at it was turment *with* huge hete becauce it luffid passynglie þis werlde & þe lustis þerof. And som tyme it was gretelie turment *with* a huge caldnes, becauce it was slaw to do gudenys, & neelegantlie governyd þe chylder & 8 þe howsholde <sup>1</sup>. And [som]tyme it was punysshid *with* hungre and threste, becauce it had grete dilectaciō in meat & drynk. And sum tyme it was gretelie punysshid *with* nakidnes, becauce it had in þe life grete delectatiō in costious clothynge, & to be passynglie 12 warm happed.

Purgatorij pena mitigatur oratione. *Supra de oratione.*

Purgatorij pena soluitur missa. *Supra de pro- 16 prietario.*

## DCLXI.

## Purgatorij pena modico tempore diu videtur durasse.

Iacobus de Vetriaco tellis how som tyme [*þer was*] a synner þat was correcte *with* a grete infirmytie, to so mykyll he prayed God 20 to feche hym oute of þis werlde. And when he had lang prayed so, ane aungeff come vnto hym and bad hym chese whethur he wolde stonde ij dayes in purgatorie or he wolde suffre his sekenes ij yere. And he chose þe furste, and decesid, and his 24 saule went vnto purgatorie. So *with-in* ane houre after it was þer, þe aungeff apperid vnto hym, and he axkyd; “What ert þou?” þe aungeff ansswerd hym agayn & sayd; “I am þe aungeff þat apperid vnto the when þou was olyfe.” And he said; “Nay, þou 28 erte none aungeff, ffor aungells wyll not lye; and þou erte bod a lyer, for þou tolde me þat I sulde be bod ij dayes in purgatorie,

<sup>1</sup> A sidenote says, [n]ota bene, here.



and I hafe stand *perin* many yeris." The aungeſt anſſwerd hym agayn & ſayd; "pou ſalt vnderſtand at pou haſte not bene here nott fullie ane howr." And þaȝ he prayeð þe aungeſt to bryng  
 4 hym agayn vnto þis werlð; for hym had leuer *per* ſuffer any ſekenes at God wold ſend hym, þaȝ for to be *per* a noder howr agayn in payn." And ſo his ſawle was broght agayn vnto þe bodie, & mekelie he ſuffred ſekenes ij yere, and þaȝ he deceſid.

8 *Purgatorium suum faciunt aliqui aliquando inter eos inter quos peccauerunt. Supra de abbate, viij. Purgatorius plus timetur a bonis quam a malis. Infra de timore, iiij.*

## DCLXII.

12 *Purgantur aliqui inter viuos.*

We rede in 'Legend Lombardica' how *per* was <sup>1</sup> certayn ffysshers in a towȝ of Saynt Thebottis<sup>2</sup>, and in harveſte when þai went oȝ ffysshynge, and in-ſtede of ffyssh þai drew in *per* nett a grete paneſſ  
 16 of yſe. And þai war moȝ fayȝ *per*of þaȝ þai wuld hafe bene of ffyssh, ffor *per* bysshop had a grete ſurans in his fete, and þai laid þis yſe vnder-nethe his fete & he had a grete remedie of his ſekenes *per*bye. So vppone a day he harde oute of þis yſe þe  
 20 voyce of a maȝ ſpeke & ſay dyvurs wurdis, and þe biſshop coniured it & aſkid it what it was, & it anſſwerd agayn & ſayd; "I am a certayn ſaule þat is punysshid for my ſynnys in þis paneſſ of yſe, and I myght be delyverd and pou wolde ſay for me  
 24 xxx [*messis xl<sup>ti</sup>*]<sup>3</sup> dayes to-geddur." And he grantyð at he ſulde do ſo, & did. And when he had ſayd halfe þe meſſis & was bowȝ for to ſay þe toder halfe, ſodanlie be þe ſuggestiȝ of þe devuſſ, all his houſehold felt at were emangis *per* ſelfe, & ilkone of þaim  
 28 was in poynt to kyȝ oȝer. And ſo þe biſshop was trublid here-with, & leſte his meſ-ſaying. And yit he felt vnto þaim agayn &

<sup>1</sup> MS. was a certayn ffysshers.

<sup>2</sup> Latin MSS. Theobaldus.

<sup>3</sup> Latin MSS. si quadraginta diebus continuis .xxx. missas diceres.

sayd' paim. And when he had sayd' ij partis of paim and was bownd to say mes, one of his meneya come vnto hym & tolde hym at þer was a grete sege of men of armys layde abowte þe cetie; and herefor he put of his mess-saying þat day. And at þe iij 4 tyme, when he had sayd' all his messis bod<sup>1</sup> ane, þer come a man vnto hym when he was bownd vnto þe laste mes, & tolde hym at þer was a grete fyre in þe cetie. And þe bisshop ansswerd agayn & sayd'; "And all þe cetie burn vp stowte & rowte, I sall not 8 ouerhypp nor lefe þis mes vndone." And onone as þe mes was done, þis yse resoluyd into watir, and þis fyre vanysshid away and was nevir sene after.

*Pena purgatorij est acerba eciam si diuturna.*

12

## DCLXIII.

*Pusillanimitas quando<sup>2</sup> retrahit a bono.*

Cesarius tellis how þer was som tyme a knyght þat made hym monk of Ceustus ordur, to the intent at make a noder knyght at was his felaugh to do þe same. And þe toder knyght ansswerd 16 & sayde he wold' gladely<sup>3</sup> entyr in-to þe ordur bod he was ferd' for lyce. And þe toder ansswerd hym agayn & sayd'; "He is nowder wurthi nor noble knyght þat in þe bateill of þe deuill dredis nowder swerd nor spere, & is in þe bateill of Cryste ferde for a few 20 smale wormys. And þerfor bewar at þis lies take not fro the the kyngdom of hevynd." And with þis wurd þis knyght was confusid, & holilie and stronglie he take þe ordur and vtirly forsuke all þis world.

24

## DCLXIV.

*Quies mentis in omnibus est querenda.*

Saynt Ierom tellis of iij men þat luffid passand wele to-gedur, & þai all iij went and made paim monkis. And one of paim chose

<sup>1</sup> After bod, iij, erased.<sup>2</sup> Latin MSS. *quandoque*.<sup>3</sup> MS. goldely.

to condycion to make þaim att ane at was at debate, and þe second chose hym to seryff þaim at wer seke, and þe iij luffyd alway to be solitarie and be hym selfe. And þe furste, when he had done  
 4 mykyll & mott not agre þaim all þat wer at discorde, he began to wax irke, & come vnto þe toder & tolde hym, & fand at he was irk also becauce he mott not seryff seke folk to plesans. And þies ij war acordyd samen & come vnto þe thrid and tolde hym of  
 8 all þer trubbles, and prayed hym at he wold tell þaim what at profettyd þaim. And he went from þaim a litefl and put watir in a copp and sayd vnto þaim<sup>1</sup>; "Behold in-to þe watir!" And it was drovy, & so þai did & þai saw þer awn facis as þai had lukid  
 12 in a myrrour. And þan he said; "þus þai þat er emang many men may not se þer awn synnys no mor þan ye mot se your awn shadus in þis watir when it was drovy; and when þai hafe bene awhile in solatare place be þer ane, þan þai may se þaim."

## DCLXV.

16 *Quies corporis a demone aliquando impeditur.*

We rede how on a tyme Abbott Isaac told in a collacio; "Som tyme þer was a moste holy fadur, and on a tyme as he went be a cell of ane of his brethur,<sup>2</sup> he was war of his bruther dyngand  
 20 on a grete stone with a huge hammer, and ane standand by hym lyke a man of Ynde, as he had prompyd hym vnto his wark. And þis gude olde fadur had mervell of such ane illusion and trowid it was bod a dissayte. And he come vnto þe cell and  
 24 haylsyd his bruther, & sayd; "What wark is þis at þou wyrkis?" And he ansswerd agayn & sayd; "Fadur, we hafe laburd agayn a harde stone, an vnnethis we may any thyng breke it." And þis olde man ansswerd hym agayn & sayd; "þou says wele, we hafe  
 28 laburd, for þou was not be þine one; anoder was with the at þou saw nott, þat stude evur and prompyd the to wurk besylie."

<sup>1</sup> Latin MSS. "Intendite in aquam," et turbulenta erat. Post modicum iterum dixit; "Attendite quam limpida facta est aqua." Cumque

intenderent in aquam viderunt uultos suos.

<sup>2</sup> MS. inserts, and, before he.



DCLXVI.

*Quies corporis appetenda est a sanctis.*

Heraclides tellis & says of hym selfe ; When variable thoghtis hase trublid me & bydden me go furth of my cell, and I had nothyng to do, I compleynd vnto Antoñ of Antioceñ oppoñ þis 4 hevyne. And he ansswerd me & sayde ; “ When þies thoghtys commys vppoñ þe, ansswer þaim agayñ & say, ‘ ffor Cristis sake I kepe þies wallis and wiſt do, þuf I doo no noder thyng els.’ ”

DCLXVII.

*Quietem corporis et mentis nititur demon eciam 8  
visibiliter impedire.*

Saynt Gregoř tellis ; “ som tyme þer was a mañ þat hight Martyñ, and he led a solitarie lyfe. And þe devuſt had dispite here-att, & in lyknes of a serpent he laburd & keste for to lett hym. And þis 12 serpent oñ a tyme be hym selfe come into þe caſe whař þis Martyñ led his lyfe in wyldernes, and when he was alone in his prayers, sho stude vp ryght befor hym, and when he wold lay hym down, sho wolde lay hur down. And oñ a tyme þis holy mañ putt furst 16 his hand & syne his fute nakid vnto hur, & sayd ; ‘ And þou hase leſe for to smyte me, I ſaſt not lett the.’ And when þai had vſid þis iij yere ſamen, at þe laſte þis fals enmy, þe devuſt, was ouer- comen with his mekenes & vanysshid away from hym.” 20

Rana. *Ranam peperit Nero imperator arte medicorum. Supra de crudelitate, ij.*

DCLXVIII.

*Rapina omnis fugienda est et maxime a principe vel  
prelato.* 24

Seutonius tellis how oñ a tyme, when he had exhorted Tyberius Cesar þat he ſulde eke þe tributis of his regions, the emperour ansswerd agayñ & sayd ; “ Nay, ffor it longis vnto a gude hurd to clypp his ſhepe, & not aſt at ons for to worow itt.” 28

## DCLXIX.

## Raptor oratione restituere compellitur.

Saynt Gregor tellis how on a tyme a company of Gothomys<sup>1</sup> mett Libertinus, a gude holy man, rydand on his hors, and pai threw  
 4 hym of his hors & take it from hym. And when pai had taken it from hym, he profurd paim his whipp, & sayde; "Take pis with you at ye may gar pe hors ga with." And pai take it and went per wayse. And als sone as pai war gone he fell vnto his prayers,  
 8 and it happend at pai mott go no ferrer, nor with per spurris gar per hors go furth. So pai vmthoght paim at pai had done wrang vnto pis holy man, and pai turnyd agayn & restorid hym of his hors. And pan pai went per wayes, and nothyng lettud paim<sup>2</sup>.

12 Rapine antecessorum debent restitui. Supra de ecclesia.

Rapine possunt adaptari ea que dicuntur supra de fure.

## DCLXX.

16 Raptus spiritualis. Rapitur aliquando anima extra se.

Iacobus de Vetriaco says; "I saw som tyme devote wommen, pat was so hugelie ravissid with thoght of holy liffyng, pat of  
 20 all pe day per was no witt in paim vnto none oute-ward thyng bod was evyn as pai had bene on slepe. And pai myght not be wakynd with no maner of cryng, nor pai myght fele nothyng sore and pai had bene nevur so prykkid." And he says he saw a noder  
 24 womman nerehand of xxx<sup>ti</sup> yere old, and sho was kepyd with so grete luff be hur spowse in pe clostre, at sho mot be no ways go furth peroff. And neuer so many men had drawn hur be pe hand, ffor oft tymys sho was enforcid to be drawn oute, bod it was  
 28 in vayn bod if pai wuld hafe rugid hur in sonder. Also he says pat he had sene a noder womman pat som tyme xx<sup>ti</sup> sythes on pe day was besyde hur selfe, whilk pat in his presence opon a day was

<sup>1</sup> Arund. MS. exercitus Gothorum.

<sup>2</sup> Tales DCLXVIII and DCLXIX marked, Nota, in the margin.

vij sithes ravysshid. And in what state som̄ evur sho was ravissid̄ sho abade in þat astate vnto sho was turnyd̄ owte of hur ravissyng. And hur handis hang vþ̄ in þe ayre vnmouable after þe disposicioñ at sho was ravissid̄ in, at sho was garte shew a bodely ioying. *et c<sup>o</sup>.* 4

Rebellio. *Rebellis punitur. Infra de religione, ij.*

Reciduum. *Reciduum nocet. Supra de heretico, ij.*

Recognicio. *Recognoscere debemus beneficia nobis impensa. Supra de beneficio, i.* 8

Recreacio *interdum utilis est religiosis. Supra Johannis Euangeliste.*

## DCLXXI.

*Recreacio eciam moderata omnibus est necessaria.*

Valerius tellis pat when̄ Socrates þe wyse clerke wexid̄ alde and 12 taght his scolers, he wold̄ not alway bynd þaim in at lernyng, bod som tyme to avanyssh away þer labur he wolde suffer þaim to have recreacioñ, to cauce þaim to be more dyligent & craftie in þer lernyng afterward, at þai sulde not be yrke of þer labur. And 16 herefor̄ þis wise philosophur, Socrates, [*usyd*] for to lope oñ a rede betwix his leggis, as barnys rydys, and ryde with þaim as þai do to make þaim sporte.

Redempcio nulla est in inferno. *Supra de inferno, iiij.* 20

Reddicio. *Reddit deus centuplum. Supra de elemosina xiiij, et de decimis.*

Reddunt aliqui malum pro bono. *Infra de serpente.*

## DCLXXII.

*Regina quanto dignior tanto magis castitatem suam 24 servare debet.*

We rede in þe ‘Meracles of our Ladie,’ how som tyme in Rome þer was ane emperour pat had a fayr wyfe & a chaste. So<sup>1</sup> oñ a

<sup>1</sup> MS. som̄.



tyme þis emperour sulde travell furth oute of contre fro his empyre  
 vnto other grete regions, and he putt a bruther þat he had, & also  
 all his empyre, vnto gouernans of his whene. And when he was  
 4 gone, his bruther wexid fond of þe whene, & at þe laste he oppynd  
 his harte vnto hur, & sho forsuke hym vtirlye and wolde not  
 graunte vnto hym; notwithstanding he wolde not lese, bod laburd  
 hur daylie þerin. So at þe laste when sho saw he wolde not lese,  
 8 sho sparrid hym in a towr horn faste, and gouernyd þe empyre  
 peasfullie. And when v yere was passid þis emperour come home,  
 & he lese of þe empyre his bruther was lattyn furthe of þe towr  
 & come vnto þe emperour and accusyd þe emprice hugelie vnto  
 12 hym, & sayd þat sho was ane oppyñ fornycatur nerehand with  
 evur-ilk man. And becauce he wolde not consent vnto hur to ly  
 by hur, þerfor sho sparrid hym faste in a towr, & herefor he said  
 he was lene and iif hewid. And þis emperour gaff our redelie  
 16 truste vnto hym, & take a grete sorow in his harte, to so mykell  
 at he fell down in swownyng & lay a grete while. So when  
 he come vnto his spyrittis agayn he went furth, and þe whene  
 mett hym & wolde hafe kissid hym, & he wolde not bod gaff hur  
 20 a grete strake, & felde hur vnto þe erth. And he commaundid  
 ij of his men to take hur & hafe hur vnto þe wudd & smyte of hur  
 heade. And þai take hur & had hur furth as he bad. & when þai  
 come þer þai sulde hafe smyten of hur head, þai wolde bothe hafe  
 24 ligen by hur. And sho putt þaim by and cryed & made a grete  
 noyse. And þer happend com by a wurthi man, & many men  
 with hym, and harde hur cry & rade to hur & slew pies ij har-  
 lottis at was with hur, & take hur<sup>1</sup> home with hym & betaght  
 28 hur vnto his wyfe. And sho made hur nuress of a little yong son  
 at sho hadd. So þis wurthi man had a bruder was a knyght,  
 & he wexid so fond on hur at he wiste neuer what he might doo,  
 & oft wolde hafe had at do with hur; and evur sho putt hym bye.  
 32 So on a nyght, as sho was on slepe in hur bed & þis yong bab by  
 hur, he come privalie with a knyfe & cutt þe barn throte in  
 sonder, & put nemelie þe knyfe in hur hand and sho of slepe; &  
 so he lese hur and went his wayes. So sho felde warm blude

<sup>1</sup> MS. hym.

rynd aboute hyr in þe bed, & wakend *per-with*. And when sho saw how it was sho cryed; at þe lorde & þe ladie and all þe howshold hard. So þai come vnto hur at luke what hur aylið; and fand þe barnd dead. And þe howshold meneya wold hafe slaynd 4 hur, bod þe lorde and þe ladie wolde not latt þaim. So þe lord commandid at sho sulde be delyverd vnto shipmen, & at þai sulde hafe hur in-to a far contrey. And so sho was delyverd vnto shipmen & broght vnto þe ship. And onone þai wolde hafe ligen by 8 hur, and in no wyse sho wolde consent vnto þaim, and herefore þai wolde hafe drownyd hur. Bod þugh grace of God *per* cownceill changid; and þai sett hur vpp apon a hy skar in þe see. And *per* our Ladie Saynt Marie apperid vnto hur & comfurthid hur, and 12 bad hur take ane erbe þat was vnder hur head *per* sho lay & kepe it, & with þat sho sulde heale all þaim þat war lepre whar-some- evur sho come. And sho was *per* many day & had no meat bod herbys & gress. So on a tyme *per* come shipp-men by þe land; 16 and sho cryed vnto þaim and þai had petie on hur, and tuke hur in-to *per* ship & had hur vnto a haven-town; and onone *per* befor þaim all sho helid a lepre man. And in þe mene while þis unhappie man þat had slaynd his bruther barnd þat sho kepide, was 20 sodanlie fallen lepre, and sho was broght vnto hym & no bodie knew hur of all þe howshold. So þe lord prayed hur to hele his bruther, and sho ansswerd agaynd & sayd sho myght nott bod if he in presence of þe lorde & þe ladie & oþer viij persons shrafe 24 hym clene of all his synns. And so he did; bod þat syn at he did anence hur, he wolde not shryfe hym *per*of, and evur sho sayd he was not full shrevyn. So he gatt assurans of his bruthir, & knowleged all his syn how he had done. And sho ansswerd agaynd 28 & sayd; "I am þat same womman." And *per* sho helid hym. And þe lorde wolde hafe garte hur wed hym and sho wolde not, bod went hur way; & evur whar any was lepre sho helid þaim. So at þe laste hur happend to com to Rome, and *per* sho fand þe 32 emperour hur husband bruther, at had done so vnto hur, lepre. And sho was fechid to hele hym, & sho wolde not bod if he confessid hym oppynlie of all þe synns at evur he had done befor all men; and so he did & telde oppynlie how he had done vnto hur, & 36

how þe emperour had garte sla hur. And all þe peple þat was  
 þer & harde made sorow for los of so gude a ladie. So at þe laste  
 sho lete þaim witt at it was sho, & helid in þe cetie all þat evur  
 4 was lepur. And be þat tyme þe emperour was dead, and þe pope  
 sent vnto hur; & becauce þat in hur tribulacion sho had made a  
 vow of chastite, he made hur to take one abbet of religion. And  
 þus sho endid hur lyfe in clene liffyng. *et cº.*

8 *Regina semper honestatem suam debet tenere.*  
*Supra de muliere, xvi.*

## DCLXXIII.

*Religiosus non debet se de secularibus intromittere.*

Iacobus de Vetriaco tellis how som tyme þer was a knyght þat  
 12 lefte all his possessions & his wurshuppis and his welefaris, and  
 made hym a monk. And þe abbot saw at he was a wyse man and  
 sent hym vnto þe markett to sell assis of þe abbay at was olde, &  
 at he sulde by yong; þuff all he war displesid þer-with, neuer-þe-  
 16 les he went, and wolde not breke his obediens. And wheñ meñ  
 axkid hym if þe assis wer gude & yong, he ansswerd euer agayn  
 & sayd; "Trow ye at our abbay is fallen vnto suche pouertie  
 at we sulde sell our gude assis & our profetable?" So one come &  
 20 axkid hym whi þer taylis wer so pylde, and no hare lefte on þaim.  
 He ansswerd agayn & sayd; "Becauce þai fall oft sythis vnder þer  
 lade & we lifte þaim euer vp be þe tayllis, and þat is cauce þer  
 tayllis er bare." And þus he wolde nott layn þe treuth. So hym  
 24 happend sell none of þaim, and come home vnto his cloystur.  
 A noder lewid monke at was with hym at þe markett accusyd  
 hym evyn opynlie in þer chapiter hows; and þe abbott dysplyd  
 hym as it had bene for a grete truspas. And he ansswerd vnto þe  
 28 abbott agayn & sayd; "I lefte many assis & mekuff oper gude  
 thyng in þe werlde, and I come hedur to seryff God & becauce  
 I sulde nott lye, bod at I sulde safe my saule." And þus fro thens  
 furth he was nevur sent oute forwarde.

32 *Religiosus mentiri non debet. Supra de mendacio, ij.*



Religiosus aduocatus esse non debet. Supra de mendacio, ij.

DCLXXIV.

Religiosus non debet excedere in potu.

Petrus Clunacensis<sup>1</sup> tellis how som tyme per was ane holie mañ. 4  
and as he lay in his prayers oñ Gude Fryday, he was ravissid<sup>t</sup> his  
spyrid<sup>t</sup> fro his body vnto Pasch day. And when he come vnto hyñ  
selfe, he tolde how pat he saw a religious mañ of grete penance  
swolud<sup>t</sup> of þe devull in drynk pat he was wunte to vse excesly. 8  
And þañ he was drawen vnto his dome, and had noght Saynt  
Nicholas bene, he had bene dampned<sup>t</sup>; bod Saynt Nicholas at  
he vsid<sup>t</sup> to seryff deuotelie helpid<sup>t</sup> hyñ. & so he was nott dampnyd<sup>t</sup>,  
bod demyd<sup>t</sup> vnto þe payns of purgatorie. 12

Religionis ingressus causat aliquando consideracio  
penarum inferni, periculorum mundi, penarum  
purgatorij, proprie complexionis. Supra de  
conuersione. 16

Religionis status securior est seculari. Infra de  
relinquere.

Religiosus in habitu suo debet mori. Supra de  
monacho, ij. 20

Religiosus non debet pompose incedere. Supra de  
monacho, iiij.

Religiosus proprietarius non potest communicare<sup>2</sup>.  
Supra de proprietate, i. 24

Religiosus proprietarius in sterquilinio sepelitur.  
Supra de proprietate, ij.

Religionis ingressus eciam infirmitatem corporalem  
sanat. Infra de voto, ij. 28

Religiosus humilem habitum debet habere. Supra  
de abbate, x.

<sup>1</sup> MS. Clymacensis.

<sup>2</sup> MS. communicare.

## DCLXXV.

Religiosus inobediens aliquando *eciam* a deo  
uisibiliter<sup>1</sup> punitur.

Cesarius tellis how som tyme *per* was ane abbot & he had  
4 a seke monke. And he saw *pat* it was necessarie to hym to eate  
fless̄h, & he commaundid̄ hym *pat* he sulde eate fless̄h; and he  
was passand̄ swaymos & wold̄ nott. And for als mekuff as God  
wolde shew *pat* obediens war better *pañ* meat or drynk, pis  
8 inobedient monke onone turnyd̄ into a wudenes, and rañ wude  
into *pe* felde. And *per* he fand̄ a dead̄ dogg & all *pe* fless̄h  
oñ hym stynkid̄, and he fell to and ete of hym gredelie. And þus  
becauce he truspasid̄ in fless̄h & wolde not eatt fless̄h when̄ his  
12 abbott bad hym, *perfor* he was punyssid̄ in fless̄h-etyng, *et c<sup>o</sup>*,  
for his inobedyance.

Religiosus non debet carnaliter affici ad amicos.

*Supra* de affectu<sup>2</sup>, ij.

16 Religiosos temptat demon. *Supra* de demone in  
pluribus locis.

## DCLXXVI.

Religiosus potest bellare sine armis in spe diuini  
auxilii defendendo ius suum quod aliter habere  
20 non posset, quod magis est non bellare quam  
bellare.

Petrus Damianus tellis how *pat* in *pe* parties of Frawnce *per*  
was in a place a<sup>3</sup> grete debate betwix ane abbot & a myghtie  
24 seculer mañ for a possession̄ of a lyfelod̄, so *pat* when̄ *pai* had  
lang strevyñ, ffavorers oñ bothe parties arayid̄ *paim* evyñ vnto  
batell. And pis myghti mañ come in-to *pe* felde with a grete  
company of armyd meñ with hym, & bownd hym to feght. And  
28 pis abbott, all *pat* come with hym to feght, he commandid̄ *paim*

<sup>1</sup> MS. inuisibiliter.

<sup>2</sup> MS. aspectu.

<sup>3</sup> MS. repeats, a.

stand oparte & latt hym̄ & his monkis alone, and he sett all̄ his monkis on hors, & made paim cover per hedis with paire cowlis. And in pis maner of armur he come vnto pe place per pai sulde feght; and onone his enmys, when̄ pai saw hym̄, wer strekynd 4 with suche ane vgsomnes at onone pai lightid' of per horsis, & keste away fro paim per armor & per wapyns and fell down̄ mekelie vnto pe erde, & axkid' hym̄ forgyfnes and nevur after made chalange vnto pis possession̄ agayn̄. 8

## DCLXXVII.

*Religiosi non debent statum secularium contempnere.*

Saynt Ierom̄ tellis of one pat hight Paphencius, whilk pat when̄ he had long tyme vsyd aungeſt lyfe, he made his prayer vnto almightie God' at he wold' shew hym̄ to whilk saynt of hevyn̄ he 12 sulde be like in blis. And it was shewid' hym̄ at he sulde be lyke vnto one Simphoniacus pat dwelte in pe next strete. And he went onone vnto hym̄ and axkid' hym̄ of his reule & his gouernans. And he tolde hym̄ at he had vsid' to be emang thevis & knew no 16 gude dede, nor neuer did' none, safeyng onelie at he gatt a damyseſt fro his felows, at pai had taken̄ & defowlid', & sawid' hir honesti at pai lay not by hur. And he tolde hym̄ also how he gaff vnto ane honeste womman̄ in wyldrenes, goand wyth̄, 20 iij c penys to rawnson̄ hur husband' & hur childer pat lay in sore prison̄. And pan̄ pis Paphencius tolde hym̄ hys vision̄ and had hym̄ with hym̄ vnto wyldrenes, and with-in a little while after he dyed, and he saw his saule had vnto hevyn̄. A nodir tyme pe same 24 was shewid' hym̄ of pe primat of pe cetie, pat was wcd xxxti yere & evur kepu'd' hym̄ in chastitie from̄ his wyfe, and he saw his sawle also had vnto hevyn̄. And the thrid tyme it was shewid' hym̄ pe same of a merchand'. And pan̄ when̄ he sulde dye and 28 prestis come vnto hym̄, he said vnto paim; "No man̄, nowder thefe nor merchand', sulde be despysid, for emang peple of evur-ilk degre is God plesud with som̄ sawlis." And he tolde paim in ordur all̄ pat is afor̄n saide, and pan̄ he passid' vnto God. 32

*Religiosus non debet discurrere. Supra de affectu.*



Religiosi<sup>1</sup> attente mulieres aspicere non debent.  
*Supra de muliere, viij.*

## DCLXXVIII.

Relinquere. Relinquendi sunt parentes a viris  
 4 perfectis.

Abbot Abraham oñ a tyme tolde in his 'Collasioñ,' how soñ  
 tyme *per* come a yong mañ vnto Saynt Antoñ þe abbott, and  
 reprovīd þe life of ancharis and said at þai war of more perfeccioñ  
 8 þat bade at hame with *per* fadurs & *per* moders, & ordand for  
 þaim añ ping att þaim mysterd and wroght beselie daylie, þañ þai  
 war at went into wyldernes and <sup>2</sup> abstenyð þaim fro daylie laburyng,  
 and gaff þaim vnto nothyng bod vnto redyng and prayer. And  
 12 Saynt Antoñ ansswerd hym & said; "Soñ, þou at duse þus,  
 whethur was þou not hevie when þi fadur and þi moder happend  
 any cace of aduersitie? And also was þou not ioyfull when þai  
 war in prosperite?" And he ansswerd agayñ & said yis. And  
 16 þañ þis abbott sayd vnto hym; "þou sañ vnderstond þat in þe  
 werld þat is for to com þou sal be demyð for to be in *per* companye,  
 in whase company in þis lyfe þou was conuersand, owder in  
 wynnyng or in los, in ioy or in sorow. And *perfor* þuf añ we hafe  
 20 bothe ffadurs & moders, yitt vs hase levur lese þaim & liif in  
 wyldrenes & *per* take syke fude as God sendis vs, þañ for to  
 be in þe warlde & be sekur of fyndyng of our fadurs & moders."

Relinquentes omnia propter deum deus remunerat.  
 24 *Supra de peregrino, iij.*

## DCLXXIX.

Reliquie sanctorum sunt honorande.

Cesarius tellis how þat som tyme in ane abbay of þe Ceustus  
 ordur *per* was ij bodis of þe xj mñ virginys, and in a were tyme.  
 28 þai <sup>3</sup> war sett aboue a vowte in þe kurk, & *per* þai stude long

<sup>1</sup> MS. religiose.<sup>2</sup> MS. repeats, and.<sup>3</sup> MS. *per*.

& was forgetten. So on a tyme at mydnyght pai made sike a dusshyng in þe cace at pai lay in, att all hard in þe quere, and þus pai did on þe nyght ij or iij [*sythis*], vnto so mekull at þe sacristanes said at pai durste not lygg in þe kurk. And for all þis 4 þer was no wurshup done vnto þaim, bod all way pai war nothyng lukid after. So on a nyght in matyn tyme, when all þe covent was in þe where, pai all saw befor þe altar ij fayr virgyns in maydyn clothyng, inclynand þaim, & when pai had done, went 8 furth of þe kurk at a dure at evur befor was wunte to be sparrid. So onone<sup>1</sup> þe monkis went vnto þe cace at þis ij virgynys lay in, & oppynd it, & þer was nothyng þerin. And pai had grete mervell hereof, & sent vnto Colayn, and þer þe same bodis was fon in 12 þe same placis þer pai lay when pai war furste giffen vnto þe sayd abbay. *et c<sup>o</sup>.*

Remigij Remensis. *Supra de familiaritate, ij.*

#### DCLXXX.

Remissio. *Remissionis peccatorum ostendit deus 16 aliquando signum aliquod.*

Petrus Damianus tellis of one þat hight Arnulphus, þat was sadur of kyng Pypyn, and grawnsur vnto great Charlis þat was duke of Lothoringia. So on a tyme sodonlie he lefte his wyfe 20 and his childre, and went into wyldernes. And on a tyme as he went ouer a grete bryg þat was owr a depe watir, when he was at þe myddest of þe brygg þer þe watyr was depeste, þer he keste in his ryng with þis condicion, & sayd; "When I hafe þis ryng 24 agayn, þan with-outen doute I sall truste at my synys is forgyffen me, and at I am fullie asoylid of þaim." And þer he abade in wyldernes many day in gude life. And in þe mene while dyed þe bisshopp of Methensis, and he was chosyn vnto bisshopp. And he 28 abstenyd hym fro etyng of flessch. So on a tyme þer was a ffyssch broght hym to a present, and he garte oppyn itt befor hym and fand hys ryng in þe cudpoke þeroff, & onone as he saw it he kend it. And it was ij day iorney fro þat bryg at he keste it dow[n] 32

<sup>1</sup> MS. on one.

att, vnto þat place þer þe fissh was taken at it was foū in þe bely off.

Remuneracio. Remunerat deus dantes aliquid per  
 4 se. *Supra de elemosina, i, ij, et iij.*

## DCLXXXI.

*Remunerat deus aliqua bona a peccatoribus facta.*

Cesarius tellis how som tyme þer was a knyght þat was a grete robber and a thefe, and be commandinend of Emperour Frederyke  
 8 he was taken & honged. And vpon þe iij day after he was hanged, a noder knyght come rydand þe þe galows, and when he saw hym hyng þer he sayd vnto his man; "O God! it was mekufl petie at þis fayr man was hanged!" And his man  
 12 ansswerd hym agayn & sayd; "Sur, þis was a noble knyght & your nere cussyū." So þis knyght & his man come ner, and thought to take hym down & beryy hym; and as he hang he spakk vnto þaim & sayd; "Take me down, ffor I lyff yitt." And when  
 16 þai had tane hym down he sayd vnto þaim; "Thuff all I was a synner, yit I did a litle serves vnto almyghtie God, for þe whilk He had mercie on me; ffor I vsid euere day to say iij pater noster, & iij ave maria, in wurshup of þe holie trynytie, & v pater noster  
 20 & v ave maria in wurshup of þe v wowndis of our Lorde, and a pater noster in wurshup of þe aungefl at I am betaght too, and also one vnto þe sacrament þat is daylie sacred þurgh all þis werlde, besekyng daylie almighti God, at I myght be wurthi  
 24 to reseife þe sacrament er I dyed. And þat God hase grawntid me of His mercie, and perfor I pray you call vnto me a preste." And when þe preste come he shrafe hym, and þaū he was howsled. And onone as þis was done he yelde vp his gaste, and þai tuke  
 28 and berid hym<sup>1</sup>.

*Remunerat Deus peregrinos. Supra de peregrino, iij.*

*Restitutio. Restituere nolens ablata punitur. Supra de apostatis.*

<sup>1</sup> *This tale is marked Nota [be]ne.*



Restitui debent forisfacta antecessorum. *Supra de ecclesia*, ij.

Restituere nolunt mali filij pro parentibus *eciam* post mortem eos monentibus. *Supra de morte*, xvij <sup>1</sup>. 4

Restitucio valet vsurarijs. *Infra de testamento*, I<sup>o</sup>.

Restituere nolentibus negatur sepultura. *Infra de sepultura* <sup>2</sup>, iij, *et* iv <sup>3</sup>.

Restituere tenentur <sup>4</sup> executores pro testatoribus. <sup>8</sup>

*Supra in pluribus locis, et infra de reuiuiscere, de sacerdote et de sacramento.*

## DCLXXXII.

Reuerencia. Reuereri *et* honorari debent [*se mutuo*] <sup>5</sup>  
homines eiusdem status. 12

Valerius tellis how pat in þe tyme þat þe vij sagis florisschid at Athenis, it happend in þe region of Niclase <sup>6</sup> at a man boght of þe ffysshers a draght with þer nett, & at þat draght þai þaim happend draw a grete burde all of golde of a grete weght. And so þai fell 16 at varyans for þis burde, þe fssshers & þai þat boght þe draght, for þai sayd þai solde hym noght bod fsssh, & he said he boght what at fortun wolde send hym. So þai had it vnto þe cetie, and broght it befor Appollo, & made þer prayers vnto hym to send 20 þaim som taken to whame þis burde sulde be demyd. And he ansswerd þaim & bad þaim giff it vnto hym þat was þe wyseste in all þe cetie. And so þai gaff it vnto one þat hight Talentus Millesius, þat emang þe vij sagis was moste noble, and he sent it 24 vnto Byantes Priemo. And he wolde none þeroff bod gaff it vnto a noder, and so it went purgh þaim all vnto it come at þe laste. And he gaff a iudgement at it sulde be halowid in wurshup of Appollo & gyffen vnto hym, and so it was. 28

<sup>1</sup> MS. xvj.<sup>2</sup> MS. spepultura.<sup>3</sup> MS. v.<sup>4</sup> MS. tenend.<sup>5</sup> From the Latin MS.<sup>6</sup> MS. repeats, it happened, here.

DCLXXXIII.

Reuiuiscere vel resurgere. Reuiuiscit aliquando  
homo ex gratia spirituali.

Saynt Gregur tellis how *per* was som tyme in Rome a noble  
4 cetysyn pat hight Romanus<sup>1</sup>, and hym happend for to dye at  
Constantynople. & on þe morð when þai wold hafe opynd hym &  
sesond hym with spycis at he myght hafe bene curid<sup>2</sup>, he rase vpp  
& was whikk. And he tolde þaim mekull þing at he had sene  
8 in heil, and at he neuer trowid befor, & he tolde also þat þe juge  
at he was broght befor, þat he callid hym noght Romanus<sup>3</sup>, bod  
Romanus Ferarius þat was nere-hand hym. And þus he þat ans  
was dead was on lyfe agayn & lifid many yeris.

12 Rex aliquando gloriatur in vestibus. Supra de  
augurio et de ornatu.

Rex humiliter se habet ad subditos. Supra de  
iudicio vltimo.

16 Rex malus a deo deponitur. Supra de hospitalitate,  
vi<sup>4</sup>.

Rex sapiens. Supra de prudencia et providencia.

DCLXXXIV.

Risus. Ridere non debent habentes oculum ad  
iudicium vltimum.

20

We rede in 'Vitis Patrum,' how on a tyme ane olde man  
saw a yong man lagh, & he said vnto hym; "Soñ, how may þou  
fynd in þi herte to lagh? Moñ not þou & I & we all befor bothe  
24 hevyñ and erth gyf a rekynyng of all our lyfe? And perfor  
me mervels," he said, "at þow may fynde in þi herte to lagh."

<sup>1</sup> Latin, civis romanus, Stephanus nomine.

<sup>2</sup> MS. carid.

<sup>3</sup> Harl. MS. non petierat, 'hunc Stephanum,' sed, 'Stephanum Ferarium,'

mortuus est. Arund. MS. sed 'Stephanum Ferrarium,' qui erat iuxta eum, quo dicto, ille Stephanus mortuus est.

<sup>4</sup> MS. iiii.

## DCLXXXV.

Ridere non debent aduertentes pericula mundi.

We rede in 'Libro de Dono Timoris' how som tyme *per* was a kyng, and if he made nevur so great a feste, he wolde neuer lagh. So a frend of his reprovid hym *perfor*, & askid hym whi he did so, 4 and he ansswerd fenandlie. So after-ward he ordand a chayre with rotynd fete, and he garte sett it abownd a hate burnyng oven, and abownd it he gart hyng a swerd with a wayke threde. And þis done, he garte se t hym *perin* þat reprovid hym for he wolde 8 not lagh, & he garte sett aboute hym iiij men with iiij drawen swerdis. And he garte bryng befor hym all maner of delicious metis & drynkis, & all oper thyngis þat sulde make hym merie. So þan þe kyng come in and stirrid hym to lagh, and he ansswerd 12 agaynd & said; "I may not lagh when I se þies perels þat er aboute me." Than þe kyng ansswerd hym agaynd & said; "Than vmthynk þe how mot I lagh when *per* er grete festis made afore me, þat seis behynd me þe bitternes of my syn? And befor me 16 I se ane vncertantie of þat at is for to com, and on my lefte hand I see vexacions of present aduersities, and on my right hand I se noyes þat commys after prosperities. And all þies I se as sharp swerdis of þe sentans of almyghti God. And I se dead hyng 20 abownd, whame I wate nevur what howr wil stryke me, and vnder nethe me I se þe pitt of hell at I am ferd at fall into, & with-in me I se myne awnd freletie. And emang all þies I am sett in a frele seatt, oute of þe whilk I am ferde daylie to fall. And 24 *perfor* hafe þou no merveill if I may not fynd in my harte to lagh."

Rosa. Rose habentur tempore hyemali. Supra de martirio.

Rusticus delicijs nescit vti. Supra de delicijs, ij et iij. 28  
Rustico falsum denarium offerenti, idem ei pro comunione exhibetur. Supra de oblatione.



## DCLXXXVI.

*Sacerdos debet frequenter pro mortuis celebrare.*

Petrus Clunacensis<sup>1</sup> tellis how *per* was som tyme a bisshopp  
 þat suspent a certan preste in his dioces becauce he sang euerilk  
 4 day for all crysten sawlis. So on a tyme afterward, as þis bisshopp  
 walkid be his one in a kurk-garth, hym þoght at all þe dead folk  
 at lay in þat kurk-garthe rase agayns hym, ilkone with a spade  
 in *per* hand. And þai thrett hym & said; “Beholde! þis is  
 8 þe bisshopp þat tuke fro vs our preste & suspend hym, at he may  
 not say mes for vs. And *perfor* certanlie, bod if he amend it vnto  
 vs, he sail dye.” And with þat he was so flayed he was like  
 hafe dyed, & fell in a swownd<sup>2</sup>. And when he come vnto hym  
 12 selfe agayn, he garte send after þe preste and asoylid hym, & bad  
 hym syng on for al crysten sawlis as he did befor.

## DCLXXXVII.

*Sacerdotis malicia non polluit sacramentum.*

Iacobus de Vetriaco tellis how *per* was som tyme a man, whilk  
 16 þat of ane vnwurthie prest þat he knew wolde nowder here mes  
 nor resayfe his sacramentis. So on a tyme hym thought in his  
 slepe þat hym was passand thrustie, and þat he stude be a pitt  
 with watir *per* a leprus man drew vp watir in a passand fayr  
 20 vessel with a corde all of golde. And *per* come many one &  
 axkid hym a drynk of þat fayr watir, & he gaff þaim & þai drank  
 faste. And at þe laste þis man drew ner & wolde hafe had  
 a drynk, & þe layser man drew bak his hand & wolde not lat hym  
 24 drynk, & sayd; “How wilt þou take a drynke of a lepros man  
 hand, þat wilt not here mes nor take þe sacramentis of a preste at  
 þou knowis is in syn? Do no mo<sup>r</sup> so, bod þink of þis vers; ‘vim  
 sacramenti non mutat vita ministri.’” And with þat he wakynd.

<sup>1</sup> MS. *Climacensis*.

<sup>2</sup> MS. *swownd*.

And fro thens furth he neuer gruchid after to here pat prestis mes,  
nor for to take his sacramentis of holie kurk of his hande.

*Sacerdos indiscretus terret confitentes. Supra de  
apostasia, iij.* 4

*Sacerdos tenens vxorem militis et de hoc laico con-  
fessus, a confusione liberatur. Supra de con-  
fessione, vij.*

## DCLXXXVIII.

*Sacerdos curatus infirmis debet esse paratus et pe- 8  
tentibus omni tempore sacramenta ministrare.*

Cesarius tellis of a preste at was a curatt, pat on a tyme satt  
playand at pe dice with a cussynd of his. And per come vnto hym  
a mañ hastelie and tolde hym at his moder was seke and bownd to 12  
dye, & bad hym in paynd of pe pereñ pat wolde fall peron pat  
he sulde com in all haste vnto hur & shryfe hur & giff hur  
hur sacramentis. And pe preste ansswerd agaynd & said pat  
he wolde not vnto hys layke war done. And euer pe mañ stude 16  
stiff & laburd hym to ryse. So at pe laste pis preste said vnto his  
cussynd at he played with; "Cussynd, I compleyn me, & at pe  
I take wittnes, at pis fellow will not lat me alone at my gamen,  
bod trubbles me and lettis me." So pis mañ saw pat his taryng 20  
profettid hym nott, & went his ways. And his moder dyed with-  
outen howsell or shrufte. So it happend on pe iij day after,  
pe cussynd of pis same preste mett pis yong mañ at pe moder  
was dead of, and vnthoght hym of pe playnt at pe preste made of 24  
hym, & pullid oute his dagger & stykked hym. And after pis  
and many oper synnys, pis preste happend fall seke & bownd  
to dye. So a cussynd of his, at was his servand, cownceld hym to  
be shrevyn & forthynk hym of his truspas. He wolde nott 28  
bod fell into a despayr, & ansswerd hur & sayd; "Seis pou  
yone grete lathe enence vs? Forsuthe per is not perin so many  
strais as per is fendis gadurd here aboute me, to take my sawle  
when I pas."

## DCLXXXIX.

*Sacerdos indigne celebrans eciam visibiliter  
sacramento priuatur.*

Cesarius tellis of a preste of Saynt Petur kurk in Colayn, how  
4 on a day when he had sacred his mes & layd down pe sacrament  
on pe altar, when he sulde take it agayn he cuthe not fynd it, nor  
all pe oper peple pat helpid hym to seke itt. Whar-for witty men  
pat knew hym supposid pat aungels had taken it from hym,  
8 & translat it into hevyn, pat he pat was a lichuros preste sulde not  
resayfe it vnto hym dampnacion; for it was not vnknowen at he  
had a lemman in pe town & held hur opynlie.

## DCXC.

*Sacerdos diligenter debet aduertere quod hostia  
12 consecranda nullum habeat defectum.*

Cesarius tellis how som tyme per was a preste besyd Colayn,  
and when he was att mes & had sayd pe gospell & layde down pe  
sacrament vppon pe corprax, sodanlie it was away. And he  
16 trowid at pat had happend purgh som fallyng down, & he layd  
per a noder; and onone pat was removid ferrer pan pe toder was.  
And pan he take pe thrid, and onone it was casten of pe altar.  
And when he saw pat he was ferde for pat hoste behynd hym, and  
20 he consecratt a noder. And when mes was done, he take pis  
hoste & broght it vnto Colayn, & shewid it vnto parfite men  
& rehersid vnto paim all pe mater. And pai brak it afor hym  
and fand perin a lowse bake. And all pat was per thankid  
24 almighti God pat will algattis at pe sacrament be made of clene  
thyng.

## DCXCI.

*Sacerdotem indigne celebrantem priuat deus  
sumpcione sacramenti.*

28 Cesarius tellis how per was a preste in Fraunce, so hym happend  
on yole nyght to go fro pe ta town to pe toder, whar he sulde say  
mes in bathe placis; so he was be his one, & hym happend



to mete *with* a womman be hur ane. And so in *pat* same howr hy<sup>m</sup> happynd' to syn *with* hur, and so he mo<sup>r</sup> dredyng þe shame of man þa<sup>n</sup> Goddis vengeans, when he had said' his matyns, he bega<sup>n</sup> solemplie þe furste mes. And when he had consecratt bothe þe 4 bread & þe whyne, a white duffe light down on þe awter at þe preste saw, and sho suppid' of all þat was in þe chales *with* hur neb, & tuke þe sacrament *with* hur and flow away. And þis preste was ferd', bod not as hy<sup>m</sup> aght to be, and wyste neuer what 8 he sulde do. Neuer-pe-les he said' oute þe wurdis & fulfyllid' þe sygnes of þe sacrament, and endid' his mes. And þe same happend' hy<sup>m</sup> at þe secund' mes, and also at þe iij mes þe same day. So at þe laste he repentid' hy<sup>m</sup>, and *with* a grete contricion 12 he went unto ane abbott of Ceustos ordur & confessid' hy<sup>m</sup>, whilk þat, when he saw his contricion, enionyd' hy<sup>m</sup> for to ga to mes. And when *with* grete drede & sorow he had said' mes, befor his su[m]pcions<sup>1</sup>, þe same duffe come agayn. And þe same iij 16 hostis at sho had had away syngnlelie, ilkone be *per* one, sho broght paim agayn in hur byll, & layd' paim on þe corprax. And þe liquore of iij messis sho put oute of hur throte into þe chales, and went hur ways. And when þe preste saw þis, he was passand 20 fayn and told' his confessur all þis be ordur, and besoght hy<sup>m</sup> at he mot be resayvid' into þe ordur to be one of his brethur. And he grawntid hy<sup>m</sup> so at he wulde furste go & be iij yere beyond se & *per* seryff seke folke of *per* religio<sup>n</sup>, and so he did'. And þis 24 done, he come home; and þe abbot reseyvid' hy<sup>m</sup> & made hy<sup>m</sup> a monke of his couent.

## DCXCII.

## Sacerdoti curato imputantur defectus subditorum.

Cesarius tellis how son tyme *per* was a preste, a curatt, at gaff 28 hy<sup>m</sup> all vnto etyng & drynkyng and lichorye. And he was necligent anent his parishyng, and gaff no hede vnto *per* sawlis. So hy<sup>m</sup> happend' to dye, & when he was dead' his parissghys at war dead' vndernethe his cure, ilkone of paim gat a grete stane, 32

<sup>1</sup> Latin, ante sumpcionem.

and accusid<sup>t</sup> hym vnto hefl, and said<sup>t</sup> vnto hym ; “ We wer commytt  
vnto þe and þou haste forgettyñ vs ; ffor when we synd, þou  
nowder reuokid<sup>t</sup> with nowder gude wurde nor exsample, and perfor<sup>t</sup>  
4 þou ert cauce of owr dampnaciōn.” And with þat þai keste all þe  
stans on hym, and he fell into þe pitt of hefl and neuer efter  
apperyd<sup>t</sup>.

Sacerdos malus tempestate perit. Infra de  
8 tempestate.

Sacerdotis<sup>1</sup> concubina punitur. Supra de luxuria, iij.

## DCXCIII.

Sacietas. Saciari non potest cor humanum.

Saynt<sup>2</sup> Barnard<sup>t</sup> sayd<sup>t</sup> & tellis ; “ Som tyme,” he sayd<sup>t</sup>, “ I saw  
12 v meñ whilk I cuthe not say bod<sup>t</sup> at þai wer fond<sup>t</sup>, for þe furste  
wald<sup>t</sup> eate no meate bod gravefl of þe se, and þe secund<sup>t</sup> of paim  
had a curage to fele all maner of yll savyr, and þe thrid<sup>t</sup> wald stand<sup>t</sup>  
be a byrnyng ovyn & evur gape to take in his mouthe þe byrnyng  
16 sparkis. And<sup>t</sup> þe iiij wold<sup>t</sup> sytt vppon þe pynacle of þe temple,  
and euer gape agayñ þe weddur. And þe v of paim wolde luke  
behynd<sup>t</sup> hym & scorn his felas, and yit he was more to be skornyd<sup>t</sup>  
þañ þai, for with all his myght he laburd<sup>t</sup> to sowke his awñ flessñ  
20 & he wolde neuer nowder putt his arm nor his hand<sup>3</sup> vnto his  
mouthe. And in paim all I cowde fynd<sup>t</sup> no reson, bod<sup>t</sup> at he  
be my consayte had suffred<sup>t</sup> a passand<sup>t</sup> hu[n]ggre, mo<sup>r</sup> þañ any  
of þe toder.”

## DCXCIV.

24 Sacramentum altaris devote celebranti quandoque  
apparet in specie pueri.

Cesarius tellis how som tyme per was a monke of Ceustus ordur,  
and vppon þe yole day he sayd mes at a privay altar with grete

<sup>1</sup> MS. Sacerdos.<sup>2</sup> MS. Saynd<sup>t</sup>.<sup>3</sup> hand<sup>t</sup> written over mouthe, erased.

deuocion and wepyng of teris. And when he had made his consecracion, he cuthe not se þe sacrament in kynd of bread, bod in lyknes of a yong childe þat was passand fayr. & he keste suche a luff þer-vnto & was so gretele delytid with þe fayrnes þer-of, at he 4  
halsid it and kissid it with a grete dilectation. So at þe laste he was ferd at þai at stude aboute hym sulde thynke lang, and he layd it down on þe corprax, & he procedid in þe wurdis of þe sacrament after þe form. And it turned agayn into þe sub- 8  
stance of þe sacrament, and þai with grete ioy he performyd & fulfyllid furth his mes.

DCXCV.

## Sacramentum honorauerunt apes.

Cesarius tellis how som tyme þer was a womman þat had many 12  
beis, & oft sithes þai dyed opoñ hur. So þer was ane þat cownceld hur at sho sulde gett þe sacrament and lay in þe hyfe emangis þaim. So on a day sho went vnto þe kurk and shrafe hur, & fenyd at sho wolde be howseld, and so sho was. And onone 16  
as sho was howseld of þe prestis hand, whils he turnyd hym vnto þe altar, sho withdrew þe sacrament oute of hir mouthe & had it hame & laid it emang hur<sup>1</sup> beis. And onone þai knew þer Maker, & with þer wark in þe hyfe þai made a little chapel & þer- 20  
in þai made ane altare, and aboñ þis altar þai layde þe sacrament, and afterward fro thens furth þai encresid gretelie. So on a tyme þis womman oppynd þe hyfe, and fand þe wallis, þe wyndows, þe rufe & þe steple, þe duris & þe altar of þis chapel, all made be 24  
beis as þai wurke. And sho went and shewid it vnto þe preste & vnto hyr neghburs, and þe preste sersyd what was þerin, & fand þe sacrament. And he & all his parissbyn with greate ioy & mirthe<sup>2</sup>  
had it vnto þe kurk. And þe womman grawntid hur syn & was 28  
shrevyn agayn, and resevyd þe same sacrament.

Sacramento possunt adaptari multa que dicuntur  
supra de sacerdote, eukaristia, communione, et  
cibo spirituali.

32

<sup>1</sup> MS. his.<sup>2</sup> MS. repeats, & ioy.



Sacra scriptura. Infra de sciencia et supra de  
Andrea, i.

Sacrista ecclesiam et res ecclesiasticas legitime debet  
4 custodire. Infra de silencio, iiij.

Sacriste absentis officium supplet beata virgo deuote.  
Supra de beata Maria, vij.

Salutacio Marie multipliciter valet. Supra de ave  
8 Maria, annunciacione dominica, et Maria, ac  
alijs locis diuersis.

Sancti aliquando accusant malos. Supra de epi-  
scopo, ij, et de archidiacono, et de elemosina, xv.

12 Sanctis non est obloquendum. Supra de blas-  
femia, iiij.

Sanctis eciam bruta reuerenciam exhibent. Supra  
de obediencia.

16 Sancti se vindicare nolunt. Infra de vindicta, iij<sup>1</sup>.

#### DCXCVI.

Sancta vasa et vestes semper munde debent tractari.

We rede in 'Legend Lombardica,' how Julianus Apostata on  
a tyme, at Antioche, gadurd samen halud vessell & halud clothis,  
20 and keste þaim samen & sett hym down vpon þaim and dispisid  
þaim with grete reprofe. And onone in þase placis he was so  
strekynd als fer as þai tuchid hym, þat als lang as he liffid after,  
wormes & mawkis bred in his flessch & eate it away. And of þat  
24 passion, ewhils he liffid, he mot neuer be delyverd. So afterward  
þer was ane þat hight Julianus also, þat was his stewerd, and  
be commandment of þe emperour he tuke pies halod vessell  
& pyssid in þaim & sayd; "Lo ! þies vessell in þe whilk þe Son  
28 of Marie was sacrificed, now I pis in þaim<sup>2</sup>." And with þat  
sodanlie his mouthe was turnyd into his ars, & efter euer whils

<sup>1</sup> MS. iiij.

<sup>2</sup> MS. þeraim.

he lifid; all þe filthe and þe degestion of his bodie come out at his mouthe, & noght at his nache.

Sanitas. *Sanitatem recuperant aliqui miraculose.*

*Supra Dominici, iij, et infra de voto, ij.* 4

Sapiens tempore op[p]ortuno de neccessarijs sibi providet. *Supra de providencia.*

Sapientis est loco *et* tempore timere. *Infra de timore, i.* 8

Sapiencie possunt adaptari multa que dicuntur *supra* de cautela, de consilio, *et* de pluribus alijs in diuersis locis, *et* *infra* de studio.

# DCXCVII.

Satisfaccio. Satisfacit viuus *pro* mortuo. 12

We rede in 'Legenda Lombardica,' how soñ tyme þer was a wommañ þat was a grete synner, to so mekuñ at sho had done homage vnto þe devuñ. And when tyme drew nere at sho sulde dye, hur soñ cownceld hur to be shrevyñ. And sho ansswerd hym 16 & sayd þat shrufte mot not profett hur; not-with-stondyng he laburd hur so att sho grantid, & bad hym feche þe preste. Bod or þe preste come, þer apperid vnto hur many fendis, þurgh vgsomnes & drede of þe whilke sho dyed. And when hur soñ come agayñ 20 & fande sho was dead, he made mekuñ sorow, for he knew hur syn euere dele. And he went & shrafe hym of þat syn at sho had done, & did þer-for vij wynter penance. And þat done, his moder apperid vnto hym & thankid hym, & tolde hym how þat þurgh his 24 penance-doyng sho was delyverd out of payñ.

Satisfaciendum est leso. *Supra de agro, ij.*

Satisfacit *eciam* vnus *pro* alio. *Supra de obligacione.*

Scandalum est vitandum. *Supra de abscondere.* 28

## DCXCVIII.

## Sciencia sacre scripture opere debet impleri.

We rede in 'Vitis Patrum' how when þe abbott Pambo was vnletterd, he went vnto a mañ þat was letterd and prayed hym to  
 4 lern hym a salme. And when he had lernyd hym þe furste vers of þis salme, 'Dixi custodiam vias meas,' he wolde not lern þe secund vers nor no moʒ þerof, bod sayd; 'Satis est,' it was enogh. "For," he said, "and I may fulfyll þis, it sufficies me." So after  
 8 warde he was axkid of his maister whi he come not at hym ans in sex monethis, and he ansswerd agayn & said; "I hafe not yit fulfyllid þat wurde in dede." So long after he was axkid if he had fulfillid it, and he ansswerd agayn & sayd; "I hafe liffid þis  
 12 xliiij yeris, and yit vnnethis I can fulfyll itt."

## DCXCIX.

Sciencia *eciam* aliquando procuracione demonis<sup>1</sup> acquiritur.

Cesarius tellis how som tyme þer was a scoler of Paryssh, & he  
 16 had a dull witt and a forgettyll mynde, so þat he cuthe nothyng nowder lern nor holde. And evur-ilk mañ skornyð hym & callid hym idiott, and herfor he was passynglie confusid, so þat þe devufl apperid vnto hym and axkid hym if he wulde do hym homage,  
 20 and he sulde hight hym all maner of connyng. And þis scolar wolde not, bod forsuke hym. And þañ þe devufl put a stane in his hand & sayde vnto hym; "Als lang as þou holdis þis stane in þi hand, þou salt know all maner of thyng." And with þat he  
 24 rase & went into þe scule. And onone he put oute questions, & concludid all þat evur was in þe scule. And evur-ilk mañ had mervell how þis idiott shulde hafe suche connyng, and he wolde tell þe cauce vnto no mañ. So not lang after, hym happend  
 28 fall seke, and of all þis he shrafe hym, & he keste away þe stane and þis dessayvable connyng to-gedur. And when he was dead

<sup>1</sup> So Latin MSS. The English MS. *has, mentis.*



and prestis and clerkis sang salmys aboute hym, devuls tuke his saule, an[d on] þe to syde of a vayle all of burntstone þai playd þerwith as wha played at þe fandying of þe hand-ball our þis dale, and on þe toder syde of þe valley oder fendis clekid 4 it with þer sharpe naylis; & þis passid all maner of oper paynys. Neuer-þe-les at þe laste, our Lorde had bene mercyfull of<sup>1</sup> hym becauce he was deseyvid; and his saule was put vnto þe bodie. & sodanlie he rase, & all þat was aboute hym fled. And he come 8 done of þe here and went & made hym a monk in Ceustus ordur, and þer he turment hym selfe with harde penance als lang as he lifid.

## DCC.

Sciencia nigromancie<sup>2</sup> est mors anime.

12

Cesarius tellis of ij yong men þat was at Tholence, & þer þai studid in nygramancye. So þe tane of þaim happend to fall seke, bownd to dye, and þe toder prayed hym þat with-in xx dayes after his disese he wold apere vnto hym, & latt hym witt how it stude 16 with hym. And he grawntid; & he mot be suffred þerto, with gude will, and þan he dyed. And with-in þe tearm he apperid vnto his felow, and he axkid hym of his estate. And he ansswerd hym agayn & sayd; "Wo is me, for I am [dampnyd]<sup>3</sup> for þe 20 connyng of dialetykk þat I lernyd. And þerfor," he said, "I counceill þe att þou lefe itt." And he agreid & did aftur his cownceill, and leste hitt & made hym a monk in Ceustus ordur, & þer he lifid all his lyffe.

24

## DCCI.

Sciencia nigromantica penas inferni videre facit.

Cesarius tellis of one Lodowicus at was þe son of Lowis, Lantgravius Thuringie<sup>4</sup>, and he covett greteli to know how it stude with þe saule of his fadur. And he promytt a grete reward vnto 28

<sup>1</sup> After of, our, erased.

<sup>2</sup> MS. nigramancie.

<sup>3</sup> Latin, 'Vemihī, dampnatus sum.'

<sup>4</sup> MS. latograuii Thiringie.

hym pat cuthe tell hym any thyng how it stude with his fadur at  
 was decesid, & tell hym gude tythandis of hym. So per was  
 a knyght at hard tell here-off, and he had a bruder pat was a  
 4 nygromansyer, and he tolde hym here-of and bad hym do his  
 labur herein. So he went vnto his crafte & callid vp a deuill,  
 and garte hym bere hym vnto heil. & per he saw many vgsom  
 turment and many dyvers kyndes of paynys. And per he saw  
 8 a fend sytt apou þe coueryng of þe pitt, and when þe coueryng  
 was takyn of þe pytt, onone a trumpe all of fyre come oute of  
 þe pytt, and made such a noyce at þe clerk went at all þis world  
 had bene at an end<sup>1</sup>. And þan he saw ascende oute of þe pytt  
 12 flawmes of fyre all like burnston. And emang þaim he saw com  
 vp þis Lowis Latograuius, & he put furth his hand vnto þe clerk  
 & sayd; "I am her, þis wriched Lowys, som tyme lorde of þe cete.  
 And now þou seis wele myne astate. Bod & my childer wolde  
 16 restore agayn suche possessions, whilk when I liffid I tuke fro  
 suche kurkis, þai myght do me grete remedie, and þat þou sail tell  
 þaim þe suche takens." And þis done, he went into þe pitt agayn.  
 And þe clerk was broght agayn whik, neuer-þe-les he was pale &  
 20 passand seke, and he teld þe fadurs sayingis & þe tokyns vn-to his  
 childer. And þai tuke it to no fors, nor wolde nott restore þe  
 possessions agayn. & so it is to suppose per fadur saule abydis  
 purgh per necligens in perpetua dampnacion.

24 *Seculi philosophi. Infra de silencio.*

*Secretum debet celari. Supra de celacione.*

*Senex assuetus malis vix illa dimittit. Supra de  
 Andrea.*

DCCII.

28 *Sepulture non debent indifferenter in ecclesia fieri.*

Saynt Gregur tellis how som tyme per was a bisshop pat  
 grawntid a place of beriaill in þe kurk vnto a riche man pat hight  
 Valerius Patricius, þat was a synner of his bodie. And vppo  
 32 þe same nyght Saynt Faustyn, in whase kurk þis was done,

<sup>1</sup> MS. a nend.

apperid' vnto þe keper of þe <sup>1</sup> kurk & said' vnto hym; "Go & say vnto þe bisshoþ þat he caste oute yone stynkand' flessch oute of my kurk, or els he sall dye with-in xxx<sup>ti</sup> dayes." And he had grete drede þeroff for to do itt, & wolde not do it. Vppoñ þe xxx<sup>ti</sup> day <sup>4</sup> he went to bed' in wharte & heafl, & oñ þe morñ he was foñ dead' in his bed sodanlie. Also Valentinus þat wont in Melayñ, when he was berid' in þe kurk of Saynt Sixtus, aboute mydnyght in þe same kurk was hard' voyces and cryes, as þer had bene meñ <sup>2</sup> at <sup>8</sup> had bene drawñ oute þer agayñ þer wyfl; vnto þe whilk voycis þe kepers of þe kurk rañ, and saw ij vglie <sup>3</sup> þat band' þis Valentyne fete, and with a grete noyce þai drew hym oute. And oñ þe morñ þai soght for hym & þai fand' his bodie with-oute þe kurk, casteñ <sup>12</sup> in a fowle dyke, and his fete bathe boñ samen as þai saw hym drawñ oute of his grafe.

Sepeliuntur aliqui a Christo. Supra de Martha et Martino. 16

Sepultura in ecclesiam non impedit quin ibidem sepulti puniantur. Supra de locutione <sup>4</sup>, iij.

Sepeliri debet in sterquilinio religiosus proprietarius. Supra de proprietario, ij. 20

### DCCIII.

*Sepultura in ecclesiam quandoque parum prodest.*

Saynt Gregur tellis how som tyme þer was ane yfl mañ berid' in Saynt Laurence kurk at Rome. And þer was hard' voyces com-mand'oute of his grafe, sayand'; "Ardeo! ardeo! I burn! I burn!" <sup>24</sup> And his wyfe, when sho hard' tell of þis, garte oppyñ his grafe & lukid' what was þerin; & þai fand' þe clothis at he was wappid' in, bod his body was clene away.

<sup>1</sup> After þe, keper, erased.

<sup>2</sup> MS. a meñ.

<sup>3</sup> Latin, duos deterrimos specie.

<sup>4</sup> Reference from Latin MSS.



## DCCIV.

Sepeliri non debent vsurarij in claustris  
religiosorum.

We rede of ane archbysshop<sup>1</sup> þat hight Bysmytinus, at was  
4 a maister of dyvynitie, and he tellis how on̄ a tyme when̄ þer was  
ane vsurar berid̄ in þe cloystur of ane abbay, he went oute of his  
grafe on̄ þe nyght & cryed & mayd̄ grete noyce, & threw of þe  
thakk of þer dortur, & fure fule with þe monkis & flayed̄ þaim  
8 & did̄ mekull̄ skathe. & on̄ þe morn̄ his bodie was foñ with-oute  
þe cetie, and it was broght agayn̄ & putt into þe grafe. Neuer-þe-  
les he did̄ oft sithis as he did befor̄. So at þe laste, a holie man̄  
coniurid̄ hym̄, & bad hym̄ tell̄ hym̄ why<sup>2</sup> þat he wulde not suffre  
12 hym̄ nor þe monkis to hafe no reste. And he ansswerd̄ agayn̄ &  
sayd̄; "It is of me in despayr, ffor as with myne vsuris I grevud̄  
God bothe day & nyght, right so I may hafe no reste nowder day  
nor nyght. Bod ye may be in gude reste and ye wold̄ bere my  
16 bodie oute of your closter." And so þai did̄, and þai war nevur  
after grevid̄ nor hard̄ mā of hym̄.

## DCCV.

Sepeliri non debet vsurarius nisi sub patibulo.

Iacobus de Vetriaco tellis how som tyme þer was ane vsurar þat  
20 wolde neuer restore his vsurie agayn̄, þuff all̄ he war oft movid̄  
þerto. So hym̄ happend̄ to fall̄ seke & bowñ to dye, and callid̄ þe  
preste & askid̄ his sacramentis; and þe preste said̄ he wulde gyff  
hym̄ no sacrament bod if he restorid̄ agayn̄ his vsurie, and he  
24 wulde nott. So þe preste went away from̄ hym̄ and his sekenes  
incresid̄ on hym̄, and he was bowñ to dy. & þe preste come, and  
þai at warr aboute prayed̄ hym̄ to commend his sawle vnto almyghtie  
God, and he a[n]sswe[r]d̄ agayn̄ & sayd̄, evyn̄ when̄ he was in

<sup>1</sup> Arund. MS. archiepiscopus  
Bisuntinus.

<sup>2</sup> why, omitted and added above  
the line.

passyng; "I commend his saule vnto all þe devuls in heil." And  
 when he was dead, his frendis prayed þe preste at he mot be berid in  
 som noke or som entre of þe kurk-garth, becauce of þer honestie;  
 and þe preste denyed þaim & wolde nott. And þis preste had ane 4  
 ass þat did nothyng on dayes bod caryd bukis & vestementis fro þe  
 prestis howse into the kurk, and fro thens home agayn. And sho  
 cuthe go no noder way bod vnto þe kurk & fro þe kurk. So þis  
 mans frendis prayed þe preste at his bodie mot be layd vppoñ 8  
 þe ass, and to what place som-evur at þe ass bare hym, at þer he  
 sulde be berid; and þe preste grawntid. & þai made a full bargañ,  
 trowyng at þe ass wold owder bere hym vnto þe kurk or els vnto  
 þe prestis chawmer, becauce sho cuthe none oder way. And when 12  
 his bodye was layd vppoñ þis ass, sho nowder declynynd vnto  
 þe right hande nor þe lefte hand, bod bare hym evyñ st[r]eght  
 vnto þe galows, & evyñ vnder nethe þe galows sho shuke hym  
 down. And þer he was berid in *sepultura patrum suorum*. 16

Sequela. *Sequi plures non semper expedit. Supra*  
*de societate, iij.*

Sermo. *Sermonem audire impedit demon. Supra*  
*de auditu.* 20

Sermoni possunt adaptari multa que dicuntur *supra*  
*de doctore, locucione, predicatore, et infra de*  
*verbo.*

# DCCVI.

Serpens. *Serpenti comparatur nequicia aliquorum.* 24

Petrus Alphonsis<sup>1</sup> on a tyme as he went be a wud-syde tellis  
 how þat he fand a serpent slayñ with hurdmeñ, & boñ vnto a  
 stokk; and he lowsid hur becauce sho was som-what on lyfe,  
 & layd hur þer sho mot fele warmenes of þe son. And so when 28  
 sho was a lityll warmyd, sho crope aboute hym, and at þe laste sho  
 tanged hym hugelie. And þañ he said vnto hur; "What dois

<sup>1</sup> MS. Petrus Alphensis.

pou? pou dose me iif for gude, and whi duse pou so?" And  
 þe serpent ansswerd' hym agayn & said; "I do not bod my kynd."  
 And with þat sho clappid' hur faste aboute his legg. And he wold'  
 4 hafe had' hur of & sho wold' nott. And so, be þer bother assent,  
 þai callid' vnto þaim a fox to gyff a iugement' wheder sho sulde  
 lowse of his legg or nay. And þey told' hym aif þe matir how  
 it happend'. Than þe fox sayd'; "In þis cauce I can' gyff no dome  
 8 be heryng, bod if I se at myne ee how it was with you bothe  
 at your furste metyng." So þis serpend' lowsid', & onone sho was  
 boñ vnto þe stokk agayn as he fand' hur. And þan þe fox gaff his  
 iugement & sayd'; "O pou serpent! & pou may now esskape,  
 12 go þi wayes! And pou man!" he sayd', "I cownceif þe not labur  
 no mo' to lowse hur."

## DCCVII.

*Seruicium. Servire Deo est vtile.*

We rede in 'Libro de Dono Timoris' how som tyme þer was  
 16 a kyng þat had a baillay, & he servid' hym alway trewlie. So on  
 a tyme hym happend' fail seke, and þe kyng come & visit hym  
 & offerd' hym þat what þing at he wold' aske, he sulde hafe it.  
 And he ansswerd' agayn & sayd'; "I wulde beseke you at ye wulde  
 20 delyver me of þis sekenes, for I am' gretlie turment þer-with."  
 And þe kyng ansswerd' hym agayn & sayd' þat he wold' do it with  
 gude wiif and he myght, bod he sayd' þat he myght nott. Than þe  
 seke man ansswerd' agayn & sayd'; "Señ ye may not delyver me  
 24 of my sekenes, here I promytt to Hym þat may delyver me, þat &  
 He wiif delyver me þerof, ffrom hens furth I shaif seryff Hym  
 alone, & nevur no man." And onone he coverd' & take hym to þe  
 serves of almyghti God, & wold' nevur seruff man after.

28 *Seruilis timor inicium est boni. Infra de timore  
 et voto.*

*Seueritas. Seuerus iudex. Supra de iudice, iij.*



## DCCVIII.

*Signum.* *Signis evidentibus aliquando impedit Deus malos vt non compleant quod ceperunt.*

We rede how Iulianus Apostata in dispite of cristen men garte þe Iewis repayre and belde agayn ane olde temple, & gaff þaim 4 grete gudis to þe bigyng þer-of. And when þai had byggyd vp a grete dele þeroff with lyme and stone, sodanly þer come a grete wynd & blew all down, and efter þat þer come ane erde-quake & shuke down þe reuersyon; & þan þer come a fyre evyn oute of 8 þe grond; & not aloneli burnyd itt, bod also all þaim þat come nere it. And þan, with-in a day or ij after, þer apperid in þe ayre a syngne of þe cros. And sodanlie all þe Iewis clothis wer fylld with blak crossis. 12

*Signa plura et diuersorum signorum narrationes inuenies in libello de mirabilibus rebus et eventibus, quem deo auxiliante intendo compilare.*

*Signum crucis. Supra de cruce.*

16

## DCCIX.

*Silencium tenere est assu[esc]endum.*

We rede in 'Vitis Patrum' how abbot Agothen bare in his mouthe iij yere a stone vn[to] he was lernyd to be styll and sylent. Also þer was a noder bruder þat when he entred into religion 20 sayd vnto hym selfe; "Thow & ane ass be bothe as one; ffor as ane as is betin & wyll not speke, and suffers wrang and ansswers not, right so sall þou bee; ffor & þou war putt fro þe burde, þou sulde not ansswer." 24

## DCCX.

*Silencium aliquando aliquis imponit sibi in penam.*

We rede in þe 'Life of Secundus Philosophus,' how þat on a tyme when he was a child and went vnto þe skule, and hard tell þat evur-ilk womman was incontynent, when he was perfite in 28

philosophye he went home in-to his awn contre like as he had bene a pylgrem, with a skrypp & a staff. And his hare of his head & his berd war growen long. So he was hostid in his moder  
 4 hows, and nowder sho nor none of þe howshold kend hym. And he thoght he wolde prufe if it wer trew þat was sayd of wommen, and he hight one of þe maydens x nobles to make hym to lye be his moder. And sho grawntyð vnto hym & his moder bothe. So  
 8 at evyn he was broght in, and þai went to bed samen. And sho trowid he sulde [hafe]<sup>1</sup> had at do with hur, and when þai war in bed he halsid hur in his armys as a chylde sulde do þe moder, & lay styll & his breste vnto hurs aff þe nyght & slepid. And  
 12 when it was morin he rase, and his moder sayd vnto hym; “Wharto haste þou þus attempid me?” And he ansswerd agayn & sayde; “Nay, moder! It is not wurthi to me to fyle þat vessel at I come oute off, ffor I am Secundus, þi son.” And when sho  
 16 hard þis, sho was so confusid at sho mot not suffre it, bod feil in a deade swownyng & spak neuer wurd after. So þis Secundus, when he saw sho was dead, he vnderstode þat his wurdis was cauce peroff, and he kepid sylens & wolde not speke. So on  
 20 a tyme after-ward, hym happend sodanlie to mete þe emperour and he hailid hym, & he wold not speke agayn. So þe emperour commawndid becauce he wold not speke, at his hede sulde be smyten of, and delyuerd hym vnto a man-wheller, and commandid  
 24 hym to labur hym be þe way to luke if he cuthe gar hym speke. And if he spak, he bad hym smyte of his head, & if he wolde not speke, he bad hym latt hym goo. And þis man-wheller said vnto hym as he went; “O, þou Secundus! Whi wilt þou dye? Speke,  
 28 and þou moð lif.” So he sett nocht be his lyfe, bod bade vpon his dead and layd hym down & putt furth his nekk, redie to be hedit. And þis done, þe manwheller broght hym agayn vnto þe emperour, and tolde hym how þat, vnto dye perfor, he wold  
 32 nevr speke wurd.

*Silencium quandoque venditur. Supra de aduocatis.*

<sup>1</sup> MS. he.

## DCCXI.

*Silencium tenere debent religiosi.*

Saynt Ierom tellis & says; "I saw Saynt Theon sparrid in a celf, solitarie, as it was sayd, xxx<sup>ti</sup> yere, and evur he kepid sylens." And of hym writis Socrates & says; "Theonas, þe fadur 4 of iij m<sup>t</sup> monkys, at was moste connyng in lettres of grew & latyn, xxx<sup>ti</sup> yeris spaḡ nevr wurde, savyng in his prayers."

## DCCXII.

*Silencium strictissimum tenere debent religiosi.*

We rede of Zenocrates þe philosophur, how on a tyme as he satt 8 talkand with oder folk, sodanlie he held his tong & wold not ansswer þaim. And when þai axkid hym whi he wolde not speke <sup>1</sup>, he ansswerd agayn & sayd; "Som tyme me hase forthoght þat I spaḡ, bod neuer þat I held my tong." 12

Also we rede in 'Vitis Patrum' how þat one alde monk kepid a passand straye sylence. And on a tyme when þer come vnto hym a maḡ of grete auctoritie, þe brethir prayed hym at he sulde putt vnto hym som gude thyng for edificaciō of his sawle. [*& he 16 ansswerd again & said*]<sup>2</sup>, "And he be not amendid be my silence, he may not be amendid be my wurd."

Also Guillelmus tellis how som tyme þer was ane erle in Normondie þat was passand deuote vnto almiḡtty God. And he 20 vsid oft sithis to vissit a kurḡ of monkis. So on a tyme he come tymelie on a nyght in a meke habett, and I can not say be whatt crafte, bod he gatt into þe kurḡ. And þe sacristan, trowyng at he had bene a thefe, bett hym & putt hym oute of þe kurḡ. And in 24 þe mornyng, þe erle come into þe chapitur howse emang þe monkis, & commendid þis sacristan becauce he was so diligent in his offes, & at he sparid hym not when he come at inordinatt tyme. And fro thens furth þis erle was so diligent in his offes & his prayers, 28 at þer myght none grevans lett his silens.

<sup>1</sup> MS. spele.<sup>2</sup> The Latin version has the usual preface: qui ait.



## DCCXIII.

## Siluestri confessoris.

We rede in his Legent how Constantyne þe emperour was made lepre, and purgh cownceit of a bisshop<sup>1</sup> þer was iij M̃ childer  
 4 broght vnto Rome to be slayn, at he mot be bathed in þer warm blude & so be made hale. And when he saw þe moders of pies childer, shewand hym þer brestis & pulland of þer hare, & wepand befor hym, he made sorow & sayd; “How sulde I vse þis wykkid  
 8 bath? It is bettur to me to dye for þe heale of pies innocentis, þan for to requovir my life for þer deade.” And with þat he comandid þe childer agayn to be delyverd vnto þer moders, and giff þaim grete giftis also. And vppon þat same nyght, Saynt Petur  
 12 apperid vnto hym and Saynt Paule, & sayd vnto hym; “Becaue þou vggid to sla so mych innocent blude, our Lord Iesu Cryste sent vs to giff þe cownceit how þou sal be helid. Thow saist call Siluester þe bisshop<sup>2</sup> vnto the, & here hym, and þou saist be curid.”  
 16 And he garte call hym, & tolde hym all hys vision. And so Siluester told hym at þase goddis at he wurshuppid was no goddis, bod þe servandis of goddis, as þe soñ & þe mone, *et cetera*. And he shewid hym þer ymagis, at he mott verelie know what þai wer.  
 20 And þus he was enformyd in þe fayth and cristend. And when he come oute of þe watir of baptym, he was clene of his lepre. And a grete shynyng was our hym, to so mekuff as he said he saw almighti God; & þan he gaff mekuff privilege vnto þe kurk.

## DCCXIV.

24 Simia. Simie peccator assimilatur.

We rede in ‘Libro de Dono Timoris,’ how þe propurtie of þe ape is to hafe ij whelpis; & when þe hunter commys & pursewis hur, sho takis þat at sho luffis bettur in hur armys, & þe toder lepis vp  
 28 on hur bak. And when þe hunter sewis hur sore, sho levis þat at is in hur armys & lattis it fall, & þe toder clevis stiff by hur.

<sup>1</sup> Latin, de consilio pontificis.<sup>2</sup> Latin, episcopus.

## DCCXV.

## Simon Magus.

Saynt Leo þe pope tellis how oñ a tyme as Symoñ stude befor Nero, his shaþ turnyd sodanlie, & now he semyd̃ one olde mañ & now a yong mañ. And herefor Nero trowid̃ þat he had bene 4 þe soñ of God̃. So oñ a tyme þis Symoñ sayd̃ vnto Nero; “Becauce at þou shaft̃ verelie know at I am̃ Goddis son, command̃ my head̃ to be smytyñ of, & oñ þe iij day I sail̃ rice fro deade vnto life.” And so it was. & wheñ þe turmetur trowid̃ þat he had 8 smytyñ of his head̃, he strake of the head of a weddur, & hid̃ it & held̃ hym̃ away iij dayes at he was not sene. And þe weddur blude lay styfl̃ in a cake. And oñ þe iij day he present hym̃ vnto Nero, & bad̃ hym̃ gar gedur vp his blude, for he þat was hedid̃ was 12 ressyñ fro dead̃ vnto lyfe agayñ as he made his promys. And wheñ Nero saw hym̃ he had grete mervayle, and trowid̃ at he had bene þe verray soñ of God̃. So afterward̃ oñ a tyme wheñ he was with Nero in a chawmer, a fend̃ in his lyknes spakk̃ with-out̃e vnto 16 þe peple. Bod wheñ Saynt Petur come, he vndid̃ aʃl̃ his craʃte; and wheñ he was fleand̃ in þe ayr, þurgh̃ his prayer he made hym̃ to fall̃, & brak̃ evure bone<sup>1</sup> of hym̃.

## DCCXVI.

## Simonia. Simoniace nullus debet elegi.

20

Cesarius tellis how oñ a tyme wheñ pai sulde chese a new abbott at þe abbay of Saynt Denys in Fraunce, þe priour of þe same monasterie come vnto þe kyng of France, & gaff̃ hym̃ l libras, & prayed̃ hym̃ to vuchesafe favur his partie. And þe kyng wold̃ 24 behest̃e hym̃ no thyng, bod̃ take þe money & madẽ hym̃ in a hope, & betuke þis money vnto his chamberlayñ. So þe selerer of þe place wyste not of þis, nor þe thresurar nowder, and ather of paim

<sup>1</sup> MS. evur ebone.

come vnto þe kyng & broght hym a grete som of gold & prayed  
 hym favur þaim. & he toke þe mony evure dele<sup>1</sup>. And when þe  
 day come at þe abbott sulde be chosyn on, and þe kyng satt in þe  
 4 chapytur-hows, and þies iij abade of þe kynges reward, þe kyng  
 was war of a gude innocent monke, syttand in þe hyrn of þe  
 chapitre. And he callid hym vnto hym and made hym abbott.  
 And he excusid hym faste & wolde nott hafe bene, and alegid  
 8 many thyngis. And emang oþer þingis he alegid at þe abbay was  
 gretelie endettid, & he was bod a pure man. And with þat þe  
 kyng smylid, and ansswerd hym & sayd; "I sail giff þe onone  
 m<sup>x</sup> pond, and if þou myster I sail leñ þe als muche, and helpe þe  
 12 & forther þe in þat I can. And þerfor take it on hand boldlie."  
 And so he did, and þe kyng gaff hym þis gude at þai had broght  
 hym. And þus þies symonyers war confusid, & belife þe abbay  
 was wele rewlid and clere oute of dett.

## DCCXVII.

16 *Simonia committitur sine pecunia.*

Cesarius tellis how on a tyme a holie ancre sayd vnto ane  
 abbott of Ceustus ordur, when he spirrid hur whedur it was  
 expedient vnto hym to be abbott or nay, and sho said nay, it was  
 20 not expedient unto hym to abyde abbott, ffor he entrid þerinto be  
 symonye. And he ansswerd hur agayn & sayd; "What says  
 þou? Says þou at I have done symonye?" And sho ansswerd  
 hym agayn & sayd; "When þe day of your eleccion come, þou,  
 24 desyrand þe abbotshup, went not symeplie as þou was wunte  
 to do, bod þou said vnto þe symeple monkis on þis maner  
 of wyse; 'It is not our wurshup to chese our abbott with-oute  
 our abbay,' becauce þou knew þer was none in þe abbay abyñ to be  
 28 abbot bod þou. And þus þou begyld þaim & was made abbott."  
 And when he hard þis, he grawntid it & cuthe nott agayn-say it.  
 & þan he gaff vp his abbotshup & become a closter monke.

<sup>1</sup> MS. evur edele.



## DCCXVIII.

## Simplicitas aliquando prodest.

Cesarius tellis how som tyme *per* was a noble castellañ, and he vsid oft sithes to take cateñ & shepe of a certayñ abbay of Ceustus ordur þat was nere-hand hym. And when þe abbott 4 & dyvers of þe monkis prayed hym to lefe, he wolde nott. So oñ a day he drafe away a grete drafe of *per* cateñ, and þe abbott sent vnto hym a monke þat was bodi a symple mañ, and commaundid hym þat what at evur he mot gett agayn of þis cateñ, 8 he sulde *with*-owten delay resayfe it. So aboute mete-tyme, þis monke come vnto þe castell, and did his message. & þe knyght ansswerd hym & sayd; “ Sur, ye sañ furste dyne, & þañ I sañ gyff you ane ansswer.” And as þe monke sat at meate emang oþer 12 men, he was servid *with* flessñ as oþer was, and þat largelie. So he vmthoght hym of þe cateñ of *per* abbay, and he ete of þis flessñ a grete repaste; and þe knyght & his wyfe behelde hym grathelie. And when þai had dynyd, þis knyght callid þe monke osyde, 16 & axkid hym whi he ete flessñ when it was rewle of his ordur þat monkis sulde [*not*] ete flessñ? And þe monke full mekelie ansswerd hym agayn & said; “ Sur, myne obedyence cawsid me to eat flessñ, ffor myne abbot commaundid me þat of our cateñ 20 at was tane away fro vs, I sulde resayfe agayn what at I mot gett. And I knew wele at þe flessñ at was sett befor me was of our cateñ, and I trow þat I mon nevr requover mare. And perfor in etyng, I resayvid als mekuñ as I myght.” And when þe knyght 24 hard þis, he was somewhat compuncte *with* þe monkis meke ansswer, and he callid his men & commaundid at þe monke sulde be restorid of als many cateñ agayn as evur he had tane fro þaim. And also he behested at fro thens furth he sulde not noy þaim, bott rather 28 restore þaim. And þe cateñ was delyverd vnto þe monke, and he went home *with* þaim & *with* his mesage to-gedur, and tellid þe abbott & þe covent all how he had done. And þai had grete mervell here-off, & thankid God & was full fayn.

## DCCXIX.

## Simplex aliquando deridetur.

Cesarius tellis how pat som tyme in Colaṇ *per* was a chanoṇ at was so symple & so vnconnyng pat he cuthe nott tell no maner  
 4 of nowmer, nor tell whilk was oḏ whilk was evyṇ<sup>1</sup>, bod at he wald' aḏ way cownt ij thynges to-gedur. So oṇ a tyme hyṇ happend' be made chanoṇ of pe kechyng, and he had *per* many bakoṇ-flikkis in pe balkis. So oṇ a tyme hyṇ happend' to tell *paim*, and he  
 8 cuthe no noderways tell, & he cuthe say none oder bod þus; "Lo, *per* a bakoṇ-flykk & his felagh, and *per* a noder bakoṇ-flikk & his felow<sup>2</sup>." And so of aḏ þe toder. So oṇ a tyme one of hys meneya *with*-drew one of pies bakoṇ-flykkis. So oṇ [*a*] tyme afterward,  
 12 þis chanoṇ come into pe kechyṇ agayṇ, and tellid' pies bakoṇ-flykkis & fand' at pai war od, & ane wantid'. And he sayd vnto his meneya *per*-of, and pai prayed hyṇ be in pease & go vnto his chawmer and pai sulde fynd' it wele agayṇ or þat he come; and so  
 16 he did'. And whils he was away, his meneya *with*drew a noder bakoṇ-flykk, and so *per* was evyṇ behynd' as *per* was befoṛ. And þaṇ pai callid' *per* maister & bad hyṇ go luke if he had aḏ his bakoṇ-flikkis, and he come & teld' *paim* agayṇ as he was wunte to  
 20 doo, & fand' pai wer evyṇ. And so he trowed' at he had getten' his flykkis agayṇ, & in a grete myrthe he sayde vnto his meneya; "O, ye felows! I mot hafe haldyṇ my tong & loste my bakyṇ-flyk." And when' his *servandis* wolde eatt any gude meate, þai  
 24 wolde threpe vppoṇ hyṇ at he was seke; and he wolde aske *paim* whareby þai wyste, & þai wold' say, "Yis, Sur, for your haris er passand' bolnyd'." & þaṇ he wold' trow he was seke, & lay hyṇ down' oṇ his bedd'. And þaṇ þai wold' ordand' gude metis and  
 28 gyff hyṇ owder little or noght *per*off, & eate vṇ þe toder *per* selfe.

Simplitatem deus remunerat. Supra de con-  
 tricione.

<sup>1</sup> Harl. MS. vt nihil numerare sciret nisi in quantum res essent pares.

<sup>2</sup> MS. felow.

Simplicitas aliquando ad virtutem pertinet. *Supra*  
de obediencia, xj.

Simulacio. Simulare stultum tempore *et* loco aliquando expedit. *Supra* de fatuitate. 4

Singularitas in obseruancijs est aliquando occasio vane glorie. *Supra* de abstinencia, ij<sup>a</sup>.

## DCCXX.

Sitire non habent aliqui ex complexione.

Solinus tellis how *per* er so<sup>m</sup> pat er so grete of bonys pat 8  
pai neuer nowder er thrusti nor swetis; and he sais he ca<sup>n</sup>  
consayve pat be many resons.

Sobrietas. Sobrius debet esse iudex. *Supra* de  
abstinencia, vij. 12

## DCCXXI.

Societas malorum fugienda est.

Petrus Alphonsus<sup>1</sup> tellis how o<sup>n</sup> a tyme ij clerkis went samen  
befo<sup>r</sup> a place *per* pa<sup>r</sup> was many drynkers, and pai callid<sup>t</sup> paim in.  
And pe tone of paim went into paim, & pe toder wold<sup>t</sup> nott bod 16  
went o<sup>n</sup> hys wais; and it was fer with-in nyght. So pe wachis  
of pe tow<sup>n</sup> fande a<sup>ll</sup> pies drynkers syttand samen, & pe clerk with  
paim, & becauce a ma<sup>n</sup> of pe tow<sup>n</sup> was robbid<sup>t</sup> pat nyght, pai tuke  
paim a<sup>ll</sup> & pe clerk with paim, & hanged<sup>t</sup> paim. And pe clerke at 20  
bade with paim, or he was hanged<sup>t</sup>, sayd<sup>t</sup> o<sup>n</sup> pis maner of wyse;  
“*Quisquis* inique gentis consorcio fruitur, *procul* dubio *mortis*  
*immerite* penas lucratur. What so<sup>m</sup> evur he be at visis i<sup>ll</sup> company,  
na dowte of he sa<sup>ll</sup> hafe ane i<sup>ll</sup> dead.” 24

## DCCXXII.

Socio fatuo vel malo non est adquiescendum.

We rede in ‘*Libro de Dono Timoris*’ how o<sup>n</sup> a tyme ij brethur  
went samen be pe way, and pe ton[e] was wyse & pe toder bod

<sup>1</sup> MS. Alphonsus.



a fule. So þai come vnto a gate-shatyfl̃ *per per* was ij wa[yis], þat  
 one a fayr way, & þat oþer a fowle way, and þe fule wolde not go  
 be þe fayre way<sup>1</sup>. And þe wise sayd̃ vnto hym̃; “þis way is  
 4 bothe fayr & gude, & wuld̃ lede vs to a gude herbarie.” And  
 þe toder sayd̃; “Nay, þis way, þuff aʃ it be fowle & sharpe, yit  
 it w[ill] lede vs vnto a gude herberie; and *perfor* I counceʃt̃  
 þe latt vs go here-bye.” So þis fule wolde not trow bod̃ þat at he  
 8 saw, & wold̃ *algatis* go þe fayr way, and þe wise wold̃ not lese hym̃  
 bod̃ felud̃ hym̃, þuf aʃ it wer agayns his wiʃ. So as þai w[ent]  
*samen*, thevis mett̃ *with* þaim, and þai garte put þaim in *prison*.  
 And afterward̃ þe kyng garte bryng befor̃ hym̃ aʃ þat wer in  
 12 *prison*. So þies ij war broght befor̃ þe kyng and feʃt̃ at stryfe  
 befor̃ hym̃, ffor þe wyse made playnt of þe fule, how þat he wolde  
 not truste oñ hym̃ of þe way, and þe fule complenyd̃ of þe wyse  
 becauce he folowid̃ hym̃ & wiste he was bod̃ a fule. And þãn þe  
 16 kyng gaf a sentence & bat at þai bothe sulde be hanged̃, þe fule  
 becauce he wold̃ not trow þe wyse, & þe wise becauce he folowd̃ þe  
 fule.

Socij *aliquando* mutuo se decipiunt. *Supra* de  
 20 *decepcione*, iiij.

Socius socium *aliquando* ad negandum deum inducit.  
*Supra* de negacione.

## DCCXXIII.

*Societatem plurium non expedit sequi.*

24 We rede in ‘*Legenda Longabordica*’ of one Richard̃, þat was  
 kyng of Freseland̃, wheñ he sulde be crystend̃ in þe yere of our̃  
 Lorde ccc, & he had putt þe tone fute in to þe funte<sup>2</sup>, he helde þe  
 toder oute, & sayd̃; “Whar̃ er aʃ þe noble mẽn of my kỹn? In  
 28 heʃt̃ or in *Paradice*? ” And one tellid̃ hym̃ at þai wer in heʃt̃.  
 And wheñ he hard̃ þat, he drew oute his fute of þe funt̃ agayñ &

<sup>1</sup> Harl. MS. *Voluit fatuus per viam  
 delectabilem ire, sapiens autem dixit,  
 “Et si illa via sit delectabilis, tamen  
 ducit ad malum, alia, vero, licet sit*

*aspera, tamen ad bonum hospitium  
 ducit.”*

<sup>2</sup> MS. *has another and here.*

sayd; “*Sanctius est plures quam pauciores sequi.* It is more halie to folow many þaṇ few.” And þus he was deseyvid’ be a fend’ þat promysid’ hym to gyff hym þat day thrid day ane vnnumerable porcion of gude. And oṇ þe thrid day he dyed 4 sodanlie, & was perpetuallie dampnyd’ for evur.

## DCCXXIV.

## Solitudo. Solitudinem multi propter deum appetunt.

We rede in ‘*Vitis Patrum*’ how on a tyme a solitarie went into 8 wyldernes, & he was cled’ aṭ in a lyn sakḱ alone. And when he had walkid’ þerin iij dayes, he stude vṇ apon a grete stone, and he was war vnderne the it of a maṇ fedand’ hym of grene herbis as it had bene a beste. And he went down privalie & gatt hym 12 & held’ hym, and þis olde maṇ was nakid’ & myght not suffre þe odor of a maṇ, and gatt fro hym & ran away als faste as he myght. And þe toder ran after hym & cryed; “Abyde, & lat me speke with þe!” So he abade & spak with hym <sup>1</sup>, and when 16 þai come nere samen, þe olde maṇ bade & askid’ hym whatt he wolde. And he sayd; “Fadur, I pray þe, tell me a wurd’ at I may be savid’ bye!” And he ansswerd’ hym agayn & sayd; “Fle mans felowschupp & be still, & þou saṭt be safe.” 20

Solitudo quietem anime et consciencie facit. Supra de quiete, i.

## DCCXXV.

## Solitudinem eligere inspiratur a deo.

We rede in ‘*Vitis Patrum*’ of one Arsenius, þat was of moste 24 valow in þe emperours palas, and he besoght God in his prayers to drys hym into þe way of hele. And a voyce come to hym & sayd; “Fle mans felowshup & þou saṭt be safe.” And so he did. et c<sup>o</sup>.

<sup>1</sup> MS. *repeats*, and he abayde.

## DCCXXVI.

Solitudinem relinquere suggerit [*diabolus*].

We rede in 'Vitis Patrum' how *per* was one pat went into wyldernes, and he besoght God to send hym a place *per* he wold at  
 4 he ristid and abade. And so *per* come ane agle, & he folud hur, as sho had bene ane aungeil, whar *per* was a palm, & a well at pe rute *per*off. And when he had *per* many yeris lifid in penance, & had none oder mete bod of pe frute of pe palm & drynk of pe well,  
 8 pe devull had envy at hym, & he come vnto hym in lyknes of a messenger. And when he had beholden hym grathelie, he sayd vnto hym; "Is not pis he pat I hafe soght? Yis, forsuthe it is he." And so he come to hym & sayd; "I hafe soght pe many day,  
 12 & I cuthe not fynd pe. Go we home, for pi fadur is dead & pe heritage is happyd vnto pe; and *per* wyll many folke feght *per*for bod if pou com tytter home, and if pou com pai wull sease. And when pou hase it, pou may, and pou wyll, deale it for Goddis sake."  
 16 And he grawntid vnto hym & come home vnto his fadur howse, and fand hym on lyfe. And when he saw pat he was confusid in hym selfe, and abade *per* in grete trubble and besynes. And at pe laste he dyed & made a wrechid end.

20 Solitarius aliquando in peccatum labitur. *Supra de presumpcione, j.*

Solucio. Solui debet debitum et promissum. *Supra de promisso.*

## DCCXXVII.

24 Sortilegijs non est fides adhibenda.

We rede in 'Libro de Dono Timoris' how pat a womman pat vsyd sorcerie happend on a tyme to fall seke and was bownd to dye. And hur doghter cownceld hur to be schrevyn & take hur  
 28 sacramentis, and sho wolde not. So hur neghburs come in & cownceld hur pe same, and sho ansswerd paim agayn & said;



"I moñ not dye þus sone." And þai sayd; "Yis, ye er lyke to dye." And sho sayd; "Nay! I añ certañ at I moñ liff yit þis v yere." And þai axkid' hur how sho knew þat, and sho ansswerd' agayñ & said' þat oñ þe furste day of Maij þe goke 4 ansswerd' hur & sayd' v tymys, "Cukkow!" And be þat sho sayd sho wiste wele þat sho sulde liff v yere. And þus onone after in þis belese, *with-owten* any sacrament, sho dyed: *et c<sup>o</sup>*.

*Sortilegium quandoque fit de sacramentis. Supra 8 de sacramento, ij<sup>1</sup>.*

## DCCXXVIII.

## Sortilegi puniuntur.

Cesarius tellis how som tyme *per* was in Englonð a womman<sup>2</sup> þat vsid' sorcerie. And oñ a day as sho was bowñ to eatt, sho 12 hard' a craw cry beside hur, and sodanlie þe knyfe þat was in hur hande fell. & hereby sho demyd' at hur dead' drew nere, & so sho fell seke, bowñ to dye. And sho sent after a monk & a noñ þat was hur childer, and chargid þaim in hur blissyng þat onone as sho 16 war dead' þai sulde sew hur in a harte-skyñ, & þañ at þai sulde close hur in a tombe of stone, and at þai sulde feste þe coveryng *per*oñ stronglie bothe *with* lead & strong yrn, & at þai sulde close þis stane & bynde it aboute *with* iij strang chynys, and þañ at þai 20 sulde do mes & pray for hur aboute hur bodye. And if sho lay so sekurle iij dayes, þañ sho chargid' þaim to bery hur vpp[on] þe iiij day in þe erth. And so añ þis was done, and ij furste nyghtis, as clerkis was sayand' *per* prayers aboute hur, ffendys 24 brak þe yatis of þe kurk, & come in vnto hur & brak ij of þe chynys at was at ather end'; and þe myddyñ chyne abade styñ hale. And vppoñ þe iij nyght aboute cokkraw, *per* come in suche a throng of fendis, at þai at saw it semyd' at þe temple turnyd' vpsadowñ. 28 So *per* come a fend' at was maste vgsoñ of añ, & hyer þañ any of þe toder was, and he come vnto þis tombe and callid' hur be hur

<sup>1</sup> MS. j.<sup>2</sup> MS. wommand'.

name & bad hur ryse. And sho ansswerd' agayn & sayde sho mot not for þe bondis at was boñ aboute þe tombe. And he bad lowse þaim, and onone at his commandment þe chyne braste as it had  
 4 bene hardis, & þe coueryng of þe tombe flow off. And þer he tuke hur oppynlie befor' all meñ & bare hur oute of þe kurk. And þer befor' þe yatis þer was ordand' a blak hors, & þat ane vglie, & here-vppon was sho sett. & þan onone sho & all þis felowshup  
 8 vanysshid away.

## DCCXXIX.

*Spectacula vana vitanda sunt.*

Fulgencius tellis how þat Dyogenes, when he wex olde, he was fellie vexid' with þe fevurs. So on a tyme he sett hym down  
 12 at a tre-rute in þe soñ to comfurth hym, and when he was gretelie turment with þe sekenes, & saw other meñ go vnto disportis & laykys, he sayd vnto hym selfe; "O! how fonde at meñ ar now on dayes! Lo! how þai faste ryñ to se wonders & meñ feght, and  
 16 lukis not after me þat stryvis with so fell a sekenes as I do."

## DCCXXX.

*Sponsalia contrahuntur per anuli tradicionem.*

Guillelmus tellis how som tyme at Rome þer was a yong mañ þat was new wed'. So on a tyme as he was playand' with his  
 20 felows, he put furth his hand' vnto þe ymage of Venus, þat<sup>1</sup> was made of bias, and delyverd' hur his weddyng-ryng to kepe to þe play war done. And when þe play was done he come & axkid' his ryng agayn, & he fand' it on þe ymage fynger & þe fynger cruked'  
 24 into þe luff of hur hand. And he wraystid' at hur fynger and he cuthe nott gett of þe ryng nor yit breke hur fynger, so he lete it alone. And on þe nyght after he come thedur with his servand', & he fand' hur fynger streght & þe ryng takyn away. And he  
 28 turnyd' agayn & fenyd' as hym aylid' nott, & went to bed with his wife; and as he lay in his bed with his wyfe, he feld' a blak myrk thyng welter betwix hym & his wyfe, and he mot fele it wele bod he myght noght se itt. And be þis obstacle he was lett fro halsyng

<sup>1</sup> MS. pas.

of his wyfe. And he harde a voyce say vnto hym; "Mecum concube: hafe at do with me, for þis day þou wed me; ffor I am Venus at þou put þe ryng on þe fynger of, and þat saß þou neuer hafe agayn." And so it was a long tyme, and evur when he wold<sup>4</sup> hafe liggen with his wyfe, he bothe felid þis in his bed & hard þe voyce peroff. So on a tyme he take his lefe at his wife & his howshold, & wold walk fer oute of contrey. So hym happynd mete with a nygromansyer þat hight Palumbus, and he take coun-8 cell at hym. & he wrote hym a lettre and delyverd hym it, and bad hym bere it befor hym in his hand vnto he com att þe nexte gateshatyß; and so he did. And agayn evyn he come to a place per iiij wayes met samen, & per he saw com rydand & on fute 12 a grete pepyß bothe men and wommen, som merie and som hevye. And emang oper he saw a womman gaylie arayed like a common womman, and hur clothis war so thynd at he mot se all þat evur sho had; & at þe laste come þe lord of þis company & lukid angrelie of 16 þis yong man & axkid hym whatt he did per. And he, as it was taght hym, wolde gyff no wurde to answer, bod put furth his hand with þe letter perin. And þis fend knew þe seale of þe lettyr & durst not [*scorn it*]<sup>1</sup>, bod take it & red it, & onone he sent 20 a meneya vnto Venus & take þis ryng fro hur ayayns hur will. And fro thens forward þis yong man come home & þis ryng with hym, & neuer after he was lettid to lyg with his wyfe nor nevur hard uoyce after. 24

Sompnus. *Infra de vigilia.*

Status religionis quo ad personas se habent, sicut eximia et excelsa. *Supra de religione*<sup>2</sup>.

Status religionis prefertur statui seculari. *Supra* 28  
de contemptu mundi.

Statutum. Statuta superiorum debent teneri. *Supra* de lege, ij<sup>3</sup>.

<sup>1</sup> Harl. MS. Demon, notum sigillum non audens contempnere, legit scriptum.

<sup>2</sup> Arund. MS. sicut existencia et excelsa et alibi. Harl. MS. *Supra*

existencia et excessa et alibi.

<sup>3</sup> *Exemplum Lexi is omitted by the English translator, so the reference should be to Lex, i.*



## DCCXXXI.

Stephani Prothomartiris. Stephanus infirmos  
sanat.

Saynt Austyn<sup>4</sup> tellis how oñ a tyme at Cesaria Capadocie *per*  
was a wurthi wommañ þat had x sonnys. So on a day sho  
was gretelie vexid<sup>8</sup> ayayns þaim, and gaff þaim all hur malysoñ.  
And onone þe vengeange of God<sup>8</sup> folowid<sup>8</sup> after, for sodanlie þai all  
were streken<sup>8</sup> with a palcie, & þai waxed<sup>8</sup> so pure at þai wavurd<sup>8</sup>  
aboute here & *per*. And evur whar þai went, ilk mañ beheld<sup>8</sup>  
þaim and wondred oñ þaim. And of þies x, ij come vnto Yponeus<sup>1</sup>,  
and *per* befor<sup>8</sup> ane altar of Saynt Stephan þai war curid<sup>8</sup>.

Stephani corpus coniunctum est corpori Sancti  
<sup>12</sup> Laurencij. *Supra de Laurencio, j.*

## DCCXXXII.

Studium. Studere debent libenter clerici.

Agellius. Democritus, *philosophus*, when<sup>16</sup> he was of a moste  
happy & riche fortun<sup>16</sup>, he went vnto Athenys & lefte all to his  
frendis, for to by wysdom<sup>16</sup>. And becauce in his mynd<sup>16</sup> he sulde  
desire none thyng at he saw, he garte putt oute his een<sup>16</sup> at he mott  
hafe his inward wittis mo<sup>16</sup> whik. þuff all Tertullianus<sup>2</sup> tell at he  
garte putte oute his ene becauce he mot not se no wommañ with-  
<sup>20</sup> outen<sup>16</sup> *pereñ* of his chastitie, whilk þat is not contrarie to our  
entent.

Studium circa celestia rapit hominem extra se.  
*Supra Augustini, iij.*

## DCCXXXIII.

<sup>24</sup> Studendum est amore celestium.

Saynt Gregorie tellis & says; "Anthonye þat dwelte with me  
in a monastarie many yeris, and euerilk day made his prayer

<sup>1</sup> Latin MS. Yponam venientes.

<sup>2</sup> MS. Tritullianus.

to God with gretand teris. So on a tyme when he bethoght hym of halie write, with a grete fervent desyre he soght not in paim wurdis of connyng, bod of compuncion & of wepyng, þat his mynde be that mot be stirrid to contemplacion & religion of holie lyfe, and not for to thynk of warldlie thyngys.”

Stulticia. Stulto socio non est adquiescendum.

*Supra de societate, ij.*

Stulticie conueniunt que *supra* dicuntur de in-s firmitate.

#### DCCXXXIV.

Suffragium. Suffragia facta a bonis multum valent.

We rede in ‘*Legend Lombardica*,’ som tyme a knyght þat was dead apperid vnto a nodir knyght þat was olife, and sayd vnto hym; “Frend, deme none ill of no man, and forgyff me if I hafe synnyd oght agayns þe.” And when he axked hym of his asstate, he ansswerd agayn & said; “I am turment with dyvers paynys, bod I pray þe gar pray for me.” So he axkid hym if he wold at suche a preste & suche a preste<sup>1</sup> sulde pray for hym. He wold not ansswer agayn, in maner as he had refusid paim, and he shuke his head. So he axkid hym if he wolde at suche ane hermett prayed for hym, and he said; “Ya, walde God at he wolde pray for me.” And he promysid hym at he sulde make hym so to do. And he tolde hym agayn þat he sulde liff to þat day ij yere & þan he sulde dye; & þus he dispayred away. And þe knyght amendid his lyfe and at þe laste made a gude ende.

#### DCCXXXV.

Suffragia facta pro defunctis grata sunt eis.

Cantor Parisiensis tellis how on a tyme as a man went aboute þe kurk-garth sayand alway his De Profundis for all cristen sawlis, so on a tyme þis mans enmys sewid after hym into þe same kurk-

<sup>1</sup> Harl. MS. an a tali et tali sacerdote, &c.

garth, & he fled thedir. And onone aſt þe dead meñ rase, and ilkone of þaim a spade in his hand, and manlelie þai defendid hym and made his enmys so ferde at þai fled ichone.

4 *Suffragium misse spiritualiter mortuis valet. Supra de sacerdote.*

*Suffragium orationis eciam dampnato profuit. Supra de oratione.*

DCCXXXVI.

8 *Suffragia non prosunt dampnatis secundum legacionem.*

Cesarius tellis how som tyme þer was a preste þat prayed speciallie with grete devocioñ in his mes & his other prayers  
12 for a prince of Almany þat was dead. And þer apperid vnto hym a certayñ saynt & sayd; “Whi laburs þou so for a mañ þat is dampned? It profettis hym no thyng, for his saule is in þe depe pitt of heñ.” And þe preste ansswerd agayñ & sayd; “Sur,  
16 he hase done me mykyll gude.” And þe saynt bad hym sease & pray no moe for hym, for he was deade a yere or he was berid, and a wykkid spirit instead of a sawle nurisshid his body.

20 *Suffragia cum elemosina valent. Supra de elemosina, x.*

*Suffragia obligatos pro alijs redemunt. Supra de obligacione.*

24 *Suffragia penam debitam minuunt. Supra de apostatis.*

DCCXXXVII.

*Superbia. Superbus nec in vita nec in morte parem vult habere.*

Commestor tellis how when Alexander turnyd agayñ into  
28 Babyloñ & his suster had poysond hym, he mot not speke, & herefor he wrate his testament his awñ hand. And he wold not



bewitt hys kyngdom̄ hale vnto no a mañ, þat none of þaim at come after hym̄ sulde be lyke hym̄ in power, þed he made successurs of his kyngdom̄ xij yong men̄ þat had bene in his felowshup̄ fro barn̄ little.

4

DCCXXXVIII.

*Superbus eciam per humilitatem gloriam appetit.*

Valerius Publeus<sup>1</sup> tellis how som tyme *per* was a cowncelour of Rome, and he luffid̄ the peple so speciallie, vnto so mekuff̄ at he was callid̄ to surname Plebicola. And he dwelte in þe merket-8 stede, & becauce his howse was hyer þañ neghburs, he garte take þaim downe & make þaim̄ evyñ with his neghburs<sup>2</sup>.

DCCXXXIX.

*Superbia aliquando oritur ex bonis operibus.*

Seuerus tellis how soñ tyme *per* was a saynt þat had a grete 12 vertue in castyng oute of ffendis, not aloneliē when̄ he was present, nor in his awñ wurd̄ alone, þod somtyme when̄ he was absent, and somtyme þurgh̄ þe hem̄ of his hare, and somtyme be his lettres-sendyng. & he wulde heale many folk þat war seke, and herefor̄ 16 þurgh̄ all̄ þe wuld̄ *per* come vnto hym̄ mekuff̄ peple. And as it was sayd̄, he abstenyd̄ hym̄ bothe fro meat & drynk. Neuer-pe-les at þe laste he cachid̄ a pride here-of in his harte, to so mekiff̄ þat his vertue faylid̄ in hym̄, and when̄ he saw þat, he 20 repentid̄ hym̄ & besoght God at he mott be made lyke þaim at he had curyd̄, & at þe fend̄ myght hafe power oñ hym̄ v monethis. And so it happend̄, & he was boñ, & he did many wondres at all̄ þe contrey spak of hym̄, how he was correcte with a fend̄ and̄ boñ in 24 bandys. And in þe v moneth̄ he was delyvurd̄, not aloneliē of þe fend̄, þod of all̄ oper vanyties þat had behappd̄ hym̄.

*Superbia opera de genere bonorum destruit. Supra de peccato.*

28

<sup>1</sup> Arund. MS. Valerius Publi[c]us, consul romanus, plebem adeo dilexit, &c.

<sup>2</sup> Arundel MS. Idem edes suas in

medio foro dirui fecit quia nimis excelsa super ceteras apparebat, quantumcumque domi inferior tum gloria superior euasit.

*Superbia quandoque insidiatur bonis operibus ut pereant, sed propter hoc non sunt omittenda. Supra Barnardi, j.*

4 *Superbia non debet esse in corde religiosi. Supra de religione.*

*Superbia in paupere est ei nociua. Supra de paupertate.*

8 *Superbus fetet coram deo et angelis. Supra de angelo.*

*Superbiam frequenter sequitur humilitas. Supra de gloria, iij.*

DCCXL.

12 *Superbia virtutes adnichilat.*

Cesarius tellis how som tyme *per* was a mañ þat was vexid̄ *with* a spyritt, and his frendis bad hym̄ vnto a mansyōn of Ceustus ordur. And when̄ þe priour<sup>1</sup> come he spak vnto þe fend̄ at was in 16 hym̄, & sayd̄; “Þis monk commandis þe to pas oute of þis mañ, and how dar þou dwell in hym̄ in þis place?” And þe fende ansswerd & sayd̄; “I am̄ not ferde for hym̄ ffor he is prowde, & þat makis me to hafe power oñ hym̄.”

20 *Superbia eciam<sup>2</sup> secularibus displicet. Supra de abbate, x.*

*Superbia frequenter manifestatur in ornamentis exterioribus. Supra de angelo et de ornatu per totum et de prodigalitate.*

24

DCCXLI.

*Suspicio diligenter examinata est falsa.*

Saynt Ierom tellis þat it is wreten̄ in þe bukis of Ypocratis how *per* was a mañ þat þoght his wyfe sulde be punysshid̄, & suspecte

<sup>1</sup> Latin MSS. egressus prior cum quodam monacho iuvene quem nouerat uirginem corpore, ait demoni;

“Si precepit tibi monachus iste ut exeas, quomodo audibis manere?”  
<sup>2</sup> MS. in.

hur becauce sho bare a fayr barn̄ at was not like nowder þe fadur  
nor þe modir. So þai bathe agreid̄ at a leche sulde essone þe  
question̄. And a leche come, & he sayd̄<sup>1</sup> it was like þe clothe at was  
on̄ the bed when̄ it was gotten̄, & þus þe womman̄ was delyverd̄<sup>4</sup>  
from̄ hur suspesion̄.

Suspicionē mouentur defacili viri ad vxores. *Supra*  
*de pulcritudine.*

Suspicio tollitur vel confirmatur per probationem. <sup>8</sup>  
*Supra de Paulo* <sup>2</sup>.

## DCCXLII.

Tactus. Tangi debet mulier nec a sanis nec ab  
infirmis.

Saynt Gregur tellis how som tyme þer was a preste, & þer <sup>12</sup>  
was giffen̄ hym̄ a kurk and he governyd̄ it with mekuil drede,  
whilk <sup>3</sup> þat fro he had furste tane ordurs he luffid̄ passynglie  
*presbiteram suam*, for in that contre evur-ilk a preste hath a wyfe,  
bod he fled hur as he wold̄ hafe done pestelens, and wulde not suffre <sup>16</sup>  
hur com̄ nere hym̄. And when̄ he had bene xlti yere prestē,  
a grete ffevurs tuke hym̄ so þat he was bownd̄ to dye & tuke  
a passion̄ of dead̄. And when̄ his wyfe saw that, sho made grete  
sorow & went he had dyed. And sho lenyd̄ down̄ hur mowthe vnto <sup>20</sup>  
his at luke if any brethe war in hym̄, and when̄ he felid̄ hur  
he spak vnto hur & sayd̄; “Go away fro me, womman̄, ffor yit þer  
is a sparke of lyfe in me, & þerfor remefe away þe caff at it burnd̄  
not!” 24

Tactus mulieris movet carnem viri. *Supra Leonis*  
*pape.*

Taxillus. Taxillorum ludus displicet deo. *Supra*  
*de ludo.* 28

<sup>1</sup> Latin MSS. Ne forte talis pictura  
esset in cubiculo. Qua inuenta, mu-  
lier a suspicione liberata.

<sup>2</sup> Reference supplied from the Latin

MSS.

<sup>3</sup> Latin MSS. qui ex tempore ordinis  
suscepti *presbiteram suam* ut *sororem*  
diligens, sed ut pestem fugiens, &c.



*Taxillorum ludus est aliquando causa blasfemandi deum. Supra de blasfemia.*

## DCCXLIII.

*Te Deum devote cantantibus deuotus ympnus est.*

4 Cesarius [*tellis*] how pat in Essex<sup>1</sup>, in a monasterye of nonnys, per was a litle damyseñ, and on a grete solempne nyght hur maistres lete hur com̄ with hur to matyns. So pe damyseñ was bod a wayke thyng, and hur maistres was ferd at sho sulde take 8 colde, and sho commaundid hur befor *Te Deum* to go vnto pe dortur to hur bed agayn. And at hur commandment sho went furth of pe where, puff all it war with ill wyll, and abade with-oute pe where & thoght to here pe residue of matyns. And when 12 pis song, *Te Deum*, was begon, sho saw hevyñ oppyn & all pe quere of pe nonnys lifte vp into hevyñ. And when pai come at pis place, "*Tibi omnes angeli,*" et c<sup>o</sup>, sho saw all pe ordurs of angels, and evur-ilk angeñ bow down his head & knele down on 16 his kne & hold vp per handys and wurshup God & syng with paim att sang, "*Sanctus, Sanctus, Sanctus,*" et c<sup>o</sup>. And pe same did pe apostels at "*Te gloriosus,*" and pe prophettis at "*Te prophetarum,*" and pe martyrs at "*Te martirum.*" And afterwerd confessurs and 20 virgyns & all oper did pe same. And when pai sang pe laste vers, "*In te, Domine, speraui,*" pe quere of pe susters descendid agayn down vnto pe erth, and hevyñ sparryd agayn after paim<sup>2</sup>.

## DCCXLIV.

*Tempestas. Tempestati aliquando admiscentur demones.*

24 Cesarius *tellis* how, in pe bisshoppyrke of Treuen, on a tyme as a preste pat hyght Henry satt in pe tavern, per happend a storm & a tempeste in pe ayre, & pat a grete. And he & his clerk ran 28 faste into pe kurk at<sup>3</sup> rang pe<sup>4</sup> bellis, and when pai come at

<sup>1</sup> Latin MSS. In Saxonia.

<sup>2</sup> A marginal note has, nota, de *Te Deum*.

<sup>3</sup> & erased, and at added above.

<sup>4</sup> MS. repeats, pe.

þe kurk-dure, a dynt of þe thondre smate þaim bathe down, so at þe clerk lay vnder-nethe þe preste, & he was nothyng hurte, and all þe preste membrys war all to-swythy, and all þe tuder partie of his bodie vntuchid; and he was a ffornycatur. And his clothis 4 war so revyn at neuer a pece of thayme was hale with a noder, outtake þat parte on his lefte arme þat his manyple was wunte to hyng on. And he had on a payr of new buttows, and þai wer al to-revyn as þai had bene revyn with fless-crokis, and þe solis war 8 lyke as þai had bene sodden in hate watir. And þe clerk was passand ferd & had grete wonder hereof, and he saw fendis feghtand in þe kurk and ij shrynys þat war behynd þe hie altar fell down on the altar & brak. & þan come þe saynttis at þe relykkis of lay 12 þerin, & withstude stronglie þe fendis, and þer was betwix þe saynttis & þaim a grete batefl. So at þe laste þe fendis war ouercommen, & becauce þai mot not bere away with þaim þe prestis bodie, þai tuke a parte with þaim of þe kurk-rufe. Also þe clerk 16 saw þe preste bodie oft sithis born vp to þe steple topp with strenth of fendis; bod thurgh helpe of þe saynttis it was ay brought down agayn.

## DCCXLV.

## Temptacio. Temptaciones demonum sunt diuerse. 20

We rede in 'Vitis Patrum' how Macharius þe abbott saw on a tyme þe devyll go in a mans lyknes. And he had on a lyn garment all to-revyn & full off holis, & it hang full of lityll pottis. And þis abbot axked hym whither he went, and he said he went 24 to giff his brethir a drynk. So he axkid hym wharto he bare so many pottis, and he said; "I bere taste vnto our brether, so þat if a pott please not to any of þaim I sail offer hym a noder, or a thrid, & so in ordur to som please hym." And when he 28 come agayn, þis abbot axkid hym how he had done, and he ansswerd & said; "þer was none at wulde consente vnto me bod one." So þis abbot rase & went vnto his brethir, & he fand onone þis bruther at was tempid; and with his exhortacio onone he 32 conuerte hym agayn vnto gude lyfe. So onone afterward þis

abbott mett þe devull agayn & axkid̃ hym̃ whither he went, and he said̃ he went vnto his brethir. And wheñ he come agayñ þis abbot axkid̃ hym̃ how his brethur did̃. And he sayd̃, iif̃;  
 4 “for,” he sayd̃, “þai er aif̃ halie meñ, & ane þat I had emang þaim, I hafe loste hym̃, for he is halier þañ þai aif̃, and þat duse me mekuif̃ iif̃.” And wheñ þis alde abbott harde þis he held̃ vp his handis and thankid̃ almightie God.

8 *Temptat demon aliquos visibilter. Supra de Antonio et de quiete, iv*<sup>1</sup>.

## DCCXLVI.

*Temptacio est magistra meriti.*

We rede in ‘*Vitis Patrum*’ how oñ a tyme þe disciple of ane  
 12 alde monke was gretelie tempid̃ *with* þe spirit of fornicacioñ, bod þurgh̃ þe grace of God, manlelie he *withstude* it. And þis monke, wheñ he saw hym̃ so grete labour *þeroñ*, he sayd̃ vnto hym̃;  
 “Soñ, and þou wilt, I sall pray God to do þis temptacioñ away fro  
 16 the.” And he ansswerd̃ agayñ & sayd̃; “Thuf̃ aif̃ I hafe a grete labour in *withstondyng þerof*, yitt I fele frute *þerin*, ffor it cawsis me to faste & for to wake and giff hede vnto my prayers. And *þerfor* I pray þe pray Almyghtie God to gif me vertue to sustene  
 20 itt, and for to withstonde it manfullie.”

## DCCXLVII.

*Temptat demon religiosos per formas mulierum ymaginatas*<sup>2</sup>.

We rede in ‘*Vitis Patrum*’ how som̃ [*tyme*] *þer* was in a  
 24 monasterie a monk þat had a soñ. And he was so long nurisshid̃ *þer* & come not oute, att he knew not whatkyñ thyng wommeñ was. So wheñ he was wexeñ vnto mans state, þe devull apperid̃ vnto hym̃ in lyknes and clothyng of a wommañ, and he tolde his

<sup>1</sup> MS. iij.<sup>2</sup> MS. *ymaginatinas*.



fadur whatt he had sene and axkid' hym whatt it was, & he wolde not tell hym. So on a tyme he went with his fadur into Egypte, and per he saw wommen. And pan he tolde his fadur at pai war swilk at he saw in his abbay in wyldernes, and his fadur had 4 mervell here-of & trowid' at it was a disseyte of þe devull and said vnto hym; "Son, thies'er seculer monkes pat vsis a noder maner of habett pan monkis or hermettis duse." And onone pai went home samen agayn, and he wolde nevur after latt hym com furth 8 agayn oute of his abbay.

*Temptatus heremita a demone interfecit patrem suum. Supra de credere.*

*Temptatos adiuvat Marie salutacio. Supra de 12 Maria, ix.*

*Temptat demon ieiunantes. Supra de abstinencia, vj.*

## DCCXLVIII.

*Temptans caro debet domari.*

16

We rede in 'Vitis Patrum' how som tyme per was a yong man in ane abbay, and he no contenance nor none other gude werk he mot not distroy þe flawm of his flessch. So on a tyme when þis temptacion was knowen emangis his brethur, his abbott garte 20 kepe hym straye, and commandid' a sharp angry monke at he sulde flite with hym & bete hym, and lat hym compleyn hym to whome he wolde. So on a tyme þe monkis compleynyd' vnto þe abbott & said' þis yong monk had grete wrong. He began to wepe 24 and was destitute of all helpe; and þus he was done to all a yere. And when þe yere was done, he was axkid' if his ill thoghtis wer gone, or if he felid' oght of paim. And he ansswerd' agayn vnto his abbott & sayd'; "Fadur, how may I thynk of fornycacion 28 when I may skantlie liff for sorow pat I suffer?"

*Temptacione carnis eciam sancti interdum vexantur. Supra de carne, j.*

Temptatur caro per tactum mulieris. *Supra de Leone papa.*

Temptacio carnalis a sanctis beneficia dei tollit.

4 *Supra de predicator, iij.*

Temptacio carnalis accepta a sanctis demones letificat.

*Supra de cruce, ij.*

8 Temptacio carnalis *eciam* sanctos in peccatum precipitat. *Supra de carne, ij.*

Temptacio carnalis hominem inducit ad negandum deum. *Supra de amore, ij.*

Temptacio carnalis *eciam* sanctos desperare facit.

12 *Supra de carne, iij.*

Temptantur carne *eciam* senes. *Supra de confidencia.*

Temptacio carnis reprimitur per fetorem mulieris.

16 *Supra de carne, vi<sup>1</sup>.*

Temptacio carnis *eciam* orationibus extinguitur.

*Supra de abbatissa, ij, et de Agnete et aliquando non iuuatur. Supra de Maria, iij.*

20 Temptantur aliquando aliqui re vili. *Supra de oratione, ix et x.*

#### DCCXLIX.

Temptat virum mulier ultro se ingerens.

We rede in 'Historiis Barlaam' how *per* was a kyng pat hight  
 24 Abenny, and he had a soñ pat hight Iosaphatt, pat was christend.  
 And he, purposand to withdraw hym fro þe purpos of cristendom  
 & chastite, he garte spar hym in a chamber be his one, and  
 he garte bryng in to hym fayr yong wommen and clenlie arayed ;  
 28 and þai sat by hym & halsid hym & shewhid hym fayr cowntenance

<sup>1</sup> MS. iij.

& laburd' hym̄ to luste & lykyng of his fless̄h. Nor he had no mañ  
 pat he mott compleyñ hym̄ to nor aske counceiñ *per*-of att, nor eate  
 with bod pai, and pai war aīl common vnto hym̄. And þe devuīf  
 had grete power in temppying of hym̄, so pat he fell vnto luste and 4  
 lykyng of his bodye. Not-wīthstondyng he vmthoght hym̄ of God  
 & begañ to wepe, & knokkid' on his breste and besoght God to helpe  
 hym̄. And þus he chasid' away aīl his iīf thoghtis, and for aīl at  
 pies wommeñ cuthe do, his temptacion sesid' so pat he fell not 8  
 to syn̄.

## DCCL.

## Temptacio carnis sensum aliquando alienat.

Cesarius tellis how som tyme *per* was a wurthi wommeñ. So on̄  
 a tyme as sho was be hur one in a castell pat sho dwelt in, sodanlie 12  
 scho was inflammyd' with þe fyre of luff at sho mot not suffre  
 it. So sho met with þe portar & sho prayed hym̄ to com̄ vp with  
 hur & ly by hur. And he as a gude mañ ansswerd' hur & said';  
 "Madame, what is þat at ye say? Wha' is your witt? Behald' 16  
 Almyghti God & thynk of your awñ wurshup̄." And sho tuke no  
 hede to his saying, bod when̄ he had refusid' hur, as God wold', sho  
 wente furth of þe castell vnto a grete watir pat rañ vnder þe  
 castell, and *per* sho sett hur vp to þe shulders in þe calde water, & 20  
*per* sho satt vnto aīl þis luste pat was in hur was slakid'. And þañ  
 sho come vp agayñ & thankid' þe porter of his cownceiñ, and at he putt  
 hur away from̄ hym̄, & sayd'; "And þou had giffen̄ me mī marke  
 of gold' it culde nott hafe done me so mekuīf gude as þi cownceiñ 24  
 did'." And with þat sho went in agayñ vnwemmyd'.

## DCCLI.

Temptacione carnis amota permittit deus  
 aliquos cadere in deteriolem<sup>1</sup>.

Cesarius tellis how pat in Fraunce *per* was a religious maydeñ 28  
 pat was made an anneras. And be þe temptacion of þe devuīf sho  
 was gretelie tempyd with luste of hur fless̄h, and sho prayed hertelie

<sup>1</sup> MS. Temptacione carnis ammota permittit deus aliquando studere in  
 deteriolem.



vnto almighti God at sho mot be delyverd of þis temptaciōn. So  
 in hur prayers oñ a tyme ane angeñ apperid vnto hur and axkid  
 hur if sho wolde be delyverd fro þis temptaciōn, & sho said ya, full  
 4 fayn. And he bad hur say *with* gude will þis vers; “Confige  
 timore *tuos* carnes meas, et c<sup>o</sup>,” & sho sulde be delyverd. And  
 so sho did, and onone þe temptaciōn left hur. Bod onone after  
 sho fell into a more perlious temptaciōn of God & of þe christeñ  
 8 fayth. And sho prayed God mo<sup>r</sup> specialli þañ sho did befor  
 at sho mot be delyverd of þat temptaciōn. So oñ a tyme þe  
 aungeñ apperid vnto hur agayn & said; “Suster, how is it *with*  
 the?” And sho ansswerd agayn & said; “Nevur wars.” Thañ  
 12 þe angeñ askid hur if sho trowid at sho mott lyf withoute tempta-  
 cion. “It is necessarie,” he said, “vnto þe to hafe þe tone of pies  
 temptacions, and *perfor* chese þe whethur þou wilt hafe.” And  
 þañ sho said; “I chese me vnto þe furste, ffor þus all it be vnclene,  
 16 yit it is kyndelie, and þe toder commys all of the devull.” And  
 þus þe spirit of blasfeme lefte hur, and þe temptaciōn of hur flessch  
 turnyd agayn vnto hur.

Temptacioni carnis conueniuntur multa que dicuntur  
 20 *supra* de luxuria.

# DCCLII.

Tempus negligere est valde periculosum.

We rede in ‘Libro de Dono Timoris’ how oñ a tyme a holie  
 mañ, as he was in his prayers, he hard a voyce crying duellfullie in  
 24 spirit, & makyng mekulñ sorow. And when he axkid what it  
 was, it ansswerd agayn & sayd it was dampned and it made  
 mykulñ sorow for losyng of tyme, ffor in þat mene while, it said,  
 it mot hafe done suche penance for þe truspas at it had done  
 28 at it mot hafe bene delyverd fro payn.

Temperancia bona auget elemosinam. *Supra* de  
 elemosina.

Theodori, qui et Theodore. *Supra* de paciencia, iij.  
 32 Theodosij imperatoris. *Infra* de vanitate, j.

## DCCLIII.

## Testamentum vsurarij in morte factum valet.

Cesarius tellis how som tyme *per* was ane vsurar, & he was a passand<sup>r</sup> riche mañ. So hym happend<sup>r</sup> to fall seke, bowñ to dye. So he sent after ane holie abbott, & confessid<sup>r</sup> hym & forthoght his 4 syn, & made his testament in þis maner of wyse & sayd<sup>r</sup>; “Sur, and ye wiñt ansswer<sup>r</sup> for my saule, I wiñt giff vnto you all þat evur I hafe at do with, what at you plesis.” And he grauntid<sup>r</sup> þerto & garte hafe all his gudis vnto his abbay, and also þe mañ þat was 8 seke. And evyñ as þai broght hym into þe abbay he dyed<sup>r</sup> and þis abbott restorid<sup>r</sup> all his vsuries and gaff grete almos for hym, and þe residue of his gudis he turnyd<sup>r</sup> into þe vse of his abbay & his brether. So as þe monkis war in *per* prayers abowte þe bodie of 12 þis mañ, þai war war stondand<sup>r</sup> oñ his lefte syde iiij vglie spyrittis, and whend<sup>r</sup> þai saw þaim þai wer so ferd<sup>r</sup> at þai fled, all bod one olde holie monke. And onone he was war oñ þe <sup>1</sup> right side of þis mañ, standand<sup>r</sup>; iiij white aungels enence þe fendis. And onone one of 16 þe fendis sayd<sup>r</sup>; “Dixit iniustus ut delinquat in semetipso, non est timor Dei ante oculos eius. And þis is fullfillid<sup>r</sup> in þis mañ.” Thand<sup>r</sup> a noder sayd<sup>r</sup>; “Quoniam dolose egit vt inveniatur iniquitas eius ad odium.” And thand<sup>r</sup> þe iiij sayd<sup>r</sup>; “Verba [oris] eius iniquitas et 20 dolus, noluit intelligere vt bene ageret.” And þand<sup>r</sup> þe iiij said<sup>r</sup>; “Iniquitatem meditatus est in cubili suo, astitit [omni] uie non bone, maliciam autem non odiuit.” And þand<sup>r</sup> þai sayd<sup>r</sup> all to-gedur; “And God be rightwus & His wurdis trew þis mañ is owrs, for in 24 all þies is he giltie.” And þand<sup>r</sup> þe aungels ansswerd<sup>r</sup> agayñ & sayd<sup>r</sup>; “Now we sall say þe residue of þe psalmys at ye hafe begoñ.” And þerfor þe furste angeñ sayd<sup>r</sup>; “Domine, in celo misericordia tua, et veritas tua usque ad nubes.” Thand<sup>r</sup> þe secund 28 sayd<sup>r</sup>; “Iustitia tua sicut montes Dei, [iudicia tua] abyssus multa.” And þand<sup>r</sup> þe iiij said<sup>r</sup>; “Homines et iumenta saluabis, Domine, quemadmodum multiplicasti misericordiam tuam, Deus.” And þand<sup>r</sup> þe iiij spak & sayd<sup>r</sup>; “Filij autem hominum in tegmine alarum 32

<sup>1</sup> After þe, left, erased.

*tuarum superabunt.*" And þaṇ þai all cryed samen & sayd; " þis maṇ is owrs, for he fled vnto allmyghti God and þedur saff he go; ffor he trustid to be vnderneþe þe coveryng of His wengis." And  
 4 þus þe fendis was confusid, and þus þe aungels had þis contryte saule away with þaim.

## DCCLIV.

*Testamentum facientes frequenter parum legant pro anima sua.*

8 We rede in 'Libro de Dono Timoris' of ane vsurar, when he sulde make his testament befor þe preste & many oþer þat was bye, and he bewytt mekuiff vnto his frendis and noþyng ordand for his saule, þe preste spak vnto hym & sayd; " Sur, thynk of your  
 12 sawle." And he ansswerd agayn & sayd; " Sur, ye say wele, ffor trewlie I had nerehand forgettyd itt bod now at ye thocht me on."

*Testatoris anima in purgatorio retinetur executoris negligencia. Supra de executore et in diuersis alijs locis.*  
 16

## DCCLV.

*Testimonium. Testes diligenter sunt examinandi.*

Cesarius telles how a kyng of Fraunce, þat hight Philipp<sup>1</sup>, had a baillay at Paryss, & he covett gretelie his neghbur vyneyard to  
 20 by, & he wolde not sell hym it. So his neghbur dyed, and þis baillay vmthoght hym of a fals wyle, and he hyrid ij felows on a nyght to go to þis mans grafe & take hym vp. And he & þai went on a nyght vnto his grafe & tuke hym oute of þe erth, and  
 24 putt in his hand a bagg full of money, als muche as he had profyrd hym perfor whills he liffed, & made hym to take of a seke with his awn hand in presens of þies ij men, notwithstanding he was dead, and he prayed þaim bere witnes hereof, and gaff þaim a gude  
 28 reward. So þai layde hym in agayn & fyllid þe grafe als wele as

<sup>1</sup> MS. *inserts, þat, here.*



it was before, and tuke þe money *with* þaim & went *þer* ways. And on þe moron þis baillay entred into þis vyne-yarde & said it was his, and þe wydow had mekull mervell here-of [&] said nay, it was not soo. And he said yis, he had boght it of hur husband<sup>4</sup> in his lyfe & payed hym in his hand *þerfor*, and þat he offred hym for to prufe. So þis wedow saw sho cuthe not prevale ayeysn hym, and went vnto þe kyng & made playnt on hym. And þe kyng commaundid þe cauce to be examynd be meñ of law, bod<sup>8</sup> þai examynd it not sufficientlie, to so muche þe sentans went *with* þe baillay ayayns þe wedow. And þan þis wedow made more sorow þan she<sup>1</sup> did afor, and sho come agayn vnto þe kyng and made a grete crying & a besekyng vnto hym to helpe hur. So þe<sup>12</sup> kyng had compassion on hur & callid þe wittnes befor hym selfe, & sayd þat he wold examyn þaim. So he callid þat one oside into a privay place and bad hym say his pater noster, þat he mott here it; and so he did. And þan he garte spar hym in a chambre and<sup>16</sup> callid þe toder, & said vnto hym sadlie in þis maner of wyse; “Thi felow hase telled me all þe trewth of þe vynegarth als trew as þe pater noster. And trewlie, & þou discord fro hym, þou sail be punysshid *þerfor*, þat all Fraunce sail witt.” So þis man was ferd<sup>20</sup> & trowed at þis felow had tellid hym all as it was, and he fell down on his kneis befor þe kyng & sayd; “Lorde, hafe mercie on me, for we wer hyrid for a certayn money be þe baillay, & þus we did & þus,” and telde hym evurilk-dele as þai had done. And þe<sup>24</sup> kyng was gretelie grevid at þis baillay & putt hym oute of his offes, and restorid þe wedow of hur vyneyard agayn. And he garte berie þe baillay all whik for disclanderyng of þis deade man.

## DCCLVI.

Timere loco *et* tempore sapientis est.

28

Agellius<sup>2</sup> tellis how, on a tyme, when a wurthi philosophur was sayland our a grete watyr *with* many other, & þe wawys wex grete aboute þe shup, þis philosophur wex pale-hewid for ferde. So onone as all meñ wex stiff, *þer* was a lichurus riche man in þe<sup>32</sup>

<sup>1</sup> MS. he.<sup>2</sup> MS. Agellus.

shup, & he scornyd þis philosophur and blamyd hym for he was  
ferd, notwithstanding he was ferde hym selfe. And þis philosophur  
ansswerd hym agayn, & said he was not ferd for his lichorus bodie  
4 nor for his saule, bod for hym selfe, & perfor no mervell if he wexid  
pale.

## DCCLVII.

*Timeri semper debet iudicium vltimum.*

We rede in ‘*Vitis Patrum*’ how, on a tyme, þer was a monke þat  
8 axkid his abbott & prayed hym tell hym a wurde at he mot thynke  
on. And he bad hym go & vmthynk hym alway, “as a these duse  
in presoñ þat evur spirris whar þe iustis is and when þe session  
sañ be, and evur is in sorow & mornyng for ferd of hangyng; so  
12 sulde þou & evur-ilk mañ thynk how þou moñ com befor þe grete  
iugement of Almyghtie God, and þer giff rekynyng of all þi dedis.  
And if þou thynk aff-way on þis maner of wyse, no dowte of þou  
moñ be savid.”

## DCCLVIII.

16      *Timent eciam perfecti iudicium.*

We rede in ‘*Vitis Patrum*’ when abbot Agathon was bowñ to  
dye, he lay iij dayes, & his een oppyn, & stirrid nott and his  
brethur callid nevur so faste on hym. So at þe laste he movid, &  
20 þai spakk vnto hym & said; “Abbay! whar erte þou?” And he  
ansswerd agayn & sayd; “In þe covent of all men, and I moñ to  
my iugement.” And þai comfurthid hym & axkid hym wharfor  
he was ferd, and he ansswerd ageyn & sayd; “With all þe strenth  
24 at I had I laburd to kepe þe commaundmentis of God, and I am  
bod a mañ and yit I wate nevur þuff my werkis hafe plesid God or  
nay, ffor þe iugement of Almyzty God is oderwas þa is þe iuge-  
ment of mañ. And perfor I hafe none oper truste bod at I moñ  
28 come to my iugement before þe hye seatt of Almyghtie God.”

*Timere debet peccator vbique quia deus vbique videt.*  
*Supra de deo et abbate.*

## DCCLIX.

## Timere debent viri boni purgatorium.

We rede in 'Libro de Dono Timoris' how on a tyme as a certayn meneya of religious men spak samen of purgatorie & was passand ferd perfor, per was emangis þaim a lay man, & he sayd; 4  
 "It is a grete mervell of you, sen ye er so gude men & of so grete penans, þat ye hafe so grete drede. Sekurlie and secular men þat duse so mekull ist & duse so little penans perfor knew it, þai wulde fall in a dispayr." And þan ane of þaim tolde hym ane exsample 8  
 of a blynd man, as is tellid befor of þe blynd man. Also we rede of a preste þat was holden a holie man, þat in his lyfe did grete penance. And vnto one þat axkid hym whi he did so, he ansswerd & said þus; "And all þis town were full of fyre, me had levur be 12  
 þerin vnto þe day of dome þan for to be in purgatorie or in hell a day."

## DCCLX.

## Timere casum in peccatum omnes debent.

We rede in 'Libro de Dono Timoris' how som tyme per was 16  
 a gude man þat fell to syn, and a noder gude man when he harde tell þeroff had grete sorow perfor & sayd vnto hym; "Ille heri et ego hodie." Et supra de carne temptacione et in pluribus alijs locis diuersis.

20

Timore mundano debent aliqui amittere res temporales. Supra de contemptu mundi et de diuicijs et infra de vsurario<sup>1</sup>.

Timore humano timetur mors uel pena corporal. 24  
 Supra de martirio, de morte, de penitencia et hic de timore.

Timore servili faciunt aliqui aliqua de genere bonorum. Supra de contricione.

28

<sup>1</sup> MS. vsura.



Timore speciali timent sancti ne opera sua deo  
placeant. *Supra eodem*, iij.

Titus. *Supra de prelato*, vj, et de fame.

DCCLXI.

Thome Martiris Cantuariensis.

4 We rede in his 'Legent' how *per* was in his dioces a preste pat  
daylie sang mes of our Ladie, and he was accusid vnto þe arch-  
bisshop, Saynt Thomas, and he suspend hym as ane ydiott &  
8 a man pat cuthe no gude. So on a tyme when Saynt Thomas  
sulde sew his hayre, & hid it vnderne the his bed to wache ane  
howr pat he mot sew it in, our Ladie apperid vnto þis preste  
and bad hym go vnto þe archbisshop, "pat sho, for whase luff  
12 þou<sup>1</sup> was wunte say þi mes, hase sewid his hayre pat lyes in  
suche a place," & teld hym *per* sho lefte itt, "and say pat sho  
byddis hym relese þe suspension pat he hase putt ayenys the."  
And he went & tolde hym, and when he harde it & fand it  
16 was as he sayd, he<sup>2</sup> relesid his suspension & bad hym say mes  
styfl of our Ladie, & bad him<sup>3</sup> kepe it privay ewhils he liffid  
& discure hym noght.

DCCLXII.

Thomam Martirem honorant angeli.

20 We rede in his 'Legent' pat when he was slayn, & þe covent of  
Cantyrberie began for hym þe mes of Requiem, sodanlie a company  
of aungels was *per*, & with a hy voyce abownd all þe quere pai  
began to syng mes, & said; "Letabitur iustus in Domino." And  
24 onone as þe monkis hard paim, pai felowid and sang as pai did þe  
mes furt, as pai did, of a martyr.

Thomam orans avis exaudita est. *Supra de ave*, ij.  
Tonitruum. *Supra de tempestate.*

<sup>1</sup> MS. þus.

<sup>2</sup> After he, had, erased.

<sup>3</sup> MS. his.

Torneamentum vicit miles absens. *Supra de Maria.*  
Tribulacio. Tribulatos deus multipliciter consolatur.

*Supra de infirmitate, de consolacione et in alijs pluribus locis.*

4

Tristicia nocet homini. *Supra de desperatione, j.*  
*et de accidia, j.*

Turba est fugienda. *Supra de solitudine, j, ij et iij.*

## DCCLXIII.

Vanitas semper est fugienda.

8

~ We rede ex 'Dictis Patrum' how som tyme *per* was a monk at Constantynople, & dwelte *per* in þe tyme of Theodoce þe emperour in a litill ceñ *with-out*e þe cetie. And þe emperour harde tell on hyñ & went vnto hyñ be his one at speke *with* hyñ; & when he come vnto hyñ he knew not at it was þe emperour, & þis monke hastid hyñ & put water in a vessell, & tuke salte & a morceñ of brede & servid hyñ *per-off* & þai ete to-gedur. And þañ he sayd; "I am Theodos þe emperour, & of devocioñ I come hydur. Ye er blissid þat er so sekur & so fre of your necessities in þis werld, & ye hafe a ristfull & a quiett lyffe forby þat I hafe; ffor suthelie I was blissidlie born in my realñ, and now I liff *perin* & I neuer eatt nor drynk *with-outen* besynes." And *with* þat he tuke his lefe att hyñ and went his ways. So when he was gone, the same nyght þis monke compasid in his mynd & said vnto hyñ selfe; "Not alonlie many of þe peple, bod also many of þe emperour pales, folowyng þe exsample of þe emperour, will now com for to se me & do me wurshup as þe servand of God. And herof I suppoce þai wull not sease. And I am ferd leste þe fend vndergo me & make me gladlie to ressayfe paim, & at my harte take a comfu[r]th be *per* lovyng & be *per* wurshup, and be þat at I sulde begyn to lose þe vertue of my mekenes." And when he had þus consydurd in hyñ selfe, þe same night he went into wyldernes in Egypte, and dwelte *per* all his lyfe-tyme after *with* holie fadurs, oute of syght.

32

## DCCLXIV.

*Vanitatem sancti per humilitatem fugiunt.*

We rede also in 'Gestis Patrum' how oñ a tyme a iustice of a lande come for to se ane abbott, and when he hard tell  
 4 at he come<sup>1</sup>, he garte clothe hym in sak-clothe and tuke in his hand bread & chese, & sett hym in his cell-dure. And when pe iustis saw hym he dispysid hym and sayd; "Is not pis pe mañ at we hafe hard so mekull tell off?" & with pat he went his  
 8 way & wolde byde no longer.

*Vana gloria appetitur aliquando ex bonis operibus.*

*Supra de elemosina et de abstinencia.*

*Vanitas punitur in purgatorio. Supra de ave, i.*

12 *Vaspasianus. Supra de prelado.*

*Vanitati possunt adaptari multa que dicuntur supra de laude, gloria, et memoria.*

## DCCLXV.

*Verbum. Verbo non est semper adherendum.*

16 We rede how som tyme a mañ had ane ass, & he rade hur, & a little soñ that he had folowid hym on fute. And per was meñ at mett paim, emang pe whilk soñ said; "O, how fond pis alde carle is, pat rydis hym selfe & lattis hys soñ ryñ in  
 20 pe myre," & when pai war passid pai lepid oñ bothe. Thañ pai mett a noder meneyay, & pai sayd, "Forsuth, pies er bod fulis, for pai wiff sla pis ass." And when pai war passid, he and his son light & lete pe ass go tome. So pai met a noder meneya,  
 24 & pai sayd; "pies meneya er fonde, for pai go bothe oñ per fete, and pat one of paim mot ryde." pañ he sett his soñ oñ & went oñ his fete hym [*self*]. And pañ pai mett a noder meneya pat sayd; "Loo! Yone fonde alde carle, he gois oñ his fete hym selfe  
 28 & lattys his soñ ryde, pat mott bettyr go pañ he may." And pañ

<sup>1</sup> MS. *adds, and, here.*



he & his soñ take vp þis ass & bare hur. & þaṇ þer mett þaim a noder meneya and þai said: "Lo, þies fulies! How þai bere þis ass þat sulde bere þaim!" Thaṇ he sett down þe ass & sayd vnto his soñ; "Loo! soñ, here may þou se how þat evur we doo, 4 alway meñ wiþ fawte vs & speke of vs. And þerfor it is not gretelie to charge of wurdis-spekyng and a mañ do wele."

## DCCLXVI.

Verba aliquando inducunt ad credendum quod  
non est.

8

Iacobus de Vetriaco tellis how soñ tyme þer was a pure mañ þat bare vnto þe markett att self a lambe. So þer was in þe markett a iaper þat saw he was bod ane innocent, & he said vnto his felows; "Doo as I sail tell you, & we sail hafe þis lambe from 11 yone felow." And he made þaim stand in dyvers placis in sonder in þe same way, ilkone after oper. And as þis mañ went by þaim þe furst sayd vnto þis mañ; "Mañ, wiþ þou sell þat hunde?" And he ansswerd agayn & sayd; "Skorn me nott, for it is no 16 hunde, it is a lambe." So he come vnto þe secund, & he axkid hym hif he wold sell hym þat hund for a peny. And he was wrothe þer-with, & said; "Ye doo bod skorn me." So he come vnto the thrid, and he said in þe same wise. So þis mañ had 20 grete mervell hereoff & waxed shamefull. And þaṇ he come to þe iiij & þe v, & þai spirrid hym in þe same wyse. So þis fellow began to vmbethynk hym what þis sulde mene, at so many meñ sulde spyr hym of þis lambe if it war a dogg, & all acordid in one 24 þat it sulde be a dogg & no lambe. So at þe laste he agreid vnto þer oppynyons & sayd vnto hym selfe; "God knowis þat I trowid it had bene a lambe, bod becauce it is a dogg I wiþ bere it no ferther." And with þat he keste it from hym & said he wulde 28 bere it no langer. And when he had casten it from hym he went his way, and þis iaper & his felows take vp þis lambe & ete itt.

Verba ociosa non sunt credenda. Supra de ocio, ij.

Verum semper dicere non semper expedit. *Supra*  
de adulacione, j.

Veritas non est celanda in necessitate. *Supra* de  
4 testimonio.

Veritati possunt adaptari multa que dicuntur  
*supra* de falsitate et mendacio.

# DCCLXVII.

Vestes preciose contempnende sunt a sanctis.

8 We rede in 'Vita Iohannis Eleemosinarij' how oñ a tyme þer  
was a riche mañ þat saw hym, & he was bothe a bisshopp &  
a patriarke, at he was bod in a pure clothyng & a vile, of xxxvj d  
price he boght a garment and gaff it vnto þis patriarke. And þis  
12 Iohn, seyng þe devocioñ of þis mañ, take it. Bod aʃ þat nyght he  
lay wakand' & said' vnto hym selfe; "Who saʃ say þat meke Iohn  
is cled' with a garment of xxxvj d price, and þe brethur of Cryst er  
slayñ for calde? þou meke Iohn!" he said, "It saʃ not cover þe  
16 a noder nyght, ffor it is rightwus at þe brethur of our Lord be cled  
þerwith moʃ þañ þou, vnhappy creatur!" And oñ þe morñ he  
sent it into þe towñ for to sell, and he þat gaff hym it boght it, and  
offerd' it vnto hym agayñ & prayed' hym were itt. And he take it  
20 & evur sellid' it, & þe price ay þat he take þerfoʃ he gaff it wnto  
pure folk. And evur þis mañ boght it agayñ & gaff hym itt. So  
at þe laste þis holie mañ thankyd' hym & sayde; "We saʃ se who  
saʃ defayle, I or þou." And þis mañ was evur ryche enogh  
24 als lang as he barkand' with þis holie mañ, & evur þis holie mañ  
gaf þe price þat he sent hym þerfoʃ vnto pure men.

Vestes preciose eleuant hominem in superbiam.

*Supra* de augurio.

28 Via melior est tenenda. *Supra* de socio, ij.

Victoriam semper debent appetere pugnantes.

*Supra* de bello, ij.

## DCCLXVIII.

## Vigilare debent in orationibus religiosi.

We rede in þe 'Lyfe of Saynt Arsenius<sup>1</sup>,' þat when he saw þe son ryse he wolde turn his bak þeron, & lifte vp handis & his harte vnto hevynd to Almyghty God, & say his prayers. & so <sup>4</sup> he wolde sytt all day to þe son shane on his face agaynd, and þan he wolde turn hym & sitt in his prayers all nyght. And agayns morn, when he wexid werie & his natur wolde ruste, he wolde say vnto slepe; "Com, servand, & serif me." And evynd sittand <sup>8</sup> he walde spar his een & slepe a while, and onone he wolde wake agaynd & go vnto his prayers.

Vigiliam quandoque inducit temptacio demonis per  
sompni subtraccionem. *Supra de abstinentia.* <sup>12</sup>  
Vindicta. Vindicant se aliqui crudeliter <sup>2</sup>.

## DCCLXIX.

Vindicans se ante mortem celeriter moritur <sup>3</sup>.

We rede in þe 'Storie of Alexander,' how þat when Pausanias had wowndid Philip, þat was Alexander fadur, þat hym burde <sup>16</sup> nedis dye, Alexander gatt þis Pawsanias & broght hym vnto Philip; and he put a swerd in his fadur right hand and helpyd hym with his hand & slew hym. And when he dyed þis Philipp sayd; "Now þe end of my lyfe, nor my dead, nor none oþer thyng <sup>20</sup> may hevy me ewhuls I hafe slaynd hym þat hase slaynd me. And, Alexander, I hafe mynd of owr god, how he said vnto þi moder at sho sulde bere þe son of vengeance." And with þat he lenyd hym down and swelte. 24

<sup>1</sup> MS. Arseme.<sup>2</sup> The tale from Valerius to follow this heading is missing in the

English MS.

<sup>3</sup> Heading supplied from Harl. MS. with celeriter for celerabilis.



## DCCLXX.

## Vindicant se aliqui subtiliter.

Petrus Alphonsis<sup>1</sup> tellis how som tyme *per* was a kyng pat had a wardrop[er] pat was maister-shaper of his clothyng; and he  
 4 had many servandis vnder-nethe hym of pe whilk ane was callid Nediū. And pai sewid & war at burd in a mans howse<sup>2</sup> pat hight Eunuchus. So on a day pai went to dyner, & pis Nediū was not  
*per*, & pai ete hony & drank wyne, & had many o<sup>per</sup> gude metis  
 8 sent vnto *paim* fro pe kyng. And when pai war att dyner & ete, pis Eunuchus axkid *paim* whi pai abade not Nediū, and *per* maister  
 ansswerd & said at he wulde ete no hony and he war *per*. So at  
 pe laste pis Nediū come & fand *paim* at dyner, & sayd; “Whi  
 12 bade ye noght for me?” And Eunuchus tolde hym how pat his  
 maister sayd he wolde eate no hony, & he held his tong & sayd  
 noght. Notwithstandyng he began to vmthynk hym how he mot  
 be vengid. So on a tyme he sayde vnto pis Eunuchus, “Bewar,  
 16 ye & your howshold, of my maister at he do you no harm, for som  
 tyme he will wax fond & is evyn brayn-wude.” And pis Eunuchus  
 ansswerd hym & said; “And I knew pe how when it happend  
 hym I sulde bynd hym.” And pis Nediū sayd; “When pou seis  
 20 hym luke hedurward & pedurward & opoū pe erde, & rap abowte  
 hym with his handis and ryse oute of his seate & remow his stule,  
 paū pou saff vnderstand pat he is wude.” So within a while after  
 pis Nediū on a tyme hid his maister sheris, and he myssyd *paim* &  
 24 began to caste pe stra hedurward & pedurward & luke aboute  
 hym & rap on pe burd with his nefe, & ryse & remofe pe stule at  
 he satt on. And when Eunuchus saw pis, he callid faste on his  
 servandis & onone pai tuke hym & band hym faste. And evur he  
 28 cryed; “Whi do ye so? What hafe I done?” And evur pai band  
 hym strayer, and bete hym to he was nerehand dead. So at pe  
 laste he come vnto hym selfe &<sup>3</sup> pai lowsid hym, and he axkid  
*paim* whi pai did so. And Eunuchus tolde hym how pat Nediū  
 32 sayd at he was wude. And paū his maister sayd vnto hym;

<sup>1</sup> MS. Alphensis, for Alphonsus.<sup>3</sup> & omitted and added above the<sup>2</sup> Arund. MS. in domo eunuchi regis.

“Wheñ saw þou me be wude?” And Nediū ansswerd̃ hym̃ agayñ & sayd̃; “þou was wude, maister, wheñ þou said̃ at þou saw me nevr eat honye.” And wheñ þai þat was abowte hym̃ harde þis, þai demyd̃ at he had rightwuslie vengid̃ hym̃, & so he satt with 4 his awñ skathe.

Vindicant se aliquando creature <sup>1</sup> irracionales. Supra de bufone.

## DCCLXXI.

Vindicare se nolunt sancti.

8

We rede in þe ‘Legend of Saynt Macharie,’ how oñ a tyme as he cut hys hand̃ with his knyfe, & it bled a grete dele becauce he brak þe knyfe, & wheñ he had done he reprovid̃ hyñ selfe becauce he did̃ wrong <sup>2</sup>, & went nakid̃ into wyldernes & was þer vj monethis. 12 And þañ he come home aʃt tobittyñ and skrattyd̃ with thornys and breers.

## DCCLXXII.

Vindicat se deus aliquando per mortuos.

We rede in þe ‘Historie of Saynt Basyll,’ oñ a tyme wheñ 16 Iulianus Apostata wente to procede agayñ þe Persas, he bostid̃ Basill̃ þat <sup>3</sup> as he come agaynward̃ to Capado[ce] he sulde destroy aʃt Cesarie. And oñ þe nyght folowyng, þis Basill̃ saw in þe kurk of our Ladie a multitude of angels, and in myddest of þaim a 20 wommañ standand̃, and said̃ vnto þaim abowte hur; “Caʃt vnto me Mercurius þat saʃt sla Iulianus Apostata, þat blasfemys bothe me and my Soñ.” And þis Mercurius was a certayñ knyght þat þis same Iulianus had slayñ for þe fayth of Cryste, and was berid̃ 24 in þe same kurk. And onone þis Mercurius was redie in his armur, and sho sent hym̃ into þe bateʃt. And onone þis Basyll̃

<sup>1</sup> ir- omitted and added above the line.

<sup>2</sup> Harl. MS. Dum sanctus Macharius pulicem se pungentem manu occidisset et multum sanguinis ex illo emanasset, reprehendens se ipsum quod propriam

vindicasset iniuriam, &c. Arund. MS. Dum sanctus Macharius calicem, &c.

<sup>3</sup> Latin MSS. quod in reditu Cesariam Capadocie destrueret.

went to þer he was gravyn & opynd his grafe, & he fand nowder his bodie nor his armur þat was berid with hym, & þa he axkid þe keper of þe kurk who bare away þis armur, and he sware  
 4 grete athis at it was þer þat same nyght. So þis Basilius went thens tyll on þe morn, and þa he come agayn & fand bothe his bodie and his armur, and his spere bludye to þe myddyste. And þa þer come ane & sayd; "Wheñ Iulianus Apostata was arayed  
 8 in þe batell, þer come ane vnknowyn knyght armyd & a spere in his hand, apon a hors, and he smate þe hors with þe spurris and with a bolde spyritt he rade at þis Iulyan, & manlelie with his spere he smate hym through; and wheñ he had done, sodanlie  
 12 he vanyssid away." And as we rede in 'Historia Tripartita,' þis Iulian, wheñ he was hurte, he fylld his hand with his awn blude, and keste it into þe ayre & sayd; "Vicisti, Galilee, vicisti!" And in þis wrichid voyce he swelte, and all his childur lefte hym  
 16 þer vnberid; & þe Persis come & flew hym and of his skyn þai made a fute-skyñ<sup>1</sup> to þe kyng of Persis<sup>2</sup>.

Vindicat *eciam* deus bonos in hac vita. *Supra de*  
*obediencia, vij.*

20 Vir. Viro ultro<sup>3</sup> se ingerit mulier. *Supra de*  
*temptacione, v<sup>4</sup>.*

Virum suum decipit vxor. *Supra de muliere, ix.*

### DCCLXXIII.

Virginitas *eciam* cum detrimento corporis aliquando  
 24 *seruatur.*

Saynt Ierom tellis how at a ffeste xxx<sup>ti</sup> archars come & slew a mañ þat hight Phidones, & wheñ þai had done, þai garte bryng his doghters þat war maydens aforñ þaim at þai mot nakyn þaim,  
 28 & defowle þaim þer on þe payment whar þer fadur was slone.

<sup>1</sup> Harl. MS. subtercintorium?

<sup>2</sup> MS. Kyng of Pars. Lat. MSS. regi Persarum.

<sup>3</sup> So Lat. MSS. English MS. has,

multus.

<sup>4</sup> The MS. gives a wrong reference, here corrected by the Lat. MSS.



And þai fenyd þaim sorowfull, & band þaim samen & feñ añ samen  
into a pytt & drownyd þaim, becauce with þer dead at þai mot  
kepe þer virginite.

## DCCLXXIV.

Virginitatem in filia amissam pater aliquando 4  
crudeliter punit.

Valerius tellis how Virgilius slew his awn doghter in þe markett,  
to þe entent þat hym had lere be callid þe slaer of a virgyñ þañ  
þe fadur of a strompett. 8

## DCCLXXV.

Virgines iuuat deus virginitatem suam custodire.

Saynt Ierom tellis how oñ a tyme when a virgyñ wolde not  
sacryfice þe ydolfis as þe paynom commauns did hur, þai led hur  
vnto þe bordeñ-howse, and þer come thedur a yong mañ to hafe 12  
defowlid hur. And sodanlie þer come a lyoñ rynnand purgh  
þe cetie vnto þe bordeñ, & tuke þis yong mañ & held hym and  
lukid oñ þe virgyñ & did hym no skathe, bod lukid what sho  
wolde command hym to do. And he prayed þe virgyñ to command 16  
þe lion to lat hym goo, and sho did gude for iñ and commawndid  
þe lyoñ to lat hym go. And þus he was delyverd, and þai þat  
saw had grete mervayle þeroff. And þe lyoñ went his ways  
& þai lete hur go. 20

Virtus animi *eciam* in mulieribus inuenitur. *Supra*  
de muliere, iij et xv.

Virtus viri. *Supra* de muliere<sup>1</sup>, ij.

Virtuti possunt adaptari multa superposita in diuersis 24  
locis.

Visio sive visus. Videt deus omnia et ubique. *Supra*  
de deo et abbate, iij<sup>2</sup>.

<sup>1</sup> So Harl. MS. Eng. MS. de viro.

<sup>2</sup> MS. ij.

DCCLXXVI.

Videre mulieres vel malos viros non multum expedit.

Valerius tellis how Democritus put oute his awn̄ eēn̄ at he sulde  
4 not se gude to be iſſ, and Tertulianus<sup>1</sup> tellis pat he made hym̄  
selfe blynd̄, for he mot not se wommen̄ withowtēn̄ concupiscens.

Visus est cohibendus. *Supra* de oculo, j, *et de aspectu.*

DCCLXXVII.

8 Videre malos non est dilectabile.

We rede in 'Cronicles' how oñ a tyme as Iulianus Apostata  
made his sacrafice at Co[n]stantynople vnto þe ymage of Fortun̄, his  
modir, the bisshoþ of Calcidony, þat was blynd̄ for age, come vnto  
12 hym̄ & callid̄ hym̄ wrichid̄ Apostata. And he ansswerd̄ hym̄  
agayn̄, & sayd̄; "Thi Galile may not luff þe." And he ansswe[r]d̄  
agayn̄ & said̄; "Therefor God tuke from̄ me my syght at I sulde  
not se the at is withowtēn̄ petie." And Iulianus ansswerd̄ hym̄  
16 nothyng agayn̄, bod went his ways home als faste as he myght.

Visiones multas ostendit deus diuersis personis.  
*Supra* in pluribus locis.

DCCLXXVIII.

Visitacio personarum religiosarum aliquando profuit.

20 Iacobus de Vetriaco tellis how oñ a tyme þe chawntur of  
Camatensis<sup>2</sup> as he was in travell, went oute of his way to visett dame  
Marie of Ogniez<sup>3</sup>. And ane of his felows said̄ vnto hym̄; "For  
God, what seke ye þer? Wiſſ ye go kepp butterfleis as barnys  
24 duse?" And he feynyd̄ & went oñ. And as þai walkid̄ to-gedur

<sup>1</sup> MS. Terculianus.

<sup>2</sup> Arund. MS. Cameracensis = Cambray.

<sup>3</sup> MS. Ognnez.

his fellow waxid' werie in taryng for hym, and went vnto hym & commawndid' hym to haste hym. And when he beheld' pis holie maydyn, sodanlie he was changid' in his witt, and fell vnto suche a wepyng þat a grete while he mot not abstene hym nor go furth 4 of hur presens. And þan þe chawntur pursevid' pis & was meri, & sayd'; "Go we! Whar-to sulde we stand here at kepp buttyr-fleis?" And he after grete sobbyng & teris vnnethis mot be had away, and sayd'; "I pray þe forgyff me, for I wate nevr what I 8 sayde. Bod now in þis holie womman I hafe pursevid' be experyens þe vertue of God Almyghtie."

## DCCLXXIX.

Visitacionem corporalem amicorum non multum  
sancti approbant.

12

We rede of þe abbott Pastor, þat many yere dwelte in wyldernes with his brether, & he wolde neuer se his moder. So on a tyme sho come into þe kurk, & wolde hafe sene hym & spokyn with hym; and he was war on hur he gatt hym into his cell & clappyd 16 to þe dure faste. And sho come & stude att þe dure & wepud', & cryed' vpon hym & prayed hym comfurth & speke with hur, & sayd' sho wald' fayn se hym. And he went vnto þe dure & sayd' vnto hur; "Whar-to standis þou cryand' þer, þou olde wyfe?" 20 And when sho harde hym speke, sho cryed' faster þan sho did befor, & sayd'; "Son, I wold' se you, whi wilt ye not lat me se you? Am I not your moder þat gaff you at suke of my breste? And now I am olde & white-harid." And he ansswerd' agayn 24 & sayd'; "In þis world' þou may not se vs, bod þou sailt se vs in a noder world." And sho said' agayn; "Son, & I se you here, I sailt also se you þer." And þan he sayd'; "Bod if þou lyff in gude lyfe as we do here, þou may happen not see vs þer." And when he 28 had' so sayd' sho went hur way, & was merie and sayd'; "And I may se you þer, I rak neuer if I se you nevr here."

Visitat deus per tribulaciones. *Supra de infirmitate,*  
iij, et in pluribus locis.

32



Visitat deus per consolaciones. *Supra* de consolatione *et* in pluribus locis.

Visitatores conuentuum aliquando false informantur.

4 *Supra* de inuidia.

Vncio extrema non debet pretermitti ante mortem.

*Supra* de furto.

# DCCLXXX.

Voluntas propria deserenda est a religiosis.

8 We rede in ‘*Dictis Patrum*’ how oñ a tyme ane olde monke sayd; “*Tha*ñ I do my selfe mekuñ tribulacion, whē I doo myne awñ wyll.”

# DCCLXXXI.

Voluntas pro facto reputatur quando non adest  
12 facultas.

Cesarius tellis how som tyme *per* was a monke of Saynt Barnardis, and he lefte his habett & went into þe werld; and *per* he become a preste of a kurk; & he had a lemman dweland with hyñ, & he  
16 gatt hur childer bothe sonnys & doghters. So lang tyme after Saynt Barnard happid to be hostid in þis apostata howse, and he knew Saynt Barnard, bod he knew not hyñ. And in þe mornyng whē Saynt Barnard was bowñ to ga, he mot not speke  
20 with hyñ for he was gane vnto þe kurk, and he sayd vnto ane of his sonnys; “Go & bere my message vnto pi fadur, & say I thank hyñ his gude herberie.” And þis childe was dombe borñ & spak neuer wurde. And he rañ vnto his fadur & tolde hyñ añ how þe  
24 abbott sent hyñ wurd. And whē he hard his childe speke, for ioy he wepuð, and he garte hyñ say his message ouer onys or twyce. And he axkid hyñ what þe abbot did vnto hyñ, & he said he dyd no thyng vnto hyñ, bod at he spak vnto hyñ and bod  
28 hyñ go say þis wurdies vnto his fadur. So þis preste was compuncte with so evydent a meracle, and hastelie he come vnto þis holie man. And with grete wepyng he fell to hys ffete & sayd; “A! holie fadur! Som tyme I was suche a monk of yours, and

I beseke your fadurhede to licent me to com̄ hame agayn̄ vnto myne abbay with you." And he ansswerd̄ hyṁ agayn̄ & sayd̄; "Byde me here, and̄ I saff̄ com̄ agayn̄ by þe & take þe home with me." And he ansswerd̄ agayn̄ & said̄; "Sur, I am̄ aferd̄ in þe 4 menewhile þat I saff̄ dye." And he ansswerd̄ hyṁ agayn̄ & sayd̄; "And þou dye in suche a contricion̄ & a purpas, doute not þou saff̄ be a monke befor̄ Al̄myghti God̄." And with̄ þat he went his ways. & when̄ he come agayn̄ he fand̄ hyṁ new dead̄ & berid̄, 8 and when̄ he hard̄ tell̄ perof he garte oppyn̄ his grafe. And þai þat wer aboute axkid̄ hyṁ what he wold̄ doo, & he said̄ he wuld̄ se how he lay in his grafe, a clerk or a monk; & þai said̄ at þai berid̄ hyṁ in clerkis clothis. And when̄ þe erd̄ was takyn̄ of 12 hyṁ, þai fand̄ hyṁ not cled̄ as a clerk, bod rather a monke, & in a monkis abbett. And þus he was magnyfiēd̄ of al̄ men̄, becauce his gude will tornyd̄ hyṁ as to your gude dede<sup>1</sup>.

## DCCLXXXII.

Votum vouent aliqui ratione alicuius periculi, et 16  
liberati a periculo soluere non curant.

We rede in 'Libro de Dono Timoris' how som tyme þer was a maṁ þat had bothe a cow and a calfe vnto þe mownte of Saynte Michael̄, betwix þe bowndis of Bretayn̄ and Normondie, at he 20 mot esskape þe flowyng of þe see þat vṁwhile occupied̄ þat way. And þe flude come oṁ hyṁ and he cried̄ of Saynt Michall̄ & sayd̄; "O þou blissid̄ Michael̄, delyver me & I saff̄ gyff̄ þe þis calve." And when̄ he was delyverid̄ he sayd̄; "Saynt Michell̄ was bod 24 a fule þat trowed̄ at I wolde hafe gyffyn̄ hyṁ my calfe." So afterward̄ hyṁ happend̄ to be taken̄ with þe same flude. And þaṁ he cryed̄ of Saynt Michael̄ & prayed̄ hyṁ delyver hyṁ & he sulde gyff̄ hyṁ bothe þe cow & þe calfe. So he was delyverd̄ 28 & sayd̄ as he did befor̄. So þe iij tyme he went thedur at feche home þis cow & þis calfe, & sodanlie as he come hamwerd̄, þe se-flude vmlappid̄ bothe hyṁ & þe cow & þe calfe, & drownyd̄ þaim al̄ thre, and þat onone. 32

<sup>1</sup> Arund. MS. et magnificatus est ab omnibus deus, qui voluntatem pro facto reputat.

## DCCLXXXIII.

Votum de ingressu religionis *eciam* ab infirmitate corporali sanat.

Cesarius tellis how som tyme *per* was a knyght þat hight  
 4 Lodowycus, & he ffeß seke bownd to dye, & *with* lese of his wyfe he  
 made a vow þat he sulde be a monk of Ceustus ordur & he mott  
 covir of his seknes. And þat done, onone *withoute* swete or  
 blude or hostyng, or any oþer þing, at all meñ *marveld* off, agayns  
 8 þe kynd of his infirmyte he becañ to covir & was hale furth*with*.

## DCCLXXXIV.

Vouere *et non reddere dampnabile est.*

Petrus Damianus tellis how soñd tyme *per* was a riche hard  
 mañ, and oñ a tyme he made a vow þat and he liffid x yere langer  
 12 he sulde make hyñ a religious mañ in þe monasterie of Saynt  
 Vincent. So when þe tearñ was fulfillid þe abbott axkid hyñ,  
 & he begañ to feyñ & wolde nott. And in þe menewhile he fess in  
 sekenes and he delte mekull to pure folk & was shrevyn, and  
 16 semyd as he wer wele disposid, so he dyed. So oñ þe nexte night  
 after þe abbott þog[ht] þat he saw <sup>1</sup> in a grete playñ medow ane  
 emperour *with* all his compaye, and hyñ thoght he saw certayñ  
 kepers com lede þis mañ a grete pace. And þis abbo[t] cryed oñ  
 20 hyñ & bad; "Abyde, bruther, & speke *with* me! Bruther," he  
 sayd, "What ayliß þe? Wheþer erte þou in payñ or in ioy?"  
 And he *with* a hevie chere ansswer[d] hyñ & said; "Whar-to  
 axkis þou me of ioy, þat is turment *with* so many paynes?" And  
 24 þañ he axkid hyñ what Saynt Vincent did vnto hyñ, and he  
 ansswerd agayñ & sayd; "He made me long to trayste in hyñ,  
 bod now I añ werie and hase loste my hope, and as I promytt hyñ  
 & kepíd it not, now I añ servíd oñ þe same wyse."

<sup>1</sup> MS. *either, say, corrected to saw, or vice versa.*



## DCCLXXXV.

## Vsurarij pena aliquando visibilter demonstratur.

Cesarius tellis how som tyme in þe cete of Metence þer was ane vsurer þat died; & he was passand covatus. And when he drew nere his dead; he prayed his wife to lay a bag full of syluer 4 by hym when he was dead in his grafe; and so sho did. So afterward þaim happend oppen<sup>1</sup> þat same grafe agayn, & þai fand þerin ij tadis, ane in þe bag mouthe and a noder on his brest; & þat one of þaim drew oute penys of þe bag with his mouthe & þe 8 toder take þaim at hym & putt þaim into his harte, right as he had sayd; "With mony we sail fyll þine vnsaciable harte." And when þai saw þis, þai wer so ferd at þai fled away & fillid þe grafe agayn.

12

## DCCLXXXVI.

## Vsurarijs aliquando apparent demones in morte.

Cesarius tellis how som tyme þer was ane vsurar at was bownd to [dye]<sup>2</sup>, and hym thought at he saw all þe felde full of crawis & crakis. And he began for to cry faste & sayd; "Allas! 16 alas! Se, now þai com vnto me, ffor now þai er at þe dure. And now þai er in þe howse, and now þai [er] on my breste, and now þai draw my saule oute of my bodie." And in þis crying he dyed. And þe same nyght, at many folke bothe hard & saw, þai<sup>3</sup> lifte his 20 bodie vp into þe howse-rufe, & lete it fall oftsithis & breke all to gobettis; and all þe lyght in þe howse was putt oute, and men & women fled. & on þe morn þai fand his bodie þer all to-reven & rente, and þai take it & beryd itt in þe felde emang bestis. 24

Vsurarij depositum non est seruandum. *Supra de deposito, j.*<sup>1</sup> MS. oppend.<sup>2</sup> Latin MSS. *vsuraria moritura*.<sup>3</sup> Latin MSS. *demones . . . cor tollentes usque ad tectum, &c.*

## DCCLXXXVII,

Vsurarius debet prius restituere *et* postea  
elemosinas facere.

Cesarius tellis how som tyme at Parissh *per* was a grete vsurar,  
4 so he fell vnto compunccion and he come & askid counceill at ane  
pat hight Maurice, pat was bisshop *per*, how he mot be savyd.  
And pis bisshop had a kurk of our Ladie in byggyng, and he  
cownceld hym to giff his money holie *pervnto*. And he suspecte  
8 hym somewhat in his cowncell-gyffing, and went vnto Maister  
Petur at was chawntur *per*, and he bad hym go gar cry oppynlie  
pat he was redie to restore vnto all men pat at he had had  
wronguslie of paim; and so it was done. And pis done he come  
12 agayn vnto pe chawntur, and take witnes at his consciens & said  
pat he had restorid agayn all pat he had wronguslie gettynd vnto  
all pat come vnto hym, & pis he had somewhat lefte. And pan  
he said hym burde do almos-dede, & after pat go in his sarke  
16 & his breke purgh pe cetie nakid, and so he did. And ane folowyd  
hym with a wande, cryand, "Behold, pis is pat man pat princes  
wurshuppid for his money!" And purgh pis penance-doyng he  
his sawle was savid.

## DCCLXXXVIII.

20 *Vsurariorum elemosine non placent deo.*

Cesarius tellis how som tyme in Colayn *per* was ane vsurarie,  
and he fell vnto compunccion & shrafe hym vnto a preste. And  
he sayd he wolde gyff all his gudis for Goddis sake, and pan  
24 pe preste bad hym cut shyvis of bread & fyll a kyste *perwith* and  
lokk it. And so he did. And on pe toder day, when he sulde  
com & se it & opynd pe kyste, he fand *per* als many tadis as  
he put in shyvis of bread. And when he tolde pe preste *perof*, he  
28 sayd; "Loo, now, how pine almos at pou makis of pine vsurie  
plesiis vnto God!" And he was ferd & axkid what he sulde  
do. And he said, "And pou will be savid, lyg all pis nyght nakyd"

emang yone vermyñ." Lo! how grete contricioñ he had! For  
 puff all he did it with a grete vgsomnes, he layd hym nakid emang  
 pis vermyñ. And þe preste lokkid þe kyste and went his ways,  
 and on þe toder day when he oppynd itt, he fand nothyng þer bod 4  
 pis mans bany. And he take þaim & berid þaim in a porche of  
 Saynt Geryoñ. And as it is sayd, þai er of so grete vertue þat  
 vnto pis day no tade may abyde whykk within þe bowndis of  
 þat kurk. 8

*Vsurarij condentis testamentum omnia debent re-  
 portari in manus executorum, et inde debent  
 fieri restitutiones. Supra de testamento.*

DCCLXXXIX.

*Vsurarius et si a peccato non abstinet, saltem debet 12  
 habere 1 intencionem restituendi.*

Iacobus de Vetriaco tellis how som tyme þer was a riche man,  
 and þuf all he had mekuff gude, nevur-þe-les to gett more gude he  
 lete his money to hyre. Bod þe increce þerof he durste nott turn 16  
 into his awñ vse, bod layd it oparte at he mott restore it agayñ at  
 his dead-day, and so he did.

DCCXC.

*Vsurarij eciam post mortem ab vsuris non cessant.*

Iacobus de Vetriaco tellis how som tyme þer was ane vsurar 20  
 & he wolde nothyng restore when he dyed, bod, for honor of  
 þe werld, he garte deale large almos, and he bewytt in his testament  
 a grete sownd of money and þat he chargid his sons & his frendis  
 at it sulde be lent in vsurie iij yere after his decese, and at 24  
 þai sulde gyff for his sawle all þat multiplid þerof.

DCCXCI.

*Vsurarius inuite moritur.*

Iacobus de Vetriaco tellis how som tyme þer was ane vsurar þat  
 lay in passions of dead, and he bega to be passyng [hevie] & sorow- 28

<sup>1</sup> MS. habet.



fulf, & prayed his sawle t[o] abyde in þe body & he sulde purway  
 þerfor, and he promytt it gold & syluer & all þe delytis of þis werlde;  
 & els he wold not gyff þer-for þe valour of a sh[red] clowte<sup>1</sup>. So  
 4 at þe laste he saw his sawle wolde not abyde in his bodie bod at  
 hym burde nedelyngis dye, he wex passand wroth & sayd vnto his  
 6 saule; “þou sawle! I sulde hafe ordand þe a gude herbarie, bod  
 seþ þou erte so fond at þou wilt not abyde, I betече þe vnto all þe  
 8 devuls in hefl.” And þus he dyed and was berid in hefl.

## DCCXCII.

## Vsurarij nomen est confusibile.

Iacobus de Vetriaco tellis how som tyme þer was [a] prechur þat  
 in his sermond told of þe myschevus crafte of vsurie, and when he  
 12 had done his sermond, he bad at all men suld rise to his absolucion  
 in ordur as he callid þaim be þer offes. And furste he bad smythis  
 ryse, and so þai did & he asoyled [þaim], and þai went þer ways.  
 Than he bad ryse baxsters, and so dyd þai, and þus he callid  
 16 vp ilk crafte after other. & at þe laste he bad ryse vsuraris, and  
 þuff all þer was ma in þe kurk þan þer was of any oper crafte, yit  
 þer wolde none ryse, bod for shame þai hid þaim. And oper folke  
 lughe & skornyd þaim, & all þies vsuraries rase and went oute  
 20 confusid.

## DCCXCIII.

## Vsurarij a bonis non debent sepeliri.

Iacobus de Vetriaco tellis, when neighburs wolde hafe listid vp  
 þe bodie of ane vsurar þat was dead, & boiþ hym vnto his grafe,  
 24 þai mot not mufe it be no maner of wyse. And þai had grete mer-  
 vell þeroff. So emang þaim þer was one olde wyse man, & he sayd;  
 “Surs, ye know wele at þe custom in þis cetie is þis, þat when  
 any maner of man dyes, þase men þat er of þe same crafte er  
 28 wunte to bere hym vnto his grafe, as prestis duse prestis, & so of  
 oper.” So privalie þai callid iij at þai knew wele was vsurars,  
 and onone þai listid hym vp & had hym away, for þe devull

<sup>1</sup> Harl. MS. non vnam pictam.

wolde not lett his servandis to bere away his servant whar he lett  
gude me[n] to do itt.

Vsurarij sepultura est sub patibulo. *Supra de*  
sepultura. 4

Vsurarij aliquando moriuntur dum sunt in maiori  
festo et securitate. *Supra de demone*, x<sup>1</sup>, et  
alijs locis diuersis.

Vsurarius restituens saluatur. *Supra de testamento.* 8

## DCCXCIV.

Vsurarij restituere amittunt aliquando timore  
paupertatis.

We rede in ‘*Libro de Dono Timoris*’ how som tyme a preste  
movið ane vsurar when he was seke to dispose hym for þe heale of <sup>12</sup>  
his sawle, and he tolde hym at iij þinges was necessarie vnto hym,  
pat is to say, fullie to be shrevyn, & to sorow for his synnys, and  
to make restitucion at his power. And he grantid with gude wyll  
to do þe ij furste, bod he sayd; “How sulde I do þe thrid, for <sup>16</sup>  
þañ sulde I lefe nothyng to me nor my chylder.” And þe preste  
sayde bod if he did þus, he mot not be savid. And he axkid  
if wise meñ & scriptur sayde so, and he said ya, for suthe. And  
he ansswerd agayn & sayd; “I will nevur prufe whethur þai said <sup>20</sup>  
suthe or nay, for I will make no restitucion.” And þus he dyed,  
more dredand pouertie in þis warlde þañ evurlastand payn in  
þe toder world.

Vulpes oracioni obedit. *Supra de oracione*, ij. 24

## DCCXCV.

Vxor sine licencia viri sui exennia dare non debet.

We rede in þe ‘*Legend of Saynt Edmund, Bisshop of Cantur-  
berie*,’ how þer was a wyfe pat luffid hym wele and wolde he hað

<sup>1</sup> A wrong reference apparently.

had at do with hur, & oft sythis sho broght hym presentis to make  
 hym lightlier to encline to hur entent. So he knew wele enogh  
 hur entent, and axkid hur if sho broght hym pies presentis be  
 4 consent of hur husband or nay. And sho sayd, nay, hur husband  
 sulde nott wit what sho did vnto hym, nor yit what he did vnto  
 hur. And he ansswerd agayn & sayd; "I will not take pi giftis  
 with-oute consent of pi husband." And þus þe womman with  
 8 grete shame bare hur presentis agayn, and he was clere and fullie  
 rid on hur.

Vxor de facili non debet haberi suspecta a viro suo.  
*Supra de suspicione.*

## DCCXCVI.

12 Vxor modica occasione est zelotipa.

Saynt Ierom tellis of ane pat hight Gorgias, & þus all at he war  
 chastie, neuer-pe-les he had a fayr maydyn, and here-for his wyfe  
 was passand hevy & sad. So his neghbur in þe contrey, ij of  
 16 þaim, fell wrath, and þis Gorgias sent þaim a fayr buke pat he  
 had compylid of concorde, & sayd; "He commaundis you to con-  
 cordans pat kepis [not] iij at concord in a howse, þat is to say, him  
 selfe, his wyfe, and his maydyn<sup>1</sup>." So his wyfe had a grete envye  
 20 at his mayden fayrenes, & here-for sho wold not sease, þus all hur  
 husband war not wurthie, daylie for to chyd hym, becauce sho  
 mystryste hym, for þe mayden was fayrer þan sho.

Vxor rixosa pacienter debet tolerari<sup>2</sup>. *Supra de*  
 24 *paciencia.*

## DCCXCVII.

Vxor a viro debet corripi si ornet se racione  
 alterius viri.

Valerius tellis how a noble man of Rome pat was suspecte<sup>3</sup> of  
 28 his wyfe, and here-for he sayd he wolde lese hur, ffor þe law,

<sup>1</sup> Harl. MS. "Iste vobis precepit  
 de concordia, qui se, uxorem, ancil-  
 lam, tres in vna domo, concordare non  
 petuit."

<sup>2</sup> MS. tollerari.

<sup>3</sup> Harl. MS. Romanus suspicius  
 uxorem suam dimisit.



he sayd, was so þat a wommañ sulde not make hur fressh & gay with hur husband gude, to gyff hym þat seis hur occasion to make hur husband cukwolde. & here-for he wolde not lat hur be gayl[ie] cled, to þe entent at sho sulde not be suspecte nor broght in blame. 4

Vxor casta multum est amabilis. *Supra de castitate.*

## DCCXCVIII.

Vxorem non expedit ducere.

Ieronimus<sup>1</sup> tellis in 'Libro de Nupcijs' of ane Aureolus Theophrasti, & in þis buke he axkis if a wise mañ sulde wed a wyfe, 8 and he says þuf sho war nevur so fayre, nor so wele taght, nor had nevur so honest fadur nor moder, yit nevur-þe-les, he says, a wyse mañ sulde not wed hur, for þis Aurelious sais it is not possible to a mañ to please bothe his wife & his childer; ffor wommen, he 12 says, burd' hafe gold' & syluer & gay clothyng, & a servand and mayny oper thyngis, & yit all þe nyght sho wilf lyg chaterrand & say<sup>2</sup> þat þer<sup>3</sup> is oder þat hase bettur curchus & er fressher arayed þañ sho is, and if sho be wele arayed hur lykis . . . to com 16 emang no pepuff and sho wilf say, "Lo! I am þe baddeste in all þis towñ!" Also sho wilf say vnto hur husbond; "Whi beheld þou þi neghbur wyfe, & whi spak þou with þi neghbur mayden?" And when he commys fro þe markett sho wilf say; "What hase 20 þou boght? I may not hafe a frend' nor a felow for þe, nor luf of a noder mañ bod if I be suspecte." And þerfor þer sulde no mañ make chesyng of his wyfe long befor, bod take such one as hym happend; whedur sho be fayre or fowle, or prowde or angry, & 24 þerfor þai sulde not be provid' or þai war wed. A hors or ane ass, ane ox or a cow or a servand, all þies sulde be provid' or þai wer boght or hyrid, bod a wommañ sulde not a mañ se or he wed hur, þat he war not displesid' after þai war wed. And if þou giff hur 28

<sup>1</sup> Harl. MS. Ieronimus. Fertur Auriolus Theophrasti 'Libro de Nupcijs.'

<sup>2</sup> Arund. MS. "Illa ornatior procedit in publicum et honoratur ab

omnibus, ego autem in conventu feminarum despicior." Aitque; "Cur aspiciebas vicinam?" &c.

<sup>3</sup> þer omitted and added above the line.

all þi gude to kepe, yit sho wyll trow at þou kepis som̄ þi selfe,  
 and þus sho wyll suspecte þe & hafe þe in hatered; & happellie  
 afterward poyson̄ the. And if þou bryng meñ of craft in-to þi  
 4 hows, as tailliours or oper, it is perel̄ for hur vnelennes. So [if]  
 þou forbyd hur it will cauce hur do truspas. Therefor̄ what  
 profettis a diligente kepyng of a wyfe when̄ ane vchaste wyfe  
 may not be kepyd; ffor þe keper of chastite is nede<sup>1</sup>, and þat sho  
 8 þat is not lustie to syñ, sho may be callid̄ chastie. And if sho be  
 fayr, oper meñ will luf hur, and if sho be fowle sho will be prowde,  
 at cauce meñ make mekuñ oñ hur, and it is full hard̄ to kepe þat  
 wele þat many meñ luffis, and it is full hevy to hafe þat no mañ  
 12 wyll cheris nor hafe in welde. Nevur-þe-les a fowle wyfe may  
 bettir be kepyd̄ þañ a fayr wyfe may, for þer is no thyng bod som̄  
 peple will giff þer vew and þer fantasye þer-vnto.

Vxoris malicia quam in virum cogitat quandoque in  
 16 caput suum redundat<sup>2</sup>. *Supra de muliere,*  
 xij<sup>3</sup>.

Vxor infidelis est viro morienti. *Supra de muliere,*  
 vj.

20 Vxor quandoque est occasio dampnacionis viro.  
*Supra de heretico.*

Vxor fidelis est viro morienti. *Supra de missa, ij.*

Vxor bona prodest viro. *Supra de abbate.*

24 Vxor adultera. *Supra de adulterio.*

# DCCXCIX.

Christianus. Christiani mali magis puniuntur  
 in inferno quam infideles.

We rede in þe 'Life of Saynt Macharie' how oñ a day he fand  
 28 a dead mañ head; & he spak þerto & askid̄ whose hede it was, & it  
 ansswerd̄ agayñ & sayd̄ it was þe head̄ of a paynom̄. And he

<sup>1</sup> Infida enim custos castitatis est  
 necessitas.

<sup>2</sup> MS. *quandoque vi capit.*

<sup>3</sup> MS. xi.

askid̃ whar þe saule *per*-of was, & it sayd̃ in heñ; & he axkid̃ how depe, and it said̃, als depe as fro hevyñ to erde. And he axkid̃ if *per* was any dipper þañ it, and it sayd̃ ya, all fals crysteñ meñ, þai er depeste in heñ. 4

*Christus.* *Christi ymago.* *Supra de ymagine.*

DCCC.

*Ymago Christi miracula facit.*

Eusebius tellis of þe wommañ þat was callid̃ Emorissa, þat was clensyd̃ of hur sekenes be þe tuching of ow̃r Lordis hem̃, sho 8 garte make ane ymage after Cryste with clothyng & His hem̃ as sho saw Hym̃, & oft sithis sho wurshippid̃ it, & sho sett it in hur garte, & all þe herbys grew *per*<sup>1</sup> vnder-nethe þat befor̃ was of no vertue, wheñ þai grew vp & tuchyd̃ þe hem̃ *per*off þai war of 12 suche vertue at þai heli[d] many folke þat war seke. And as Ieroñ tellis, Iulianus had it away & sett *per*[in] hys awñ ymage, and belyfe a blaste of levenyng come & smate it dowñ & burn[yd it]. 16

*Ymago crucifixi sanguinem emisit.* *Supra de crucifixo.*

*Ymago beate virginis infectionem*<sup>2</sup> *mitigauit.* *Supra de Maria, x.* 20

*Ymago beate virginis anulum a puero suscepit.* *Supra de puero.*

DCCCL.

*Ypocrisis.* *Ypocrita a demone deuoratur.*

Saynt Gregorie tellis how som tyme *per* was a monke of grete 24 estimaciō in his gude thewis, & passand̃ wele nurturd̃ in all his oder gude werkis; as it provid̃ at end̃, he was not so

<sup>1</sup> MS. vpon, *erased*.

<sup>2</sup> MS. *temptacionem*.



inward, for he was oþerwas þaṇ he apperid̃. So hẏm happynd  
 a hevynes of his bodie & feḷḷ seke, and he garte gadder to-gedur  
 aḷḷ his bredur vnto hẏm, and þai trowyng þat, & he dyed̃, at  
 4 þai sulde hafe soṁ grete thyng of hẏm, or els soṁ thyng þat was  
 delectable for to here it of hẏm. And wheñ þai come aforṇ hẏm,  
 þuḡ aḷḷ he war gretelie turment & whakand̃, [yit] he was compellid̃  
 to vttyr. And þaṇ he sayd̃ vnto þaim; “Brethir, wheñ ye  
 8 trow[yd] at I fastid̃ with you I had meate privalie & eete, and  
 þerfor̃ I aṁ now giffeñ vnt[o a] dragoñ to devowr̃, ffor with  
 his tayle he hase vmlappid̃ my kneis, & he hase [put] his head̃ in  
 my mouthe & suppyd̃ vp my sawle. & with þat he stude vpp̃ oṇ  
 12 his fete and onone he was dead̃.

Zelus. Zelotipus est vir frequenter de vxore. *Supra*  
 de suspicione.

Zelotipa est mulier de marito *habita modica oc-*  
 16 *casione. Supra de vxore, ij.*

### Explicit.

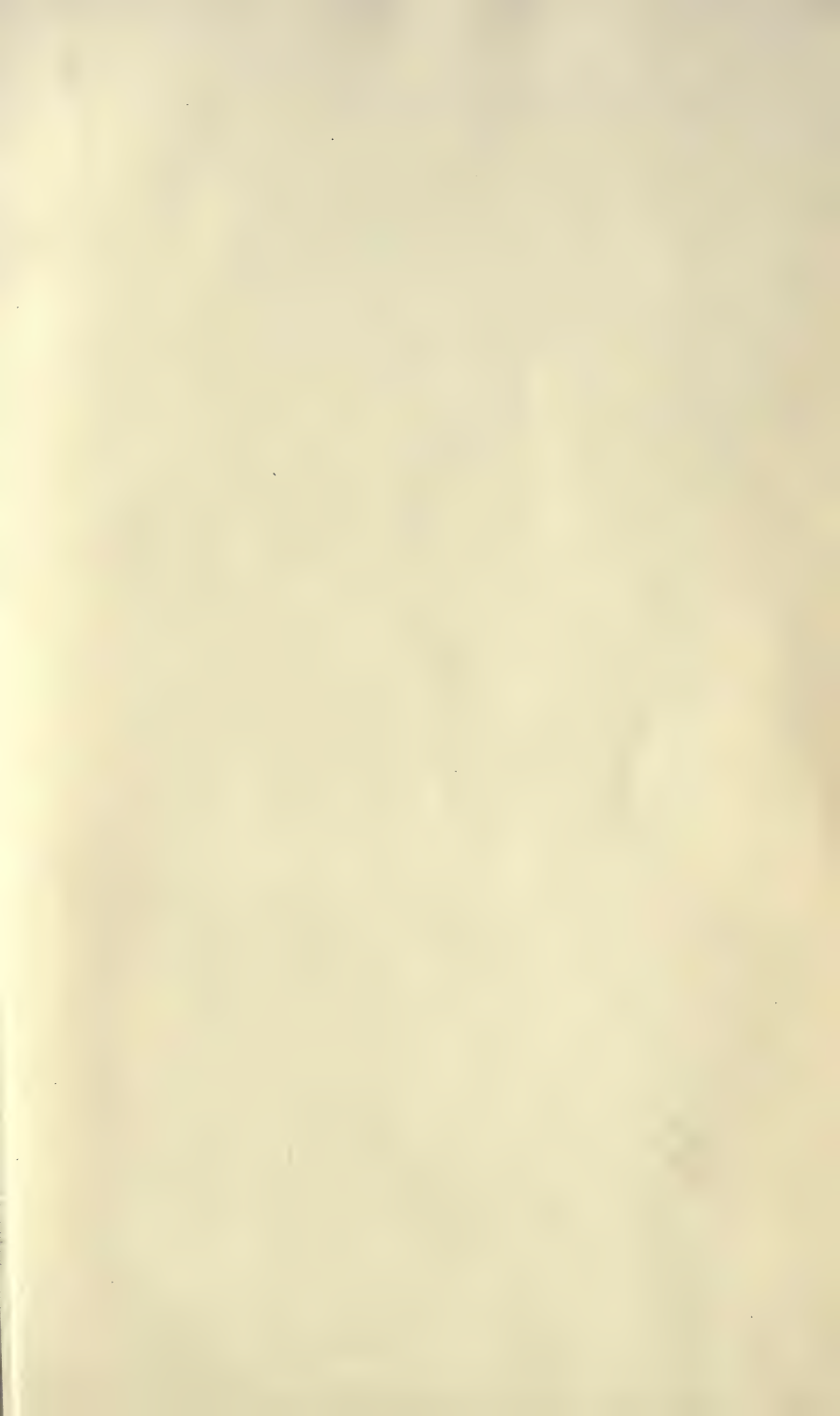
Finis adest mete, nunc explicit, ergo valete.

Pro merce tali, nunquam tantum calamavi,

20 Sed retributum, fore largum, iam puto tutum.

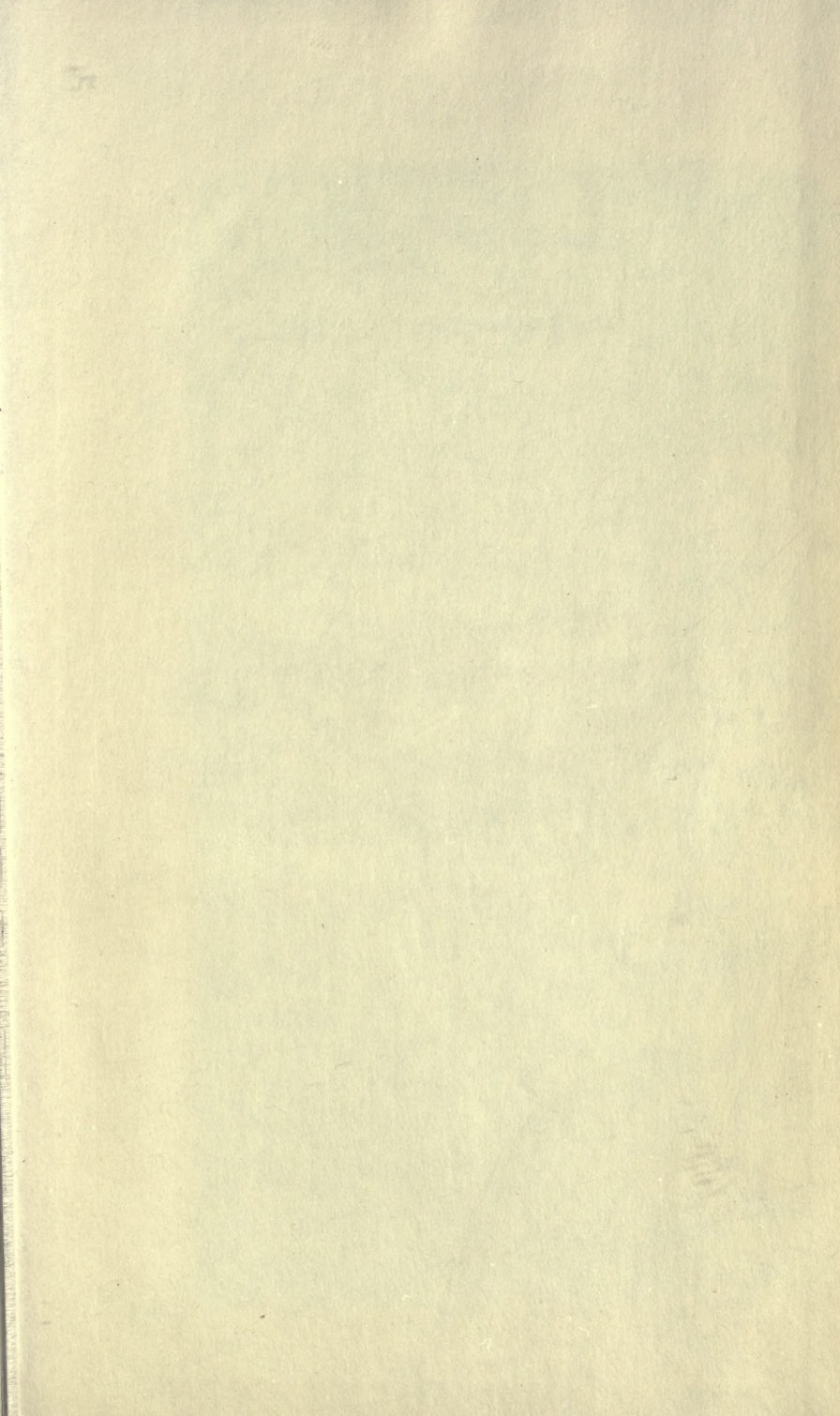
Preco Dei narrat, quod quarcus<sup>1</sup> ego vocor errat.

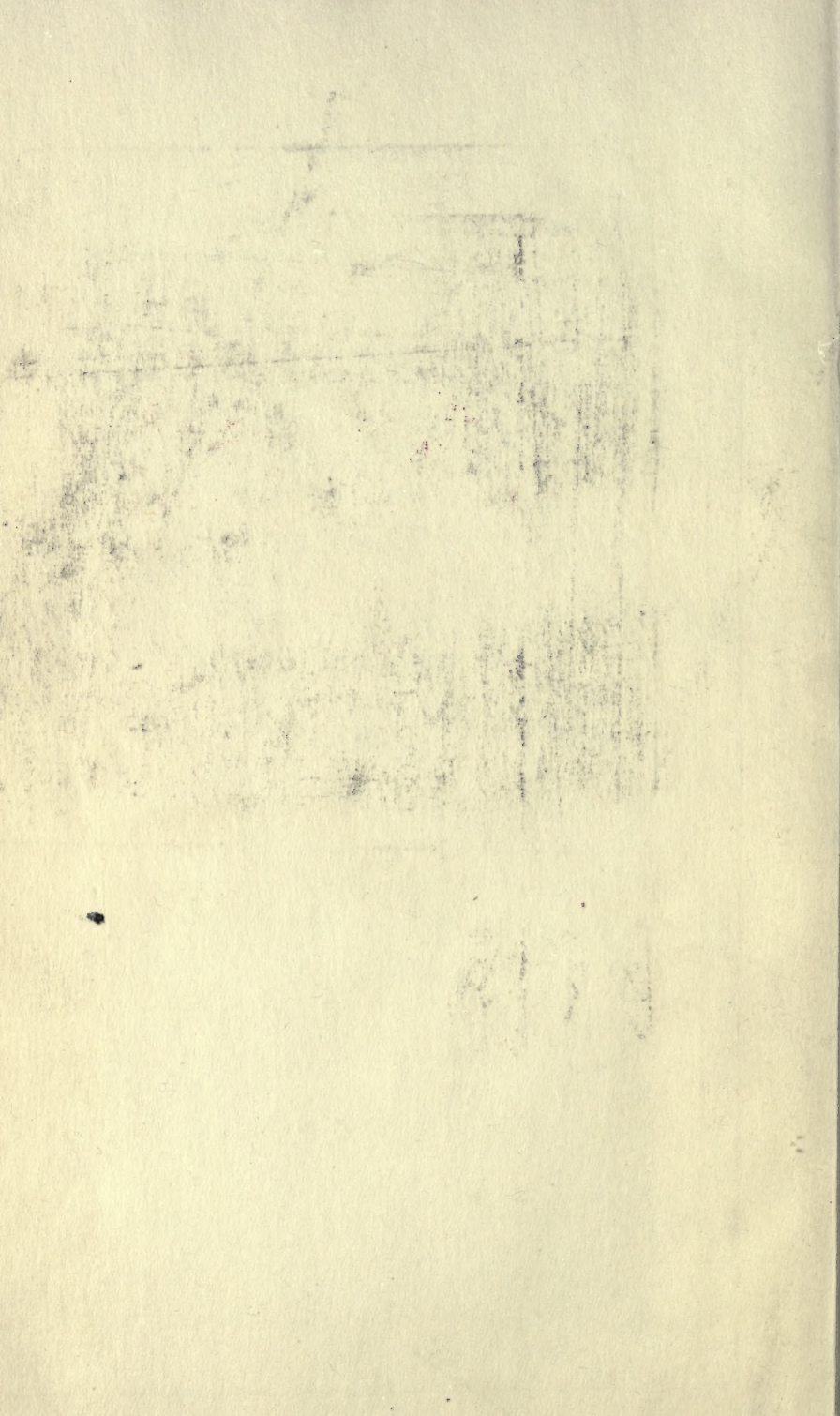
<sup>1</sup> *For quartus?*













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